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**THE**  
**CHRISTIAN EXAMINER**

**AND**  
**CHURCH OF IRELAND MAGAZINE,**

**FOR**  
**1835.**

**CONDUCTED BY MEMBERS OF THE ESTABLISHED CHURCH.**

**NEW SERIES.**

**VOL. IV.**

**DUBLIN.**

**WILLIAM CURRY, JUN. AND COMPANY.**

**SIMPKIN AND MARSHALL, LONDON.**

—  
**1835.**



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## P R E F A C E.

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**THE** conductors of **THE CHRISTIAN EXAMINER** have brought another Volume to its close ;—a Volume which, they honestly confess, they commenced with many discouragements, and not a few misgivings ; but which is now made up, in a way which, though liable to just animadversion, and marked with many defects, yet, under the peculiar circumstances of their position, they see no reason to be ashamed of.

It is needless, on the present occasion, to remind the readers of the **EXAMINER** of what, more than a year ago, was announced, that, under the peculiar circumstances of the Church of Ireland, and owing to other concurrent causes, the upholding of this Periodical was anything but a profitable literary speculation ; and that, to save the publishers from continued losses, the conductors not only gave their literary labours gratuitously, but also undertook for any loss that might accrue.

In thus acting, perhaps their motives were mixed : perhaps the desire to promote the cause of true religion in the land ; perhaps the feeling that they had done, and were likely to do the Established Church some service, were mixed with a sense of

offended pride, and an anxiety to give a practical contradiction to those who, for more than ten years, have looked on their labours with distaste, and their intentions with distrust; and who hazarded the prediction, (a prediction which like others of the same nature and spirit might be supposed to work at its own accomplishment,) that the object of their jealousies would soon cease from troubling, and die down under their process of exhaustion. Perhaps, also, they clung to the hope of better days for their Church, their country, and themselves; and, in the true spirit of dogged adventure, resolved to steer onwards, amidst the murmurs of some, and the despair of many. In this determination they now feel rejoiced that they have persevered, whatever be the final result of their determination. They have tried and proved their friends; they have rejoiced to find the sympathy their exertions have created, and to have been hailed and helped by new and valuable auxiliaries. The names of some of the first men in Ireland are now amongst their literary contributors, and they would feel grateful if permitted to continue their miscellany for another year, if for no other reason but to hold occupation of ground, which, with all the faults of the conductors of *THE CHRISTIAN EXAMINER*, others might not so usefully fill up; for, though there might be more talent, as much devotedness, and honesty of purpose enlisted in a *NEW* speculation, it is much to be feared that the moderation that *THE CHRISTIAN EXAMINER* has ever aimed at, and in most instances observed, would be lamentably deficient; and proving, as a new Periodical surely would, but the organ of a section, it must serve as its slave, and finally expire as its victim. For, after all, Ireland is not so strong in Protestant subdivisions as to support a periodical addicted to but *one* party. With such convictions, the conductors of the *EXAMINER* would gladly proceed.

They are, they can be actuated by no principle but that of

seeking to do good to their Church, and to circulate useful information, under her venerated sanction, through the country. They think they can honestly say, that they have done such service: and whether they look to their Church, burning, yet unconsumed, whose cause they have always advocated; or to the progress of literature, which has grown with the years they have been in circulation, they may take an honest pride to themselves in saying, that they have not been indifferent, inactive, or altogether useless labourers in the field selected for their exertions. Whether their Miscellany continues for another year, must depend upon the public.

All the conductors would ask of their literary contributors is perseverance; all they ask of their subscribers are patience and charitable consideration.

Were funds provided for the payment of a Sub-Editor, who would be responsible for his duties, no doubt many errors and inadvertencies might and would be avoided; were our country friends active in supplying religious intelligence, no doubt a great, an acknowledged deficiency in our periodical might be adequately supplied.

As it now stands, the public are requested to bear in mind, that the conductors of THE CHRISTIAN EXAMINER are all professional men, of much and varied occupations, on the due performance of which their livelihood and characters depend; and, perhaps in no instance, more than in the management of THE CHRISTIAN EXAMINER, has the common remark been justified, that it is not from those who have most leisure, but from those who appear to have the least, that you will find volunteers to work largely and willingly in time of need.

The conductors would fain hope, that the love of moderation is not altogether extinct, and that the voice of sobriety, pleading for religion and morals, may still be heard. If to be temperate in a period of excitement, and to belong to no party when fana-

ticism and violence prevailed; if to advocate old-fashioned doctrines amidst the glare of novelty, and to prize opinions, not because they were new, but because they were true; if to have upheld our Church on scriptural grounds, equally remote from modern laxity, puritanical precision, and chilling formality,—if these things be deserving of support, then the conductors of the **CHRISTIAN EXAMINER** may claim some share of Protestant and Christian support. We do hope they will receive it—that the piety of Protestant Ireland is not altogether political; that a love for the Church, as the Ark of Salvation, is to be found, as well as an adherence to her as a badge of party distinction.

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THE  
CHRISTIAN EXAMINER,

AND

Church of Ireland Magazine.

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VOL. IV.

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DANGERS TO BE GUARDED AGAINST, AND  
HOPES TO BE CHERISHED.—1835.

WE enter upon another year of our office as CHRISTIAN EXAMINERS, at a period fraught with interest the most intense and exciting to every Christian, and especially to every member and minister of the Established Church. It was the censure of our Lord, against the so-called wise men of his day, "YE CANNOT DISCERN THE SIGNS OF THE TIMES;" and there is great reason to fear that not a few in this age are liable to the same imputation. Connected with this, was another peculiarity of *that* period, and one which but too accurately has found its counterpart in *this*; we mean the THIRST FOR NOVELTY, or, what comes to the same thing, the rage for what is fancied to be new,—*because, by its advocates, it has not been met with before.* The traditions of the *Elders*, in the days of our Lord were, notwithstanding the imposing epithet, comparatively novel; the fertile imagination of man had been continually accumulating their amount,—either by what were really fresh accessions, the offspring of a vivid and heated imagination,—or by the resuscitation of what had in a former day, like the meteor of a moment, gleamed and then expired. If the theories that may fairly be ranked under the one or other of these classes, and which, notwithstanding, fascinate so many, were swept away;—if those which are *really* new, the offspring of a fancy so heated as to outstrip, in its creations, all the vagaries of former times;—and those which are merely *thought* to be so, *because* (however frequently exhibited, and then buried, to undergo, at some future period, the same reviving process) they were

new to the newly risen partizan, were annihilated, how little at once new and valuable would remain among the discoveries of this age of boasted intellect and improvement ! But this is as it ought to be : truth is immutable and eternal ; error, assuming her garb, though with dazzling colours, is evanescent and mutable.

We cannot, we think, do better than begin the year by warning our readers against NOVELTIES, or pretensions to novelties, in matters of religion. On this sacred subject there are no new discoveries to be made. Within the boards of the Bible the whole revelation of the mind of God is contained. Given at sundry times, and in divers manners—each successive addition to the previously ascertained amount of inspired Scripture forming at once an accumulation and a commentary—it has now been for nineteen centuries complete. The Divine anathema has been uttered against all attempts to augment its amount or detract from its integrity and entireness. He, then, that comes with some new discovery, hidden, in past ages, from the minds, not only of the world, but of the church, has an *a priori* proof against him to contend with, and should be prepared with credentials as valid, in token of his commission, as were given by Peter, or John, or Paul.

We are far, very far, from “crying HALT to the march of intellect,” when directed to the investigation of the contents of the word of God, any more than when directed to the examination of the volume of creation. Taking the word of God, contained in the Sacred Oracles, as complete and perfect, let mind be applied to its elucidation with all its force, and acuteness, and power ; let the records of cotemporary history be ransacked ; let personal investigations into the regions that were the scenes of the inspiredly recorded facts be pursued ; let all the stores of ever-increasing centuries be poured forth to elucidate and sift the Oracles of God. We fear not the result. The more that manuscripts and versions are examined—the more profound and extensive that are the researches which are made—the more that true philosophy is employed in the development of the meaning of *the letter* of Scripture (for it is only the Holy Spirit that can savingly illuminate either the learned or the unlearned in THE SPIRITUAL TRUTH of the word of God, as it centers in Jesus)—the more triumphant will be the results as to the authenticity, integrity, and uncorruptedness of the Oracles of God. We do not, then, deprecate—on the contrary, we welcome, we urge, we encourage, inquiry, investigation, and scrutiny into the contents of the Scriptures of truth ; and our pages are open, as they heretofore have been, for such investigations. But we caution our readers, and the religious public in general, against all pretensions to new discoveries. True it is, the names such discoveries will assume will be different from the epithets we apply to them, and all pretension to inspiration will be disclaimed ; but the effect, after all, will be the same. They are such views as differ from those generally entertained. Commen-

tators of the old school, however learned, holy, and judicious, will be undervalued and despised; and the rejector of this new exposition which claims the authority of an oracle, will be considered as rejecting the Spirit of God. And yet, upon examination, in ninety-nine cases out of a hundred it will be found, that this said "new view" is, after all, an old error, or mistranslation, or misexposition, that had been frequently adduced, only to be confuted and buried; and which has now been once more raked up from the ashes, to flicker its hour, and be again quenched.

It would be an instructive subject—and we may, perchance, yet bring it before our readers—to trace the identity between modern errors and systems—whether as bearing upon the exposition of unfulfilled prophecy, or the revival of the pretension to miraculous gifts, and the various subjects usually connected with these—and ancient and long exploded pretensions. But we would, at present, simply request our readers to consider what has been, and what is, the result of all these, in its bearings upon the great end for which God has spoken.

While we write, the tidings of the death of the Rev. Edward Irving have reached us; a man gifted beyond most of his cotemporaries—whose intellect was of a high order; a man who, had he been content to consecrate the gifts and endowments, graciously conferred upon him, to the simple object of the conversion of sinners and the edification of the body of Christ, might have had multitudes for his "crown of rejoicing," while multitudes more, already enlightened and useful, might have had, by means of him, their "path like the shining light, increasing more and more to the perfect day." But what has been his history? We mean not to write it: we insinuate nothing against his sincerity or piety; but from his *debouchement* in London, what has been the character of his several announcements, but the resuscitation, successively, of previously exploded heresies? what the character of his practical doings, but—First, the gathering together, from all quarters, those (already professed believers) ignited, only waiting the electric spark; the discontented with the men and means by which they had been first brought to God, and kept with him; the reckless and adventuring expositors of Scripture, and explorers of the unfulfilled declarations of Jehovah; and the constituting these into a kind of central tribunal for the censure and condemnation of the great mass of the Lord's people who remained firmly attached to the very truths and systems by means of which themselves had been called out of darkness into the light of the Gospel; and, next, employing them as missionaries, not to attempt the overthrow of error and sin, but to gather as many as possible into the magic circle surrounding them, and within which alone there was safety, truth, and happiness. What mischief has been thus done to individuals, families, and communities, the day will declare. But many of the holiest and most devoted servants of the Redeemer have wept over the desolation. What sinners might have been converted—what fields of moral ruin



rescued, and made the garden of the Lord, had the same amount of time, and energy, and zeal, and intellect, and property, been consecrated to the extension of the Redeemer's kingdom, that has thus been employed on the propagation of speculations, many visionary, many divisive, and scarcely any practically useful.

For ourselves, our advice has been, and still must be, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest therein." May God grant that no one may reply, "We will not walk therein."

We are the more anxious to impress this subject upon our readers, because we feel that, at this moment, more real danger is likely to result to the cause of God in Ireland from the source we have been adverting to, than from any other. The enemies of the church might take away from her secularities, much which her former friends had given her; but while she is faithful to herself, they cannot take away the word of God, nor Christian ordinances, nor devoted, and zealous, and simple labours for her extension and consolidation; nor can they take her God from the midst of her. Let these remain, and no "weapon formed against her can prosper." But were her ministers to substitute speculations for the truths of God, in their public ministrations; were they to lose sight of the salvation of souls, in pursuing doubtful disputations; were they to bite and devour one another for differences, in regard to which it might be said, "Neither if ye believe them are ye the better, neither if ye believe them not are ye the worse;" then the hedge is broken down, and "the boar from the forest" may devour her at his pleasure.

We would not be understood as discouraging the study of unfulfilled prophecy, or of any other portion of the contents of the Sacred Scripture. To the "sure word of prophecy we do well that we take heed, as to a light shining in a dark place, till the day dawn, and the day star arise in our hearts." And to "teach all things whatsoever" the Lord has commanded, is, in its own place, just as essential a branch of the minister's duty, as to "preach the Gospel." But as all the parts of divine revelation are not equally important,—and as every part should have that place in our ministrations which the Lord has given it in his word, we are surely doing our junior brethren a service by urging them not to give undue prominence to any part of the revelation of God, or to make those the chief themes of their ministry, that should be subordinate. How often, when some subject has gained an absorbing influence over the mind, does it usurp the place of the centre, when it ought to be considered as but a very minute part of the system; and investigations about dates, and theories, and matters of very doubtful disputation, occupy that place in the pulpit, and conversation, that the word of God allots alone to "Christ, and him crucified?" How often are justification through the blood of Christ, and sanctification by his Spirit, and holiness—without which no man shall see the Lord—made to

give way to discussions, that, however lawful for private investigation, ought to have no place where the minister of Christ is called to speak "as a dying man to dying men?" It was not thus the world was conquered of old; it is not thus it will be conquered yet. "We preach Christ crucified;" this doctrine still is, and ever must be, "the power of God unto salvation." Let our brethren of the clergy, in their intercourse with each other, when suitable, converse about these things; in the study let them give them a reasonable and proportionate share of attention and of thought; let them read and keep pace in reading with the progress of the age in all lawful literary and theological investigations; but **THE CROSS**—let this be their daily theme in the place of public ministration—the cross, as unfolding all the riches of grace, all the glories of justice; delivering and purifying; the theme of praise in earth and heaven; the great manifester of Jehovah's glory.

This leads us to advert to **THE SIGNS OF THE TIMES**. We think they are big with hope. We say so, not merely because of the change which, while we write, has taken place in his Majesty's councils—though in this we rejoice; we rejoice, as Christian patriots, that the men who lately governed, govern no more, and, we trust and believe, will govern no more in Britain; the men who compromised in every thing with the enemies of Protestant Christianity, and failed in all in spite of compromise. We rejoice in the hope that another class of governors, taught by experience, and enlightened from on high, to govern, we trust, from principle, and not expediency, are, under God, to wield the moral destinies of this mighty empire. But we look at the signs of the times: we read the providence of God, in the light of his word. A moral change has been going forward in Ireland, in the midst of agitation, and tumult, and discord, perhaps unparalleled in the annals of mankind. Inquiry has been excited; mind has been stirred; and demagogues and agitators unwittingly have helped its progress. All the efforts of the priests and their partizans, in the present state of the moral world among us, could not restore the ignorance, apathy, quietude, and prostration, of a quarter of a century ago. Besides, a moral machinery for educating and enlightening the people is at work; and an amount of intelligence, piety, zeal, and devotedness, employed within the Establishment especially, and (we thankfully acknowledge the aid) without it also, is brought to tell upon the instruction and spiritual improvement of the population, such as would not a few years since have been credited, had it been told to that generation. And, O glorious thought! **HE** who has awakened and elicited all, **REIGNS**. He *was* upon the cross; He *is* upon the throne; and He employs the resources of the universe to effect, in behalf of his church, the consummation of the design for which he expired on the accursed tree. Take the signs of the times, ~~then~~, in connexion with the consideration of the glorious Personage, who exhibits them for the encouragement of our faith and hope; and there is much to cheer and gladden the heart of the Christian patriot regarding Ireland.

We cannot avoid the conclusion that recent circumstances portend mercy to our country—the advancement of the truth, and the ultimate subversion of the great antichristian apostacy—when we reflect upon anterior changes. Had the men who wielded the destinies of the empire been continued in power—after the Relief Bill, as it was called passed, with their recorded determination to oppose all reform—who will venture to say that no convulsion would have followed? When the state of the minds of so large a portion of the population is considered—especially after the impulse given to the already growing taste for change, by the measure to which we have alluded—it is not easy to predict what would have been the result of an attempt to prevent, by force, any change whatever. Well, the change has been made; and they who made it, and regarded it but as the lever to still more extensive, fearful, and, to religion, more disastrous mutations, no longer preside; and men are called in, who, honestly carrying out such necessary improvements as the lapse of ages required, and the aforesaid changes intended nevertheless, are pledged to secure and preserve the foundations; and in this are supported by the truly enlightened and influential of the empire. May we not consider this as an exemplification of the truth of that inspired description of the moral administration of Him who reigns: “Surely the wrath of man shall praise thee; the remainder thereof thou wilt restrain?” He who has the hearts of all at his disposal, and can turn their outgoings, like rivers of water, what way soever he will, suffers so much to go forth of man’s impious effort to impede or frustrate his designs, as he will control and overrule, for his own glory and the disappointment of his enemies, and will restrain the remainder. Let us, then, trust that while the enemies of the church and the religion she is honoured to uphold, were permitted to go a certain length, and then their career was stopped, at the point which threatened ruin;—now, that others are called in, such measures will be adopted as the reigning Redeemer will bless for the advancement, the prosperity, the glory of the cause which is his own.

We are not, however, of the number of those who would propagate the delusion, that Popery, either in Ireland or elsewhere, is likely to expire without a struggle; nor are we insensible to the danger which, it is reported, filled the mind of the late Bishop Doyle with apprehension, that its dislodgment from the minds of the people might be succeeded by infidelity, as was the case in France. Here, however, a gracious God has been multiplying his faithful ministers, and, through them, arranging a moral instrumentality, which, when the crisis shall come, he will overrule for the accomplishment of our country’s reformation—that which, at the Revolution, France was not favoured with. In this moral instrumentality we see the bow of promise for our country, that the darkness shall pass away, and the true light shall shine forth in splendour and glory.

We trust, too, that our rulers, not liable to the censure of being untaught by past experience, will not, by unhallowed con-

cessions, obstruct the course or discourage the efforts of the true friends of Ireland; that these shall have what their foes admit to be just, "a clear stage;" and what the word of God requires from a Christian government, that measure of favour and countenance which Christianity claims from such; and we may yet see our moral landscapes rivalling, in loveliness, our natural scenery; that "instead of the thorn shall come up the fir-tree," and our wilderness become as the garden of God.

In conclusion, let the year on which we have entered be, by the ministers and people, a **YEAR OF PRAYER**. Looking upon some scenes, let us say, "Lift up thy feet to the perpetual desolations;" looking upon others, "In wrath remember mercy!" Let us carry our king, his government, and the executive, to the throne of grace; let the clergy and their ministrations have constantly a place in our supplications; let prayer abound, and activity and energy in the preaching of the Gospel, publicly and from house to house, abound also; and from every "little flock" in the land let the word of God sound out into the regions beyond them; and the word of the Lord shall have free course and be glorified.

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## THE KINGDOM OF GOD—A SERMON.

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—ROM. xiv. 17.

IN this passage the Apostle has been speaking of those distinctions between different kinds of meat for which many contended who wished to adhere to the law of Moses. For his own part, though bred a Jew, he was persuaded, from the very nature of the Christian religion, that narrow scruples about such matters could not form a necessary part of so enlarged and rational a dispensation. But still he respected the well-meant scruples of weaker brethren. He wished that each man should be left in this respect to satisfy his own conscience; and provided that he who had strength of mind to throw off former prejudices, and to eat all things alike, despised not him that eat not; and (on the other hand) that the brother who used the stricter discipline of a more timid conscience did not view with narrow scruple, and condemn the liberty of stronger minds; provided, in a word, that these slight variations of opinion on lesser matters did not violate the great rule of charity; in this case, he was of opinion that the point in dispute might be fairly waived, and left without the interference of his apostolic authority. The reason for this latitude and indulgence he assigns in my text—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Would to God that many of the disputes which have divided Christians had been treated in the same manner, and that there had been less amongst us of that litigious spirit, which, in temporal matters, often dissipates, in protracted law-suits, far more than the whole of what was originally in dispute. But such a spirit has been in all ages of Christianity unhappily in exercise. Nor is it difficult to account for its existence. The truth is, that religion, though a word in common use, is little thought of, and still less understood. I mean religion itself in its real and intrinsic nature—that system of divine truth—that principle which has its seat and habitation in men's hearts—that connecting link between the mind and heaven, and between the spirit and its parent source, which the Apostle here calls the kingdom of God, because it is God's Holy Spirit reigning and shedding its influence abroad throughout all the regions of the soul. About religion, so understood, there are no disputes; indeed there could be none. Because true religion can be known only by its becoming our own. Whoever sees it must love it and embrace it. When we really know what the thing is, we know that it is not in its nature a subject of argument at all. It is a state of the mind—a frame of soul—an experience of the heart. If any one feel this in common with us, we must, as far as we mutually explain ourselves, agree about it. But if he does not, we can no more argue him into it, than we can persuade a man to feel bodily pain or pleasure contrary to the information of his senses. We can only tell him what we feel, and advise him to practise all known duties, and to pray to God that he may be taught it. "We may thus speak that we do know, and testify that we have seen," &c. But this is not argument; it is only bearing witness to facts. There are, however, many circumstances belonging to religion, such as its outward forms, and positive institutions, which are level to every capacity, and which may be matter of controversy and dispute. And men, losing sight of the inward and spiritual nature of religion, take the mere outward clothing for the fair form itself, and often lose the substance in fighting for the shadow.

If any thing could bring such vain disputers to one mind, it would not, I am persuaded, be scrupulously adjusting, but rising above these lesser things. We might discuss the night away, before we could agree to which of the stars we were indebted for what was at best a faint and dubious light. But all these disputes would end, when the stars themselves faded at the rising of the sun, and were lost in the effulgence of the day. On this, as well as on every other account, it is well often to recall our wandering minds to the consideration of what that really is in which religion consists. And the Apostle tells us this briefly and plainly in my text—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

It is, first of all, righteousness. And here no other foundation can be laid than that which is laid in Scripture—Jesus Christ. All

our hopes of acceptance with God depend not on any thing that we can do—not on any holiness inherent in us, or even imparted us. The purest prayer which the holiest son of Adam ever offered up; his night-watchings; his remembrances of God upon his bed; his morning hymns of gratitude and love; the tears that flowed in showers of penitence for himself, or in sorrow for the sins and miseries of the world around him—these are not clean in the sight of heaven. God is of purer eyes than to behold them, unless they are sprinkled with the blood of Jesus. In this sense, then, the kingdom of God is righteousness; because all its members are accepted in the Beloved, and draw near to God through the appointed mediator—through Him who is emphatically styled “the Lord our righteousness.”

But the kingdom of God is also righteousness within us. For it implies not only the forgiveness of our unrighteousness before God, but a new nature implanted in us, so that the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit.

If our religion, then, be such as God approves, we have learned to live a sober, righteous, and godly life. We are chaste, and temperate, and acquainted with self-denial. We are not only guiltless of all licentious actions, but we shun all impurity of thought. In our business we practise that strict and straight-forward honesty which not only appears fair to men, but which can meet the scrutiny of God. We are charitable after the measure of our power. We deal our bread to the hungry and clothe the naked with a garment. We sympathize with the sorrows of the afflicted. We wipe away the orphan’s tears, and speak comfort to the widow’s heart. And if we are partakers of this righteousness, we have learned also to subdue all our angry and revengeful feelings. We possess that charity which is gentle and long-suffering, which is slow to discern the faults of others, and which covers the multitude of their sins. If we are reviled, we revile not again. If we have enemies, we forgive them, and that not until seven times, but until seventy times seven; always remembering how God, for Christ’s sake, hath forgiven us.

Such is the Christian’s righteousness towards his neighbour. His righteousness towards God implies, in one word, that he renders to God the things that are God’s; that he makes the Author of his being the end of all he does; that he makes God’s will, revealed in Scripture, the rule of all his actions; that he sets God always before him. In a word, he seeks for happiness only in God, and what he seeks he finds; for the kingdom of God is not only righteousness, but peace, and joy, in the Holy Ghost.

To those of you, my brethren, who have been for any length of time acquainted with this unsettled world, and tossed upon its waves, I need not say that in the very thoughts of peace there is a balm and consolation to the mind. How often is the meek and gentle spirit inclined to take up the Psalmist’s complaint, “Woe is me, that I am constrained to dwell with Mesech, and to have



my habitation among the tents of Kedar;" or to breathe the Psalmist's wish, "O that I had wings like a dove, for then would I flee away, and be at rest." How often does the lover of peace sigh for some sequestered spot to which he might retire, and leave the world, its strife of tongues, and all its conflicting interests behind him. Such a desire for repose is natural to man, and is experienced with increased anxiety in proportion as the spirit is tender and susceptible. But, however it may be desired, such a refuge is not given to man; there is no such outward sanctuary from the trials of life; for "man is born to trouble as the sparks fly upward." Those who have immured themselves in cloisters have only left the world in one shape to find it in another. Nay, the hermit of the desert may carry the world with him in his heart, and find his own unmortified tempers like the troubled sea when it cannot rest.

The only solid peace belongs to that kingdom of which my text here speaks. Such is the *inward* peace which our Lord contrasts with all outward refuges of the human soul: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." This inward peace will, it must be granted, have many interruptions with the best men. But the more we advance in the religious life, the more confirmed this peace will be, and the more it will "pass all understanding." Being justified by faith, and believing that we are reconciled to God by the blood of the cross, we can now join in the harmonies of the blessed. We can lift up our eyes and see the heavens calm and serene above us. We can feel that Omnipotence is on our side, and that whatever regions of trackless space we shall traverse in the life to come, we shall be under the safe conduct of the Lord Almighty. It is no wonder that the mind which is thus at peace with God should feel a peaceful calm within; that the affections should be duly ordered and the balance of the soul preserved. We are all men of like passions, but it is the disorder of the passions, and not the passions, which war against the soul. To be at peace implies, then, an inward government of ourselves—the ascendancy of the mind over the body. And while the spirit thus reigns over the lower faculties of our nature, there is a tranquillity within us, which gently lifts the soul to heaven.

Such a state is the very element of contemplation and of prayer, and leads the mind on by easy steps to that joy in the Holy Ghost which is the last particular enumerated in my text. Joy rises above peace, and is a higher step in our ascent to the mount of God. It is called joy in the Holy Ghost, to distinguish it from the mere hilarity and briskness of the animal spirits, and still more from the impure and tumultuous pleasure of this world of vanity. It is a happiness of the soul, spiritual and divine, communicated by God's most Holy Spirit. The kingdom of God, or, in other words, true religion is a participation of the divine nature. And as God is the fountain head of life and joy, the central sun of light and blessedness; out of his fulness there



constantly flow upon all congenial natures such beams and outpourings of health and gladness as touch the living springs of joy within them, and awaken them to the morning of a never-ending day. Thus do holy souls delight themselves in God. Their religion is not meat and drink, but an inward communion with the God of glory. By a secret sense they feel the quickenings of his life-giving Spirit, and taste the powers of the world to come. This it is which renders Christianity the blessing that it is—a system which ennobles and elevates the mind—a principle which gives liberty to the soul, which catches the breezes from eternity, and anticipates that boundless being into which it will ere long be launched. Such is the Christian religion. It is not meat and drink; it is not outward forms; it is not extrinsic privileges, or positive institutions; it is not opinions, however true, or natural wisdom, however profound; but it is a renewed nature; it is the image of God upon the heart, and heaven begun within the soul; it is righteousness, and peace, and joy in the Holy Ghost.

But this joy in the Holy Ghost is not to be understood as some vague and unintelligible transport, causing the mind to rejoice in it knows not what. We are not so to conceive of it as though the Spirit of God were breathed like some balmy air upon the soul, and wrapped its senses in elysium. This divine agent does not suspend or supersede the legitimate use and exercise of powers and faculties. It is his office rather to call them into full activity, and, above all, to set them on their right objects. It is his office to dispel the darkness which lay upon the soul, that God may shine out before it in perfect beauty; to take of the things of Christ, and manifest all the wonders of redeeming love; to draw aside the veil from off the face of nature, so that the pure in heart can see God in the magnificence of his creation, while “the heavens declare his glory, and the firmament showeth his handy work.

It is the office, moreover, of the Holy Spirit to strike the chains of selfishness from off the soul, so that man can feel for man, can “rejoice with them that do rejoice,” and take a tender interest in the temporal distresses and spiritual wants of his fellow creatures. Nor is this latter feeling inconsistent with that joy in the Holy Ghost of which my text has spoken. For even to compassionate, if we can do no more, is a richer pleasure than the sensual, selfish heart can know. How pure, then, and how exalted the happiness of those to whom the Lord has given both the inclination and the power to raise the wretched, to speak comfort to the drooping soul, and consolation to the desolated heart. May the Almighty Spirit so dispose your hearts this day. And assuredly if any appeal can touch the springs of compassion within your breasts, it is that which I would to God it had now fallen to abler hands to make.

I know that it is a common feeling that charity sermons are mere things of course, and that the preacher's business is rather to

draw affecting pictures, if he can, than to make statements which can be soberly relied on. But I beseech you to judge for yourselves, and to put to your own consciences what are the real claims, what the actual condition, of those for whom I plead.

Let it then, in the first place, be kept in mind that the numbers who press for admission into this Asylum far exceed, at all times, what it is possible to receive, and that this unhappy necessity of excluding must, unless your bounty interposes, considerably increase; for this plain reason, that the institution has, upon the balance of last year, been left in debt to the treasurer, £164. Let it, in the next place, be considered that no candidate is eligible here who is not under twenty. Nay, the lamentable fact is, that a large proportion of those who do present themselves are under sixteen. Such is the age, the tender youth, or rather childhood of those females, who cast themselves at your feet. They cannot have at least been long engaged in those unhappy courses, from which they now sigh for and seek deliverance. A few short years, or it may be months, would bring their hurried history back to scenes which memory paints to them in overwhelming contrast with their present lost estate. But few years or months have passed since many who fly to these doors were living under a parent's roof, in the calm retreats, and in all the simplicity of country life. Nay, some of them, perhaps, with parents who feared God, and strove, with many tears and prayers, that their children might fear Him also.

If, indeed, their parents knew not the Lord, their case was hard indeed. They were, from earliest infancy, as sheep having no shepherd. If home was no sanctuary—if neither father nor mother was a protector, who was to shield from the assaults and temptations of this cruel and contaminating world? It is true, they had a Father in heaven. But, alas! how could they believe in Him of whom they had not heard? or how could they hear—whom could they ask—whither could they turn for counsel, when no one cared for their souls? For those, then, who from their birth, were cast upon the waves of abandonment and sin, I would, in the first instance, plead. Eject them not from this haven where they would be; deny them not this refuge which they implore. Oh! let them hear those glad tidings, which they never heard before; let them hear a Saviour's name; let them hear the joyful sound of pardon and forgiveness. Oh! enable them, through your instrumentality, to say, "When my father and mother forsake me, the Lord taketh me up."

But it, by no means, follows that such should have been the circumstances of all for whom I now address you. "The race is not to the swift, nor the battle to the strong." And sometimes it is the appointment of heaven that pious parents should find their bitterest trial where they had anticipated their chiefest earthly happiness. It is a mysterious providence; and while they are passing through it, the cloud is dark indeed. Nevertheless, this heavy chastisement "can yield the peaceable fruits of

righteousness to them that are exercised thereby." Above all other trials, perhaps, it weans the heart from earth; it conforms us to the sufferings of Christ, and enables us to make the strong appeal of sympathy to that Being who could himself declare, "I have nourished and brought up children, and they have rebelled against me."

Nor let it be thought that the child who has pierced the pious hand that reared her, has thereby forfeited all claim to your compassion. Alas! on what are our hopes of mercy founded? Let us compare our own hearts and lives with the dear-bought claims of Him that died for us, and then determine whether it becomes us to shut the doors of mercy on those who fly to them for refuge. Allow that among the unhappy sinners who seek admission here, there are some who, to the load of their other miseries, add the consciousness of having brought down shame and sorrow upon pious parents; yet who will dare to fix the rank or degree of their offence upon the comparative scale of crime? God forbid that I should palliate the horror of those sins which, above all others, perhaps, sink and debase our nature, and extinguish the last spark of heaven within the soul. But this I will say, and the records of this house would prove it, that if merit, and not appearance, is to raise any to the bad eminence of surpassing crime, that place belongs more frequently to the foul seducer, than to the wretched, young, and helpless victim of his base and bestial passion. Oh! there is a mystery of iniquity in this detestable world, and it is part and parcel of that mystery that sins, which sink their perpetrators in temporal ruin and misfortune, are marked and reprobated, while those that are compatible with a smiling fortune, though well known, are known only to prove that prosperity can cover "a multitude of sins." Many a man, who has long since left what he calls his follies, and changed his profligacy for a life of selfish ease and sober covetousness, who has married respectably, and walks erectly in society, has sent his quota of victims to institutions such as this, or perhaps sent them farther into a lost eternity, there to remember him, and there to wait for him till he also comes to their place of torment. "The blood of Jesus Christ can cleanse from all sin;" and though our sins be as scarlet, yet if we fly to Him, and repent, and make restitution, and undo, as far as we are able, the mischief we have done, we shall be forgiven. But this I will say, that the deliberate seducer—the man, BUT for whom a ruined fellow-creature might now, perhaps, be innocent and happy—that unless such a man repent in the bitterness of his soul, and is ready to compass sea and land to find out and restore the wanderer whom he has cast adrift upon the world—that such a man bears upon his soul (not upon his conscience, for he has none, but upon his soul) a weight of guilt, from which, I will only say, "Good Lord deliver us."

But why should I allude to this hateful subject? I do so, because I am convinced that the children of the religious poor are, in some respects, peculiarly exposed to the assaults of this

consummate villainy. The truth is, that pious parents, in this class of life, spend upon their children what others lose by idleness or throw away in vice. Hence their children are more civilized and refined than those of others; and however watchfully all display is avoided, yet it cannot be but that the cleanliness and modest decency of their dress and persons will exhibit a striking contrast with the filth and slovenliness that surround them. This, then, is the very thing which, horrible to say, often marks them, at an early age, for destruction.

What means are used to effect their ruin, I shall not pain your ears by telling. But believe me, if you knew some of the facts which have come to light in this house, from time to time, they would show you that some of these young creatures have a tale to tell so complicated and in itself so incredible, that none but God and their own consciences can know the whole. Yes, they could, and will clear themselves, before the bar of God, of any intentional guilt, till they were, unsuspecting and unconsenting, hurried down the precipice into the depths out of which they now call on God and you to deliver them. One thing, at least is clear, that if those who have possessed and abused superior advantages are pre-eminent in guilt, their wretchedness is, above that of any others, unmingled and complete. If all can, as I said before, look back on scenes in melancholy contrast with the miseries that surround them, what must **THESE REVIEWS** present to her whose home was the abode of peace, of order, of family endearment, of every blessing, and every fruit of true religion? When, like the prodigal, she comes to herself, and when, in that far country, she remembers her father's house, and yet cannot say, I will "arise and go to my father;" when, amidst the desolation that surrounds her, home and its recollections rush upon her memory and heart—its cheerful industry, its peaceful evenings, its nights of rest, and happy Sabbaths; when scenes like these, which, contrasted with the present, are clothed in all the sunshine and smiles of Paradise, appear only to remind her that they are forfeited and lost; when, in one of those waking dreams in which misery is apt to fly from itself to seek relief, imagination transports her back, and places her in the midst of the well-known circle, father, mother, brothers, and sisters, and all seem to say, "Farewell for ever!" Oh! if the young and tender creature, almost in childhood, who bears this load of misery, had any sanctuary, however humble, however poor, however destitute of every earthly comfort, to fly to, where she could lay down her burden, and rest awhile, and think upon God, she would be comparatively blessed indeed. But if excluded from this house of mercy, she has none. Surrounded by sin, in every variety of its most revolting forms, blasphemy, uproar, drunkenness, and blood, there she must stay; there a youthful female, so lately innocent and happy, against her will, and with a bleeding heart, must remain; there she must live in the midst of sin, if not by those sins which in her inmost soul she now abhors. For what—I put

it to your own consciences—what can she do? Shall she go from door to door, just to be told, before her sad story is well begun, that she is an impostor, or that she should go to one of the asylums open for such persons? or shall she go and throw herself this night on the cold ground, under some solitary archway in this city, and long for death, and complain that his chariot-wheels are so slow in coming? But you will say, let her throw herself upon God. Yes; and if she does, all may be well, and even sorrows like her's may be turned into joy. But God acts by means. Will you, then, supply them? Will you enable these destitutes to throw themselves upon God?

If, in conclusion, tenderness of sex and tenderness of age united can plead with you for deliverance out of the grasp of cruelty, and out of the horrors of pollution; if a soul, just wakening to the realities of eternity, and asking what shall I do to be saved? or if the penitent, reaching forth her trembling hand, that you may lead her, through a Saviour's blood, to reconciliation with her God, can awaken interest or compassion in your bosom; if, in a word, the cries of those who fly from worse than demons, affrighted, to these doors, and cling to the altars of this sanctuary, and entreat you, by the mercies of God, not to force them back to live and die in sin; if these cries and entreaties can find an opening to your hearts, you will this day cause the angels in heaven to rejoice. Your bounty will open wide these doors of mercy. God, as I have already said, acts by means; and one of you may, by your individual contribution, be the means of restoring, perhaps, this day some wandering sheep, some trembling penitent, to herself, to society, to the bosom of her parents, to virtue, happiness, and God.

[This Sermon, preached last year at the Magdalene Asylum, at our earnest request, has been supplied by our much valued friend, the Rev. Henry Woodward.—Ed.]

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## THOUGHTS AND REFLECTIONS.

By H. W.—No. II.

### I. ON THE DISPOSITION TO RENDER OTHERS LIKE OURSELVES.

THAT there is in the Divine Being a disposition to extend and propagate his own resemblance, we learn from the history of our first creation. "Let us make man," says the triune God, "in our image, after our likeness." Part of this resemblance, then, was the desire in man to carry on the same work, and to spread around him reflexions and images of himself. This instinctive wish, perceived or unperceived, exists in every human

bosom. There is a constant endeavour, upon the part of each individual, to enlarge the field of his own sympathies, by moulding others into a conformity with his peculiar tastes, habits, and opinions. What, it may be asked, can make the slave of sin so anxious to render others as wretched as himself? What advantage can the drunkard reap from degrading those around him, below the level of the beast? Or what benefit can the infidel derive from despoiling the afflicted of their consolation, and the dying of their hope? No answer can be given, but that it is deeply seated in man's nature to render others whatever he may be himself. It is this which constitutes every good man, more or less, a public benefit. The desire to propagate self is, in his case, no longer a blind instinct, but identified with a sense of duty to both God and man. But still, the principle is in operation; so much so, that I believe it is strictly impossible for us sincerely to desire for others what we have not experienced ourselves. How constraining a motive is this, amongst others, to press onward to perfection! In proportion as we attain to this, it will be *our nature* to do good. Virtue will go out of us, and when we are least conscious of it, we shall scatter blessings around us. To render others like ourselves will be, to make them holy, and happy. And the higher we elevate the level within us, the more shall we circulate those streams which will refresh, and fertilize the moral soil around us, and whiten the fields unto harvest.

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## II. ON THE TERM GENTLEMAN.

There is an emphatic tone and manner, in which the term gentleman is sometimes pronounced, which is very painful to my feelings. Even serious persons will speak of what they call a perfect gentleman, as if he were a being endowed with moral qualities which could belong to no one else. They will erect themselves, as if some new passion stirred within them, when they disclaim for their own parts, or that of their friends, the doing any thing unworthy of a gentleman. Now, all this, I own, appears to me to want the leaven of Christian humility. Nor can I avoid suspecting that it has its root in evil. It has, in fact, its foundation in natural pride, or in that principle which constitutes man a fighting animal. Whatever that consciousness is which characterizes the gentleman, one thing is clear, that the other sex can know nothing of it. It is a sense, of which they must be totally devoid. And this alone would make me suspect its antichristian character. For in Christ Jesus there is neither male nor female. The image of God is the same in both; and nothing can be morally or religiously good which is possessed by one to the exclusion of the other. Why, then, cannot a woman feel this, so called, elevated emotion? I answer, simply because a woman is not a fighting animal. But in this gentlemanly feeling, there is something which strikes me always as ungene-



rous. It is of its very essence to exclude all who are not of a certain rank in life from its privileges and prerogatives. However wise, however brave, however refined in mind, or pure in heart a man may be, yet if he has not been placed by Providence in a certain station, he cannot participate in the feelings of a gentleman. At least, whatever his feelings may be, he must smother them. If he or the females of his family are insulted, he has no right to treat or repel the outrage as if he were one of the privileged order. Here, in fact, lies the very essence of the matter. The *differentia essentialis* of the gentleman is, that he can fight. He bears the same relation to other men that the game does to the dunghill cock. Let duelling cease, and the name of gentleman would cease also. It would lose at least its generic distinction, and fall into the specific rank and place which the law allows it, namely, between that of esquire and yeoman. I do not mean to say, that in the present state of society, the gentlemanly spirit, or honor, or even duelling could be dispensed with. Such wretched stimulants, if withdrawn, might leave nothing but a mass of sordid baseness behind. I am convinced, however, that if the world were Christian, no such distinction as that of gentleman, except in its specific meaning, would remain. Noblemen, men of fortune, clergymen, military officers, all ranks, in a word, which the law and constitution recognize—these would continue, and preserve whatever is solid and beneficial in the graduated order of society. But once let pride, and profligacy, and duelling be removed, and Othello's occupation would be gone; the mere gentleman at large would no more strut and bully upon the stage. The truth is, that this vague assumption rather confounds than establishes the principle of subordination. For what can be more subversive of right order than that every subaltern officer and briefless barrister should have the privilege of bearding to the face the highest nobles of the land; while, to the wealthy trader, whose daughter he would in vain solicit in marriage, he refuses the claims and rights of a common nature? No. The more it is considered, the more it will appear that the emphatic use of the term gentleman is not in sympathy with Christian feeling. In a sermon, the minister may speak, if his subject leads to it, of the duties and the peculiar responsibilities of those whom Providence has entrusted with rank, or large possessions. But could he, with the same propriety, speak of gentlemen, in the sense above described? Or could the word gentleman, in that peculiar and emphatic sense, be introduced with decency into prayer? If so, why should the Christian employ the term, so understood, at all?

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### III. A PROOF THAT MAN WAS FORMED FOR HAPPINESS.

That man was formed for happiness, and that, consequently, without it he feels himself out of his natural place, to have fallen from his rank, and lost the perfection of his being, is in



nothing more strongly evinced than in the universal desire to appear happy in the eyes of others. It is this desire alone which confers value on those glittering prizes so ardently contended for by the children of this world. If rank, and riches, and literary fame, were associated in men's minds with the notion that the possessors of them were unhappy, the contest would at once be over. They have, in fact, no value but inasmuch as they exhibit, however delusively, the appearance of happiness to the world. I do not mean that any labour for these distinctions on a settled principle that the semblance, and not the reality, of happiness is the object of their anxiety. No. Man must (for it is the prime law of his nature) keep happiness in view, in every thing that he pursues. But in these instances, the point aimed at is the gratification of being looked on as possessors of those envied treasures with which the ideas of happiness and enjoyment are commonly associated. The same instinctive persuasion that we *ought* to be happy, is manifest in the shame which men often experience at whatever discovers, or seems to discover, the nakedness of their misery. It is this, still more than mere physical privation, which renders poverty and a low estate so trying to flesh and blood. This will exhibit itself in a thousand shapes. To take one instance which I have witnessed myself. If some brilliant equipage drives up to the door of a family of inferior condition, what hurry and bustle immediately ensues? What pains are taken to huddle into some corner, or hide in some concealment whatever may betray the contrast which the scene exhibits, to the splendid home from which this visitor arrives! If, unfortunately, this family should be caught at a spare and frugal dinner, what awkwardness, nay, what real distress is felt! Now, there must be some cause to account for feelings so keen, and often so overwhelming. Is it that poverty is really a disgrace? Or, if Providence has placed a man in narrow circumstances, is this a matter which should cause him shame? No. And still, in spite of all our reasonings, distresses such as I have described, are often felt. And why? Because poverty and privations are connected in men's minds with the want of happiness. And we instinctively feel the latter to be a charge which implies no less than the loss of that which constitutes the true dignity and perfection of our nature.

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#### IV. ON PERFECTION.

However the most enlightened men may differ as to the degree of sanctification which it is possible, in this present life, to reach; and however important it may be to arrive at some satisfactory conclusion upon this point, it seems to me that disputes about the mere term perfection, end in nothing. The advocates for perfection deny that they mean thereby either angelic perfection or Adamic perfection. It is not the pure and celestial

life of angels ; nor is it that bright reflection of God's image which was the glory of man in paradise. What is it, then ? It is, say they, the perfection of man's present state : and surely, about perfection, so understood, it is vain to argue. For is it not equally absurd to assert or to deny the mere identical proposition, that man can attain to what he can attain to.

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V. ON FOX-HUNTING.

If one contemplates the manner in which the several parties at a fox-chase are employed, the following graduated scale of their good sense may, perhaps, be considered fair. I mean as far as that one exhibition goes. At the top, then, of the scale, I place—1. The fox. He, poor sufferer, is engaged in an endeavour which would not disgrace the wisdom of a Solomon, namely, that of seeking deliverance from a cruel and violent death. 2. The hounds. They are pursuing the main instinct of their nature ; and, if fox-hunters are to be credited, doing that for which they were called into existence. For this is one of the arguments which sportsmen use for the lawfulness of their favourite amusement, “If hunting is wrong,” say they, “why did God form such things as hounds at all?” 3. The horses. It is true these are not exercising their leading instinct like the dogs. But they are acting in obedience to their masters. At all events, they have one complete excuse for hunting, namely, that they must hunt, whether they like it or not. 4. The huntsman, whippers-in, and all who belong to what may be called *the staff*. These have chosen a dubious, and it is to be feared, a blackguard calling. But, having chosen it, they are now employed in earning bread for themselves and families. 5. The general field of sportsmen. These are the *amateurs*, and come far behind the professors above mentioned, who make some profit of the sport. But still it may be hoped that many of them are but occasional defaulters. Besides, though they are losing their time, they are not throwing away their money : and though they hunt themselves, they are not the cause of hunting in others. 6. Last comes the squire who owns the pack. Alas ! alas ! if he were as far behind the fox in the field of blood, as he is in this graduated scale, he would see but little sport. Suffice it to say, that in addition to every objection to which his sporting friends are liable, he is chargeable with the folly of spending his money, to a large amount, and often seriously injuring his property. Nay, he is chargeable with the crime of holding out to the gentry and farmers of the country a constant temptation to idleness, dissipation, and cruelty.

It was customary amongst the Jews for every man, however exalted his station might be, to learn and practise some mechanic art. If our men of fortune must do the same, how desirable is it that they should choose some gentler occupation than that of slaughtering their fellow-creatures ; or, in other

words, how melancholy is it that they should so often prefer the trade of butcher to every other. In short, when we consider the life of a thorough squire, how his mornings are passed in dealing death around him, and his evenings in surfeiting that appetite which strong exercise has given, we are reminded of the words once spoken in reference to a far different subject, "Rise, Peter, kill and eat." Yes: these two occupations, killing and eating, give you the whole compass of a foxhunter's life. But no: it is not altogether so contracted. I remember once reading in a newspaper of a gentleman, who, driven beyond his patience by a continued raining in Scotland, said to the female waiter at the little inn, "Pray, my good girl, does it always rain here?" To which she replied, "*Nae*, it sometimes *snaws*." So, if any one asks me, "What! is the genuine squire always hunting?" I say no; he sometimes shoots, and sometimes courses, and sometimes fishes. In short, he is never at a loss for employment when he has any thing to *kill*. H. W.

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THOUGHTS ON THE QUESTION, WHY HAPPINESS SEEMS TO ACCELERATE, AND SUFFERING TO RETARD, THE PROGRESS OF DURATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The inquiry of a friend, in conversation, why happiness seems to accelerate, and misery to retard, the progress of duration, suggested the following remarks. Some of the thoughts which this question elicited seemed to me not unworthy of surviving the brief period of a colloquial discussion; and, in their present form, solicit a more enduring existence, in the pages of your widely-circulated periodical.

That time spent happily quickly passes, and that suffering seems to possess a power of elongating the period of its duration, are facts of common observation. The phenomena with whose existence we are best acquainted, are not always, however, those which we best understand; for what we every day observe requires, we suppose, no further examination. That familiarity, which should solicit universal investigation, appears to superficial minds to afford in itself a sufficient explanation. Nor is this feeling unaccountable, since it evidently flows from that part of our intellectual constitution which leads us to refer particular facts to general laws; to trace out, in a multiplicity of isolated instances, those circumstances of agreement which enable us to consider them as operations of the self-same principle. When a particular fact appears to differ from all others, the attention, even of the vulgar, is excited. Nor is their curiosity satisfied until they are made to see the latent analogy, whereby the object of their surprise is connected with more familiar in-

stances of the same phenomenon. Circumstances, on the other hand, which are not uncommon, that is, which are obviously reducible to some general law, are conceived to be thereby adequately accounted for, and neither excite wonder, nor stimulate inquiry. But to the philosopher it belongs to see, in what the vulgar deem ultimate laws, only particular cases of some more comprehensive fact, and to consider every phenomenon as but partially explained, until it has been brought within the range of some of those fundamental principles which must ever limit the science of finite understandings. Nor is this the only difference. For, while the vulgar, who have advanced perhaps but one step in the progress of generalization, imagine that the fact at which they have arrived needs no further solution, and that the subject is cleared of every difficulty: the philosopher, who has pushed his inquiries to the utmost boundary which human endeavours are permitted to attain, is yet aware that the ultimate truth, which stays his further progress, is ultimate, only because it is inexplicable. The child fancies that he has fathomed with his little string those mighty depths, which the experienced mariner knows his sounding-line is too brief to gauge.

Among these familiar, and, so far as I know, uninvestigated truths, may be reckoned the facts which were stated at the commencement of the foregoing observations. If the following remarks, in which I am far from pretending to exhaust the subject, shall yet succeed in drawing attention to so interesting a question, they will not have been written in vain.

But, before I enter upon the discussion of this topic, let me remark the peculiar difficulty attendant upon all speculations which have any of the phenomena of duration for their object. This difficulty arises from hence, that, from the circumstances of our present state, we are so situated, with respect to time, that almost all our notions are in some way connected with it; that we can scarcely think or speak, without some tacit reference to it; that, in short, this all-pervading idea is inextricably interwoven with all our thoughts, and the very structure of our language. Hence it happens, that we can hardly form a single mental or verbal proposition, in which something respecting duration is not presumed, implied, or taken for granted. When, therefore, duration is itself the subject of our inquiry, we are, at every step, embarrassed by almost insuperable obstacles. We can with difficulty speak of it, without assuming something which should be proved: we can scarcely investigate its properties, without begging what is not granted. If the prism were, from its own substance, to emit white light, how difficult it would be, by its means, to investigate the prismatic colours! And if the thoughts and words, which form our medium of speculation, themselves convey the notions which they should verify or disprove, how arduous a task to analyze the phenomena of duration! This difficulty will be readily recognized by those

whose thoughts have been employed upon this subject: nor would it be easy to make it perfectly intelligible to any others.

With reference to the question, why happiness seems to accelerate, and misery to retard, the progress of duration, I make the following remarks: that there are two ways in which the length of any portion of time is observed, the one consisting in an actual perception of its passage, the other entirely retrospective, and derived from turning the attention to some event which has taken place at the commencement of the period in question; that these two modes of perceiving duration are perfectly distinct and unconnected, insomuch that a portion of time, which appears short in the former point of view, seems often of more than its real length, when estimated by the latter measurement: that the apparent length of duration is, in the former case, entirely dependent upon the degree in which duration is itself the object of our thoughts; and that, in the latter, it seems proportioned to the number, variety, and novelty of the ideas which have engaged our attention.

That we apprehend the lapse of time in the two ways which I have mentioned, none can doubt. Slowly to measure out the successive steps which united form the journey of a day, is one thing; and, at the close of our progress, to view the distant and disappearing heights from which our course commenced, is another; yet, in both ways, do we derive ideas of the length of space.

But that time should exhibit itself to the retrospective glance in dimensions different from those which it seemed in passing to possess, will not, perhaps, be so readily admitted. Yet will this truth appear evident to all who remember that a portion of time, which has flown by upon the wings of happiness, will nevertheless, should its course have brought us through striking vicissitudes, novel scenes, interesting and exciting circumstances, seem in review to expand itself beyond its real limits. Time, again, whose progress has been retarded by monotonous misery and a uniformity of woe, unchequered by incident, and unenlivened by variety, will not, when exhausted, appear to have surpassed its actual boundaries. Though, to vary my former illustration, a wearisome and rugged road has lengthened to his imagination the traveller's journey, yet does not the mountain top, which marks the commencement of his progress, seem more distant than if the intervening path had been smooth and pleasant.

I have observed, moreover, that time's apparent rate of progress is exactly proportioned to the degree in which our thoughts are occupied by time itself. This proposition may be more accurately stated thus: when time is the object of our thoughts, and then only, we are conscious of its existence. Agreeably to this statement, it appears that, when time seems to move slowly, the true representation of the matter is, that a more than ordinary portion of it is occupied in reflecting upon time itself; that when its

course appears accelerated, we are to understand that a very small part of it is thus employed; and that, when the idea of duration is altogether excluded from our minds, we are unconscious of the lapse of time. It has been justly observed of metaphysical truth, that it is not so often recommended to our understandings, and brought home to our convictions, by argumentative discussion and laboured ratiocination, as by simple statement and clear enunciation. It seems to me, that the propositions which I have announced are among those truths which require but to be distinctly expressed, and impartially considered, in order to gain possession of our assent. To be conscious of the existence of time, to think it long or to imagine it short, whilst no such idea as that of time is in our thoughts, seems to me utterly impossible. He who can observe the lapse of time, without thinking upon time itself, may congratulate himself upon possessing the power of perceiving and not perceiving, of being conscious and unconscious, at the same moment. A due consideration of this matter will, I think, convince us, that we are then only conscious of the progress of duration, when this progress is itself the object of our thoughts; that, when a portion of duration seems to pass slowly, the explanation of the phenomenon is, that an unusual proportion of it has been occupied in thinking upon time itself. that is, that a more than ordinary proportion of the period in question has been the object of our attention; and that time seems then to accelerate its motion, when but a small part of it is employed in thinking upon itself, that is, when but a small part of it is observed. I state these facts with distinctness, in order to avoid misconception; since, though, in order to perceive the flow of time, this flow must be the object of our thoughts, there is yet a way in which we may think of time itself, without being conscious of its lapse. We may investigate the nature of duration, its properties and phenomena, we may inquire whether it be finite or eternal, whether it exists independent of our perception of it; such speculations as these may employ our minds, without bringing with them any apprehension of the lapse of time. We do not perceive the passage of time from any reflections upon duration in the abstract, but from making this passage itself the object of our attention. If any one is desirous to ascertain how time's apparent rate of progress is affected by making it the undivided object of our thoughts, he may satisfy his curiosity by an easy experiment. Let him, for the short space of a minute, direct his exclusive attention to the progress of time; let him sedulously exclude every other idea, and employ himself wholly in mentally measuring out the successive moments as they pass; and the brief period which I have mentioned will dilate itself, to his apprehension, with an unreal and imaginary expansion.

But I have spoken of a second mode in which we apprehend the length of duration; and I have described it as entirely retrospective, and independent of any actual perception of time's lapse. How then, are we to reconcile this with the foregoing



doctrine? There is a seeming contrariety ; but the discrepancy is rather apparent than real. The truth is, that this second mode of estimating the length of duration is not so much a perception of it, as a judgment of the mind respecting it. It consists in calling to remembrance some past event, and, from its apparent recentness or remoteness, estimating the length of the intervening period. In illustration of this, let me employ a variation of my former simile ; and let me hope, that what it wants in novelty, it may compensate by completeness of analogy. The traveller who has performed his journey, insensible of his progress and unconscious of locomotion, may be yet aware of the space which he has traversed, when he views the distant land-mark, which points out the commencement of his course.

The application of these principles to the influence which happiness and misery exercise upon the progress of duration, is obvious and complete. This influence affords an exemplification at once, and a confirmation of the foregoing doctrines. When under the pressure of misery, the attention of the mind is continually directed to the course of time. The cause of this is to be found, I suppose, in the desire of a speedy conclusion which unhappiness necessarily brings along with it ; but of the fact there can be no question. In a state of happiness, on the other hand, the mind, gratified by its present feelings and satisfied with its actual condition, is in no wise disposed to turn its attention to extraneous objects. Happy in the enjoyment of congenial pleasures, its desires terminate in what affords them contentment, its thoughts are absorbed in the sources of their gratification. Hence it is, that duration glides by almost, if not altogether unobserved ; hence, the accelerating power which happiness seems to exercise upon the flow of time.

From this explanation of the matter it follows, that the influence which happiness and misery exercise upon time's apparent length, is confined to our actual perception of its passage, and applies not to the retrospective measurement. This consequence of my theory, I conceive to be in accordance also with actual experience. I have never been able to discover that an event which has taken place at the commencement of a time of happiness, seems at its conclusion more recent than if the intervening period had been protracted to our imagination, by suffering and woe. I have already, indeed, had occasion to point out instances in which the reverse of this is the case. We have seen that a time of eventful happiness loses, upon review, that brevity which it seemed in passing to possess ; and that periods of unvariegated misery contract themselves, to our retrospective contemplation, within limits narrower than their own.

Such are the observations which have suggested themselves to my mind, upon this interesting question. It is a question, the subject matter of which, at least, may claim for it more than ordinary attention. It has to do with the phenomena of happiness and misery, of whatsoever can raise the hopes, or excite

the apprehensions of beings here below. It has reference also to the properties of duration; of that mysterious and inscrutable existence, with which we are, in our present state, so indissolubly connected, and of whose nature we are nevertheless so profoundly ignorant; that subtle and elusive essence which evades all efforts of investigation, which mocks the pursuit of the analyst, no less than the vain attempts of him who would arrest it in its never-ceasing flow. Let any attempt, therefore, to throw a light upon a matter of such paramount interest, if it enjoy not the good fortune of success, claim at least the merit of laudable endeavour and praiseworthy intention.

G. H. W.

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ON THE ACCURACY OF THE AUTHORIZED VERSION OF THE BIBLE.

WE have great reason to be thankful for the fidelity and accuracy of our authorized version of the Bible so that we may well desire to be saved from rash attempts at an improved version. Indeed, one fact speaks its praise—that whilst between 1535, when Coverdale's Bible was first printed, and 1611, when the first edition of the present version was printed, there were seven or eight distinct translations; there has not, since that time, appeared one new translation of the whole Bible. There have been different portions of the Old and of the New Testament translated; there have been different versions adopted by commentators; but an entire new translation of the Bible, without notes or comments, has not appeared since 1611. This is the more remarkable, on account of the divisions that have unhappily taken place to such a lamentable extent in the Christian church. Those who have agreed in nothing else, have agreed in adopting our authorized version; and wherever the English language is known, whether in Europe, Asia, Africa, or America, there the authorized translation of our Bible is received. But yet, whilst the book itself is divine, the translation is human, and, like every thing human, has its errors and its faults, and neither the theological teacher or scholar is bound to submit implicitly to the translation which comes recommended to him by so much authority. He may, and he ought to compare the translation with the original, and follow the first only as far as he is convinced that it gives the true meaning of the last. As far as I have been able to examine our translators, scarcely one ever deviated from the former translations, unless they had good and solid grounds for so doing. I think, however, that I have met with one place in which they have departed from all former translations, and from all versions which I have had an opportunity of consulting, not only without sufficient grounds, but, as it appears to me, contrary to the sense of the original. I refer to



Joshua v. 11—"And they did eat of old corn of the land, on the morrow after the Passover, unleavened cakes and parched corn in the self-same day." No English translation that I have access to, translates the Hebrew word in the original "Gnabor," old corn. They all render it the corn of the land. Parkhurst, in his lexicon, translates it, "produce of the land; what passes or comes from it," referring to this very passage, Joshua v. 11. The word is derived from a Hebrew root, which signifies to pass; thence our translators considered it to mean the corn that had passed through a former year; whilst it would more naturally signify that which had passed through the earth: and keeping in view this signification of passing through, the same word is used in Job xxi. 10. "This cow calveth, and casteth not her calf," literally her produce. (Hebrew "Gnabor.") But in this place in Joshua, there is not merely a wrong translation, which, in itself, it might be desirable to correct, but there is introduced by its means a confusion into the sense intended to be conveyed by the whole passage. No one gets at the information intended, as I conceive, to be conveyed by the passage, who does not understand that the children of Israel did eat, not the old corn of the past year, but the new corn just then ripe, at that season when the Lord led them into the land.

In order to see this clearly, it will be necessary to refer to a few texts, upon which I conceive much light will be thrown. Joshua v. 10. "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month, at even, in the plains of Jericho." 11. "And they did eat the old corn of the land (*the produce of the land*) on the morrow after the Passover, unleavened cakes and parched corn in the self-same day." 12. "And the manna ceased on the morrow after they had eaten of the old corn (*the produce of the land*); neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Now, let us turn to Lev. xxiii. 10, &c. "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf, an he lamb," &c. 14. "And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord." It here appears, evidently, that the events recorded in Joshua v. are those very events about which directions were given in

Lev. xxiii. namely, the things they were to observe when they came to reap the harvest, and eat of the fruit of the land; and this necessarily supposed their eating of the new corn, and not the old corn of the land; and their having, previous to their eating, waved a sheaf of the first fruits unto the Lord. But this passage of Joshua, when rightly understood, as stating that the children of Israel eat the new corn, helps to fix the fact, that the feast of Pentecost, called also the feast of weeks, was held fifty days after the feast of Passover. It is said, Lev. xxiii. 15, 16—*“And ye shall count unto you, from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath, shall ye number fifty days, and ye shall offer a new meat offering unto the Lord.”* In this Scripture, it is directed that the feast of Pentecost shall be held fifty days after the day on which the wave offering of the new reaped corn was offered to the Lord; but there is nothing to connect that day of the wave offering with the feast of Passover. Again, in Deut. xvi. 9, it is said—*“Seven weeks shalt thou number unto thee: begin to number the seven weeks from seeds time, as thou beginnest to put the sickle to the corn.”* But here, too, there is nothing to connect the time of putting the sickle to the corn with the time of Passover. But this passage in Joshua connects *the reaping of the harvest, or the putting the sickle to the corn*, with the morrow after the Passover.

We learn, then, that the morrow after the Passover was the time when they began to reap, when they waved the sheaf of first fruits, and was the day from which they began to count fifty days to the feast of Pentecost. We know it as a fact, that the feast of Pentecost was kept fifty days after the feast of Passover. But if we lay aside this text in Joshua, we shall not, I believe, be able to point out one which distinctly proves that it was ordered by the law, that the one feast should always follow at that distance from the other.

R. D.

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#### IRELAND IN 1834.\*

WE are scarcely acquainted with any English writer of Travels in Ireland, with the exception of Arthur Young, that has not made his work subservient to the putting forth his own political or religious views. The tourist turns invariably out to be a

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\* Ireland in 1834. A Journey throughout Ireland, during the Spring, Summer, and Autumn of 1834. By Henry D. Inglis, Author of “Spain in 1830,” “The Channel Islands,” “The Tyrol,” &c. 2 Vols. London: Whittaker and Co., 1884.

proselytizer ; and we do not dip far into his lucubrations until we find ourselves committed to the perusal of a political *diatribè*. Mr. Inglis is not exempt from this tendency ; you cannot read far until you find him hoisting his colours ; and, as a true *doctrinaire*, he comes, not alone to observe, but as a skilful leech, to diagnose and cure the perilous diseases of our isle : hard landlords, high rents, want of employment and of poor laws, are, it seems, our complaints. The cultivation of our waste lands, the giving employment to our able-bodied poor, and the application of a poor fund to support our sick, aged, and infirm ;—these, together with a cessation of agitation, are his remedies ; and, without laying any stress upon popery, without intending to charge much blame on the priests, or accusing them *heavily* with their neglect of the moral and religious education of the people, he, in our opinion, in his *diagnosis* of Ireland's evils, substitutes the effect for the cause ; and, while laying so much stress upon want of employment and the almost state of starvation which exists from the high rents and low wages, he leaves out of sight, (we fear purposely, and pursuant to his party system,) the great origin of these evils, namely, the moral and religious state of the people, who, by their lawlessness, their crimes, their ingratitude, faithlessness, and want of trustworthiness, have frightened away capitalists—have either held back the hand of those who would improve or speculate ; or have driven away, in disgust and terror, those who, with the warmest hopes and fondest wishes, had already embarked in the attempt of improving the face of the country, or bettering the condition of the people. Had not Mr. Inglis entered Ireland with his nose breast high to scent out, pursue, and hold up to public odium, hard-hearted landlords, and overbearing middle-men ; had he not had such an elective affinity towards LIBERAL landlords, as to press on them with *all* his praises, he might, in his travels from Bantry to Coleraine, and from Wexford to Galway, have heard of, and narrated instances of men, who, with all patriotic ardour, had settled down on their estates, with the full determination of devoting both mind and body towards the amelioration of their tenantry, and the employment of the poor in their vicinity : but who, after being thwarted, insulted, reviled, and perhaps attempted to be assassinated, have found the village demagogue and the parish priest too strong for them ; until at length they have retired before the mighty mischief they could not venture to cope with ; rejoicing, at least, that they have evaded the decree of the mysterious tribunal that has adjudged their life to the bullet, and their property to the flames. Mr. Inglis, as he travelled through Tipperary, Limerick, or Clare, would have noted many cases of this sort, and no doubt he did ; but to bring them before the public, this perhaps would not do for his Whig system ; and we are confident that against his better inclinations, and against the testimony of his own senses, he has kept these statements back, and has not ventured boldly to declare that the moral and religious state of the people, as superinduced by political popery,

is the cause of Ireland's evils, and that want of employment is but a superficial symptom of a more deep-seated disease.

We do not deem it fair to speculate on the motives of any man, and therefore we are bound to consider that Mr. Inglis is sincere in his views: otherwise, did we take encouragement from the way in which he has arraigned the character and conduct of certain lords and bishops, in his book, we might be induced to assume that this traveller was employed by a Whig bookseller to write a Whig book; and that the instructions of his *master* in the Row was to observe, record, and animadvert as became a staunch *liberal*, with whom it is a not-to-be-tolerated heresy to lay any very evil thing to the charge of popery, or any very good thing to the score of the Established Church.

We say that we are almost inclined to believe that Mr. Inglis has written what is not exactly in accordance with his convictions; for, all through his book, we see his facts contradicting his theories; and we defy any one who will disentangle those facts from clouds of inferences with which they are invested, not to conclude that popery and priestcraft are the bane of Ireland, and that until some enactments of a *permanent* character, stronger than those that are suitable to a Protestant and law-respecting nation, are put in force, it is out of the question that capital can be safely or largely embarked in giving employment to the people, or affording them any thing better than the potato to eat or the straw to sleep on. Leave them still in the hands of the priest, and capital will fly to improve the interior marshes of New Holland, sooner than venture on an Irish bog. Yes! let Popery sit as a queen, and let her brood over *any* land, and there breed her braves and her cutthroats, and Italy and Ireland will be alike unhappy: the Pontine Marshes and the Irish wastes will still shew forth the same wide-spreading desolation. We repeat that almost in every page of Mr. Inglis's travels, he makes out a case against Popery; and we value him highly, almost as highly as Mr. Croly, as a witness against her. It is true the learned *Doctri-naire* comes into court an *unwilling* evidence; he breaks down, as we shall shew, in his cross-examination, and while desirous to direct the jury to views and opinions of his own, his very evidence is sufficient for any honest man to come to a verdict directly the reverse of that which he was called on the table to support.

To carry on our metaphor: we are obliged to look on this English witness that the Whigs have brought into court as an instance of one practised in the *suppressio veri*; he withholds a great portion, with no small ingenuity, because with an appearance of ingenuousness he admits a little of the mighty evils that Popery, political Popery has inflicted on this land; he deals tenderly with its atrocious character; he does not, he dares not, drag the monster into full light, and therefore we see in him no indignant cry of abhorrence at deeds that would disgrace the New Zealand savage; and he passes through Tipperary with his tender sympathies *all* alive for Pat, feeding on dry potatoes, and wallowing with his pig: but he

has no wrath in store for the priest who has not only let his flock grovel so low, but has so neglected their moral culture, that assassination and murder have ceased to be crimes in their eyes, and the blood of man is there of so little account, that in that very county, the single county of Tipperary, 554 homicides have been perpetrated in the space of two years. We confess we were prepared when given to understand that Mr. Inglis was travelling through Ireland, in order to write a book, to see something better, more instructive, more amusing, than what he has brought forth; his travels in other lands we had read with improvement and pleasure; but though by no means a bad or an uninteresting book, we consider his *Travels in Ireland in 1834*, as a failure, and that because he came over with a pair of coloured political goggles fastened before his eyes. It was therefore of no consequence whatever that Mr. Inglis carried with him in his travels letters of recommendation to Whig and Tory, Priest and Parson, indiscriminately: he had come like a quack, with his nostrum duly made up in his pocket; and, like the medical theorist that sees gout in every constitution, he sees no evil in Ireland but want of employment, and no remedy but the contents of his own pill box—*increase of wages and poor laws*. Mr. Inglis travels without much of the capacities and capabilities that render the details of a man's journey interesting: no antiquary, no agriculturist, no botanist, no geologist; intentionally, as he says, neglecting the legendary lore of the people, and passing by, as below his high philosophy, the picturesque; the one thing needful with him seems to be the scrutiny of a cabin on the road, or of a garret in the town, and of putting before the reader a strongly-marked picture, "*a la Crabbe*," of all the details of these dens of misery. At the same time, Mr. Inglis's book is not without its interest, and we (without trouble to ourselves) read it through; failing, at the same time, of obtaining any new information respecting our island, its history, its economy, or its characteristics; save this fact, and we instance it to mark its *quantum valet*, that in the barony of Forth, in the county of Wexford, the horses are fed with buttermilk. A great fault with our traveller is the hurry with which he has written, and the precipitancy with which he comes to his conclusions.

He, having first arranged with Mr. Whittaker as to the sale and settlement of his book on Ireland, sets out for the scene of his summer job, and, taking advantage of the fine weather, and an outside car, he jaunts by day, and writes by night; and the joint observations that he and his wife have jumbled in together as they jaunt, are sent off to the printer, in London, so that the tourist is a-going and so are the types at the same time. He travels through the very worst part of the county Wicklow, and why, because he was theory hunting; and, therefore, it would not suit his purpose to pass through Newtown-Mount-Kennedy, Wicklow, Rathdrum, &c., &c. No! for there he would have seen a large body of resident gentry, the people in full employment,

and the rents, though high, well paid, by an industrious and intelligent, but not a priest-ridden, Protestant yeomanry. Somebody has compared the county of Wicklow to a frize coat with an ample fringe of gold lace embellishing it;—Mr. Inglis was determined to fret like a moth through the frize, and he ascends one of the bleak and heathy hills that rise in the vicinity of Roundwood, in order to find poor cottiers dwelling in wretched cabins, and paying heavy rents for the same, on which he may put forth his *diatribe*, though he might have readily found a cause for this high rent, and this wretchedness, without laying it at the door of landlords, in the vicinity of the lead works, and the proverbial vice, drunkenness, and improvidence of the people connected with these mines.

And here we will let out a feeling which may, perhaps, convince the reader that we, as angry, are not impartial reviewers; but it is impossible we can keep temper and hear a little English Whig, who, though he has wandered over the world, must still carry with him a cockney heart, when he presumes to speak of our dear, much-prized, much-loved Glendalough; the place that we know Sir Walter Scott so much admired, and the spot that we saw, as it were, *more* consecrated than ever, by the deep, solemn, and highly-wrought admiration of Wordsworth: what shall we say of Mister Inglis and wife, who could put their heads together after their day's jaunt, and pen the following—"I made a little *detour* to *glance* at Glendalough, more commonly known as the Seven Churches; a *wild* spot, not unworthy of a visit."—!!! What would our old correspondent, C. O., say to such a glance at his favourite spot, the spot that he has so enthusiastically, and as Mr. Inglis would say exaggeratingly, described in our pages;—why, C. O. would say, that he verily questions whether Mr. Inglis ever made this little *detour* at all; for, the said *detourist* missed of seeing what to every other eye were as plain as a pike-staff, namely, the two venerable round towers—one so lofty, so sublime, so simple in its gray and mysterious antiquity, its long thin shadow moving, like time's finger, over the lonely hills and waters that surround it; and the other, so unique, so curious in its character and structure, that nothing like it is to be found in all Ireland. We say, what sort of a tourist must Mr. Inglis be, when he had not eyes to see even round towers?—which were not visible to his sense of seeing, no doubt obscure by reason of his goggles, until at Kilkenny; "I saw (says he) *for the first time*, one of those round towers." There needs no further disclaimer of our traveller as to his having no desire after the sublime, the antique, or the picturesque; the man has fixed with us for ever his character on these subjects.

Not far from Roundwood our tourist first comes in contact with a Protestant clergyman; and he says he was unfortunate in this first specimen he had met of the country clergy; and why?—because the gentleman, who was a landowner as well as a parson, spoke strongly of the discomfort of having a Roman Catholic



tenantry. Now, we suspect we know who this clergyman is; we assume that the clergyman thought himself equally unfortunate in the specimen of an English bookmaker he had come across, when he heard certain pert remarks of his: and so a man is a bad specimen of a clergyman because he expresses discomfort in being surrounded by Popish tenants who will pay him no rent, and Popish parishioners who will pay him no tithes. We very much question whether Mr. Inglis himself, if he sought his income from Irish tenants, rather than from English booksellers, would not prove himself "an unfortunate specimen," by desiring to get rid of such uncomfortable income payers.

Mr. Inglis, passing through Gorey, in his desire to appear impartial in his estimate of the conduct and character of Protestants and Roman Catholics, makes the following remarks:

"Religious bitterness is carried very far in this neighbourhood; and this may be mainly ascribed to the recent institution of an Orange lodge. If government will continue to apply such remedial measures as the state of Ireland requires, and will present a firm front to all improper demands, there will be no occasion for Orange lodges. The results of this ill-judged zeal are strikingly displayed at Gorey. There is a Protestant and a Catholic inn, known by these names; the Protestant and the Catholic coach, owned by, driven by, and supported by, persons of different persuasions; and the very children, playing or squabbling in the street, are divided into sects. This is miserable work, for which the institutors of the Orange lodge have to answer."

Our traveller says he had introductions to men of both parties; we *guess* that it was with a Romish entertainer he lodged on this occasion, or he would not have given to the public such an untrue statement. The fact is, that the bitterness he observed, and the non-dealing with each other he comments on, originated with the Romanists, and the Orange lodge has no more to answer for this bitterness than it has for the burning of Scullabogue barn.

Our object in noticing this work of Mr. Inglis to the large extent we mean to proceed in it, is to show that he is misleading the English nation, in asserting that the evils of our land arise from the superficial causes of want of employment and low rates of labourers' wages. We desire to show that the disease is more deep-seated; and that a lawless, turbulent, semi-barbaric character, engrained and confirmed in the Hiberno-Celtic character by the degrading doctrines of Popery and the deadly influence of popish priests, is the cause why capital does not come in to speculate, and why men are terrified from venturing to employ people who are content to work only up to the point that will supply them with potatoes to eat, and straw to sleep on, and who are more expert at fighting and murdering than working—at handling the musket and the shillelah than the spade, the shovel, or the plough.

We desire, from our author's own remarks, to show how impossible it is to induce monied men to invest capital in making improvements and giving employment. Will, for instance, any man desire to purchase land and become a landlord? where

“ I greatly fear that an angry feeling towards the lower classes, has been engendered amongst the aristocracy, by the result of the last elections, when old members were unseated, and repealers brought in. Some have been irritated by the conduct of their tenantry; and others have been hurt by what they conceive to be ingratitude. In some instances there has been ingratitude no doubt; and that some irritation should have been produced, is only natural; but these are feelings which ought to be conquered.”

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“ I was sorry to learn that a bad feeling existed in this neighbourhood, between the gentry and the lower classes. This originated in arrears of rent being demanded from those who had promised votes; but who, when the time arrived, voted, as they said, ‘for their clergy, and their country.’ Some of these individuals were committed to prison;—the amount of rent due was collected at the Catholic chapel door; and the priest, heading a crowd of people, released the individuals from confinement; and in returning through the streets, took the opportunity of haranguing the people, on the tyranny of the upper classes. God forbid that I should quarrel with any man for voting in such a manner as he conceives likely to serve his country, or that I should defend any acts of revenge, in punishment of supposed political offences. But neither can I excuse the conduct of a minister of religion and peace, irritating the passions of the lower classes, and endeavouring to widen the breach which unhappily now subsists between the aristocracy and the people.”

Mr. Inglis, it is true, says, after making these observations, that the landlords ought not to be displeased, and that their anger should not be directed against their tenantry, but against the priests and demagogues. It is very easy for our traveller to say this; but were he in the case of such a landlord, would he feel it? No doubt, a popish tenant, holding by lease, and paying up his rent to the day, has every right to vote for what he considers to be the cause of religion and his country; but if he is under obligations to his landlord, if he lives at his mercy, if he has to thank his forbearance that he and his are not turned adrift on the world—moreover, if he has faithfully promised, in consideration of the indulgence he has received, to vote pursuant to his benefactor's wishes; and if he then is found at the hustings voting as the priest commands him, and that for a senator who is pledged to overthrow the securities by which that landlord's property and religion are guarded; is it not to be expected, nay, is it not to be desired, that the landlord should make such tergiversation and such ingratitude feel the consequences?

But, independent of this powerful element of aversion that exists and must exist between a Protestant landed proprietor and a popish tenantry, let us take advantage of our traveller's observa-



tion, to comment on other difficulties in the way, which, for the present, make improvement almost hopeless:

“ It must be admitted, however, in throwing out any suggestion for improvement of this kind, that the character of the Irish peasant presents some obstacles; and that the progress of improvement in food, habitation, and clothing, will not be a rapid one: education only can check the tendencies which naturally stand in the way of improvement. There is little or nothing at present, of that feeling among the Irish peasantry, which spreads comfort and neatness about and within the cottage of an English labourer; which white-washes or sands his floor, polishes his table, brightens his utensils, twines honeysuckle and roses round his porch, and covers his table with the materials of a comfortable meal. The Irish peasant is too easily satisfied. The English peasant will work, not only that he may live, but that he may live well and comfortably. The Irish peasant, on the contrary, will generally work only up to the acquirement of mere subsistence: he would rather be idle, than work for what he calls ‘kitchen:’ i. e. all beyond the necessities of life.”

\* \* \* \* \*

“ I walked down to the hollow, and found a man, his wife, and three children, living in this roofless and utterly unfurnished hovel; and although, at first, I could get no other information than that they were tenants of Lord Lansdowne’s, I ascertained, at length, that they had been tenants of this same cabin, under a middle-man; and when the lease dropped, and the farm was divided, this individual was offered a mountain farm, which he would not accept; and, after having been wandering through different parts of the country begging, he had returned, with his family, and taken possession of the cabin in which he had formerly lived.”

Then the deplorable, incorrigible lawlessness of the half savages:

“ Nor was I less struck, nor do I believe the reader will be less struck, with the list of criminal cases handed to me. The following was the classification:

Assault	.	.	.	.	.	47
Riotous Assembly	.	.	.	.	.	74
Aggravated Assault	.	.	.	.	.	1
Rescue	.	.	.	.	.	34
Rescue Decree	.	.	.	.	.	21
Larceny	.	.	.	.	.	10
Embezzlement	.	.	.	.	.	4
Taking and retaining Forcible Possession	.	.	.	.	.	4
Libel	.	.	.	.	.	1
Injury to the Freehold	.	.	.	.	.	3
In all						199

“ One hundred and ninety-nine criminal cases at a quarter sessions, for one half of the remote and quiet county of Kerry!! and of these, one hun-

*dred and seventy-four* cases implying the undue exercise of physical force!! But it is necessary that I should here enlarge a little. In England, when we speak of a disturbed county, we mean a county in which there are movements directed to some particular purpose, or arising out of opposition to some particular law, or insurrectionary movements; and I have not the least doubt, that if, in Parliament, the condition of the west of Ireland were spoken of, it would be said to be perfectly tranquil; and we might probably have tirades against the large and expensive police establishment kept up in a quiet country, of which the county of Kerry might be cited as an example. but to call a county quiet, in one half of which, during three months, there have been seventy-four examples of riotous assembly, and fifty-five cases of rescue, together with nearly fifty cases of personal assault, is a perversion of words. These assemblies are not, indeed, assemblies of white-feet, or peep-of-day boys; nor are they directed against the collection of tithes, or of rent, nor have in view any express political purpose; and so far, indeed, they are less important than if they had any of these objects; but they are riots for all that—disturbances of the peace—assemblages of persons who fight with each other, and maim each other, and kill each other; and no one, but through the grossest ignorance of Ireland, or to serve party purposes, would speak of the present police of Ireland, otherwise than in terms of the highest commendation, and as a force at present absolutely requisite to prevent the complete disorganization of society—even if there were no agitators, and Ireland had no elements of political or agrarian agitation.”

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“ A small Irish county town, during assizes, presents a spectacle that is never seen in England; for even supposing the calendar to be as long in an English as in an Irish county—which it never is—the difference in the character of the cases to be tried materially affects the aspect of the town and its population. In England, a case of murder or manslaughter, brings to the county town only the near relations of the party to be tried, and perhaps of the party prosecuting; but in Ireland things are on a different scale. The English murder is a private act, perpetrated by some ruffian for the sake of gain: the Irish homicide has been committed for no reason at all, and not by one cold-blooded ruffian, but by a crowd of demi-barbarians, who meet for the purpose of fighting; and who have no other reason for fighting than because one half of the number are called O’Sullivan and the other O’ something else; so that when a manslaughter is be prosecuted at an Irish assize, the case does not bring up merely the accused and his one or two witnesses, but it brings half the “boys” in the county who bear the same name as the accused; and as many more of the same name as the man who was killed—every one of the former ready to kiss the book, and swear that the boy accused of the homicide never handled a shillelah, or lifted a stone, or was seen in a “scrimmage” in his days; and every one of the latter as ready to swear, that the boy that was killed was the most peaceable boy that ever bore his name, and that he was killed for no reason at all. Besides these homicide cases, which are peculiar to an Irish assize, prosecutions of any kind bring together a greater number of persons than in England; for

be it a robbery, or a rape, or any other crime, of which a man is accused, all his relations come forward to swear an alibi. It may be easily conceived, therefore, what a motley crowd fills the streets of an Irish county town at the time of an assize."

"The most numerous class of cases at most Irish assizes, is that which is facetiously denominated *fair* murders; that is, homicides committed at fairs; and I do not know any means, by which so much insight is to be obtained into the character of the Irish peasantry, and into the condition of the country, and state of things among the lower classes of society, as by listening to these prosecutions for *fair* murders. There were many of these prosecutions at the Ennis assizes; and, although I had already heard much of the factions, into which the peasantry are divided, I had no conception of the extent of this evil, nor of the bitterness with which this spirit of faction is attended. However these factions may have originated, there is now no distinction among their adherents, excepting that which arises from the possession of a different name. The O'Sullivans are as distinct a people from the O'Neils, as the Dutch from the Belgians. The factions have chiefs, who possess authority. Regular agreements are made to have a battle; the time agreed upon is generally when a fair takes place; and at these fights there is regular marshalling and 'wheeling;' and as for its being a crime to break a 'boy's' head, such an idea never enters the brain of any one.

"The spirit of faction is brought into court by almost every witness in these prosecutions. I saw a witness, a woman, brought in support of the prosecution for a homicide committed on some cousin—who, on being desired to identify the prisoners, and the court-keeper's long rod being put into her hand, that she might point them out, struck each of them a smart blow on the head. As for finding out the truth, by the mere evidence of the witnesses, it is generally impossible. Almost all worth knowing, is elicited on the cross-examination; and it always by the appearance and manner of the witness, more than by his words, that the truth is to be gathered."

"One of the cases tried at the Ennis assizes was, in many respects, similar to that celebrated case which was the foundation of that excellent novel, 'The Collegians.' A man was tried for the murder of a girl whom he had seduced; he killed her, and buried her in a peat-rick; and the similarity is the stronger, inasmuch as he was, at the time, in treaty to marry another, not so high-born a damsel, indeed, as Anne Chute; but high enough, and rich enough, to induce him to sacrifice his Elie O'Connor. In this case, one of the witnesses, on being desired to identify the prisoner, and being asked the question, 'Is that the man?' turned round, and recognizing the prisoner, said, 'That's him,' and added, 'How are you, Paddy?' nodding familiarly and good-humouredly to the accused. The man was convicted and hanged."

"I noticed that great importance is attached to kissing the book; and sometimes this ceremony is required, for greater security, to be performed

two or three times. Without kissing the book, a witness looks upon his oath as very imperfectly taken ; and it is necessary that in the act of kissing, the witness be narrowly watched, lest he kiss his own thumb, with which he holds the book, in place of the book itself.

“ I noticed, also, in the examination of one of the witnesses, a proof of the prevailing belief in the ‘good people,’ or fairies. A witness being asked, upon his oath, whether a certain individual could have made his way out of a room, the door and windows of which had been fastened, said, with the utmost gravity, it was impossible he could have got out, unless by enchantment; meaning, by this, without the assistance of the good people.

“ To attend an Irish assize, is certainly not the means by which a stranger is likely to obtain favourable impressions of Irish character. Few of its favourable traits are exhibited there; while all the darker shades are made but too manifest. Want of veracity, on the most solemn occasion on which veracity is ever called for, is but too plainly established. We find the very reverse of that straightforwardness which it is so delightful to see exhibited in the examination of a witness. If positive falsehood will serve the end, it is unhesitatingly resorted to; and as for telling the *whole* truth, I saw no one instance of it.

“ But the most striking defect of character which is brought to light, is a perfect contempt of human suffering, and an utter disregard even of the value of human life. Weapons of the most deadly description are brought into court as evidence—sticks and whips loaded with lead, and stones that might crush the head of a horse. A ruffian may occasionally be found in England, who would flay a man alive to become possessed of his purse; but I greatly question, whether, out of Ireland, fifty men could be found in any one parish, in any country in Europe, ready to beat one another’s brains out with sticks and stones, and all but glorying in the deed. And, as I have already observed, the same ferocity which has been exhibited at the fight, is brought into court: false oaths are the substitutes for weapons; and, by these, witnesses seek to avenge the death of a relative who has been more unfortunate, but probably not more criminal than the accused.”

There is another element of evil, which Mr. Inglis notes, which respect marriages (p. 141, vol. 2). But there is not only the lawlessness, and, at the same time, love of litigation, to contend with, but the matter goes farther, and there exists a positive determination to resist the law, except in cases where the people can wrest that law to their own purposes. Speaking of the county of Longford:

“ I regretted to have confirmation, in the county of Longford, of that desire generally ascribed to the Irish peasantry, of opposing the course of justice. It has generally been said, that in this, Ireland offers a great contrast to the neighbouring island: that, whereas in England, every man’s hand is raised in support of the law; in Ireland, all are arrayed in opposition to it. That there is a considerable degree of truth in this, cannot be denied; though, at the same time, many acts, which, at first sight, might be set down as arising out of pure dislike of the course of justice, appear, upon

minuter inquiry, to have originated in clanship, and in a conviction, common throughout Ireland, of the claim which all relations have to protection, however grievously they may have offended against the law. Examples of this, I think, I have already given, when speaking of the assizes at Ennis. Some facts, however, which came to my knowledge in Longford, were strongly indicative of a determination to set law at defiance; and of a disposition to regard all men as martyrs, or, at least, as injured persons, who had been brought, by crimes, however heinous, within the operation of the law.

“ I will adduce two instances. A stranger to that part of Ireland, and a Protestant, was servant in the house of a magistrate; and he robbed his master to a considerable extent. This man, though a perfect stranger, was screened by the peasantry during a long period, and was received and entertained on no other passport than as being in danger of being overtaken by justice for having robbed a good master—a magistrate. Another example is still more striking. An individual, moving in the upper ranks of life, named Luke Dillon, was tried some years ago for rape committed under most aggravated circumstances, the object of the crime, too, being in his own sphere of life. Sentence of death was commuted to banishment for life, and Luke Dillon appeared to be forgotten. A man, however, one day appeared in this neighbourhood, and gave out that *he* was Luke Dillon, returned from banishment, and setting the law at defiance. The man was a swindler—not Luke Dillon; but he judged—and he judged correctly—that by pretending to be this individual who had suffered under a sentence of the law, and who wished to set it at defiance, he should receive protection, and be enabled the easier to exercise his swindling propensities.”

It was no hard matter for the Popish bishops to work up the bad passions and lawlessness of such a people against tithe property; and so we find a precious Tipperary tenant interfering with the property of his landlord, and actually putting a force on his disposition and private intentions:

“ Here, as everywhere else in the south, I heard the strongest objections to tithe in any shape; and a curious instance came to my knowledge, of the determination of farmers to get rid of tithe. A farmer agreed to pay 30s. an acre for a certain quantity of land; the landlord being bound to pay tithe and all other dues. On rent day the tenant arrives, and, before paying his rent, asks what tithe the landlord pays? ‘ Why do you wish to know that,’ says the landlord, ‘ what is it to you what tithe I pay? You pay me 30s. and I take tithe and every burden off your hand.’ ‘ I know that,’ says the farmer; ‘ but I’ll not only not pay tithe myself, but your honour sha’n’t pay it either.’ The tenant offered the landlord his rent, deducting whatever tithe he, the landlord, paid; and the rent is, at this moment, unpaid.”

We might, in corroboration of what we have said in our review of Mr. Croly’s pamphlet, adduce many remarks of Mr. Inglis on the fatal influence of the priests:

“ I am sorry to be obliged, in this place, to record a fact, to which I could not have given credit on any evidence less conclusive than that of my own

eyes. The Roman Catholic chapel is newly erected, and is yet unfinished : and I was told, that the anxiety to obtain funds for its completion, gave rise to the enactment of some curious scenes at the door. I went there about ten o'clock ; and I certainly did witness a scene of a most singular kind. The gates were shut, and four men stood by. One had a silver salver, to receive the larger contributions : two were provided with wooden ladles, for the copper offerings ; and these they shook in the ears of every one who approached : and one man, the priest, stood just within the gate, armed with a shillelah. *No one was admitted who did not contribute !* I saw a man attempt to pass without contributing ; and I saw the priest push and buffet the man, and, at length, strike him several times with his stick, and knock his hat off his head ! This is no matter of hearsay ; I saw it : and I saw from thirty to forty persons kneeling outside of the gate, on the high road—poor persons, who had not a half-penny to spare. To be more and more sure, that this was the cause of their remaining without, I gave some halfpence amongst them, and saw them admitted.”

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“ The influence of the Catholic priesthood is seen on all occasions excepting those in which the guardianship of money is concerned ; and it is to be regretted, that this influence is not always well exerted. Every one who knows anything of magisterial business in Ireland, or who has had opportunities of attending assizes or sessions, well knows that this influence is frequently exerted, in cooperation with the peasantry, against the law ; and in screening criminals from its operation. A hundred instances of this are on record. I know a case in the county of Longford, of a man being put upon his trial for abduction—when the priest volunteered to give the man a character ; and yet, the individual tried had been concerned in two other cases of abduction : and it came out, on a cross-examination, that these facts were perfectly known to the volunteering priest.

“ I do look upon it as most important to the civilization and to the peace of Ireland, that a better order of Catholic priesthood should be raised. Taken, as they at present are, from the very inferior classes, they go to Maynooth, and are reared in monkish ignorance and bigotry ; and they go to their cures, with a narrow education, grafted on the original prejudices and habits of thinking which belong to the class among which their early years were passed.”

Mr. Inglis is shrewd enough to have observed that the priests, by going too far, have brought themselves below the public opinion of even their savage flocks, and that their power is on the decline :

“ The influence of the Catholic priesthood in this neighbourhood is great ; but from all that I could learn, and from conversations I have myself held with the lower classes, I have some reason to think it is on the decline. An instance occurred only a few days before I left Tipperary, in which a Catholic priest, who attempted to interfere in a fight, was set upon by both parties, and treated with very little reverence.”

He also is sharp enough to see that the payment of their reverences by the state would not (if they did not themselves surrender it into the hands of the demagogues) abate their influence, their dangerous influence, over their flock:

“ Mr. O’Connell’s proposition, respecting the allowances to the Roman Catholic clergy, created a great sensation in this part of Ireland: the priests generally affirmed their hostility to the proposal; but I should take the liberty of greatly doubting whether that hostility would be very obstinate, in case of the proposal being actually before them for acceptance or rejection. Some are of opinion that its acceptance would be a death-blow to Catholicism; but this opinion must not be taken up too hastily: so long as dues are exacted by the priest, for the performance of those offices upon which the people consider their title to heaven to depend, so long will the priest receive these dues; and so long, therefore, will a large portion of influence be retained.”

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“ Galway contains several nunneries—two of them very large establishments; and there are also three friaries. The mention of this word, suggests to me an observation of some importance, connected with the question as to the question as to the payment of the Roman Catholic clergy by government. It appears to me to admit of no doubt, that if, by way of disarming the Roman Catholic clergy, government were to adopt some proposition of the kind once submitted in parliament, it would be absolutely necessary to act up to the letter of that proposition in the Emancipation Bill, by which the settlement of friars is prohibited. Otherwise, whatever influence the Roman Catholic clergy lost, would be but transferred to the friars, and nothing would be gained by the measure.”

Our traveller is honest enough to bear the following testimony to the Protestant parochial clergy of Ireland. The fact he records we know to be of common occurrence; and we are aware, that until the people were maddened up to the deep, savage, useless, unwarrantable, and to themselves injurious, hatred against a body of men, who have, in almost every instance, proved their best friends, they have highly respected, loved, and trusted to them.

“ I was happy to find the Protestant clergy of this part of Ireland greatly respected; and this respect is evinced in singular ways. From time to time, considerable emigration has taken place from this part of Ireland to America; and it is not unusual for remittances to be sent home from the colonies, by those who have emigrated, for the use of their poor relatives. Now, it is a curious fact, and a fact that consists with my knowledge, that Catholic emigrants send their remittances to the care, not of the Catholic priest, but of the Protestant clergyman, to be distributed by him among those pointed out. The same respect for, and reliance on, the Protestant clergyman, is evinced in other ways. It is not at all unusual for Catholics, possessed of a little money, to leave the Protestant clergyman their executor, in preference to their own priest, or to any other individual.”



We might extract, had we space, some curious and some amusing matter from these volumes; we might show therefrom how little the *great* and *good* O'Connell is respected in his own country, and how he and his CLAN are looked on as the worst specimens of middlemen, the exactors of high rents, the doers of little or no good, and the most inveterate of all county-jobbers. We might show how the tourist is (however unwillingly) forced to admit that absenteeism is not in itself that mighty element of Irish evil that it is accounted: and that in the past and present state of the country, the middlemen instead of being injurious, could not have been done without.

Mr. Inglis, in sundry places, has, we believe, had occasion to remark how the Board of Education has played into the hands of Popery; as, for instance, in Galway. Let us see what he says:

“ In the town of Galway are several extensive schools—two of them receiving aid from the new Education Board. . . . I cannot think the funds of the Education Board are legitimately applied in supporting the nunnery and monk schools. I understood the principle of the board to be, that there was to be no preference of one religion over another; and that the schools were to be so constituted, that Protestant and Catholic might be able to join conscientiously in their support. But here, in this nunnery school at Galway, are all the paraphernalia of Popery: the building is a convent; the teachers are nuns, with beads and rosaries; the chapel has all the accompaniments and distinguishing marks of Catholic chapels of the most Catholic countries; and it does appear to me utterly impossible that Protestants should countenance schools of this description.”

We have now, we think, made out our case, even from the shewing of the tourist himself, that he has mistaken the symptom for the disease, and that the want of employment, &c. &c. are but the results of the blight of Popery, whose deadly influence is not only evident in the facts recorded in the extracts we have made, but in other natural consequences; for he observes, that just in proportion as the town or country is popish, just so are the ignorance and want of desire for information in the people. For instance, in Galway, where the Protestants are not one to a hundred:—

“ No regular bookseller's shop is to be found in this town, containing between 30,000 and 40,000 inhabitants; there are shops, indeed, where books may be ordered, and where some books may be purchased; but the demand is not sufficient to support a shop which sells books solely. I need scarcely say, that the town contains no public or circulating library.”

Well, we come northward, and approach a more Protestant place:

“ Sligo has no manufactures. The linen trade scarcely exists. There are three breweries, and one distillery; but the distillery is not at work.

“ There are two Protestant churches in Sligo; a fever hospital, dispen-



saries, a mendicity society, a gaol, handsome, like all the new gaols in Ireland; and no fewer than three libraries,—one, a public subscription library, and two circulating libraries. These were the first libraries I had seen since leaving Limerick.

“ Religious and political animosity prevails to a considerable extent in Sligo. This I have generally found to be the case in Ireland, wherever there is not an overwhelming majority on one side. The Conservative, and Protestant population of Sligo, and the surrounding country, is large—of which there is a pretty strong evidence in the fact that the only newspaper published in Sligo is high Tory.”

“ I found at Sligo a considerable change in the dress and manners of the people. Here I could not discover any traces of Spanish origin. The women were no longer seen with the hoods of their cloaks thrown over their heads; nor were the men seen with huge top-coats, as in the more south-western parts. The women wore caps and bonnets; and the girls nothing on their heads. There appeared to be much love of dress among all ranks.”

Then we get on further, and reach Enniskillen :

“ I found it (says he) one of the most respectable-looking towns I had seen in Ireland: and its population by far *the most* respectable-looking, that I had anywhere yet seen. I speak, of course, of the lower classes; and I make no exception of either Dublin, or Cork, or Limerick, or any other place. I saw a population, the first I had yet seen, without rags; I saw scarcely a bare foot, even among the girls; there was a neat, tidy look among the women, who had not, as in other places, their uncombed hair hanging about their ears; and the men appeared to me to have a decent, farmer-like appearance.

“ The county of Fermanagh is Conservative and considerably Protestant. It will, no doubt, be deemed a curious fact, that the parish in which I rested a few days, Magher-Culmoony,—a parish fourteen Irish miles long, and several broad,—contains not any one place of worship of any denomination, except the parish church. It is doubtful if there be another example of this in Ireland, or I might perhaps add, in England either.”

Now, how comes it that there is this superior comfort, and neatness, and prosperity? Mr. Inglis will not tell us that the land in Fermanagh is better than the land in Limerick or Tipperary;\*

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\* Mr. Inglis, in the hasty and loose way in which he writes, leaves out of sight and estimation the different acreable measures by which land is leased, and according to which rents are paid, in Ireland. As his book is intended to give information to Englishmen, (for surely our two months' tourist will not presume to say he can instruct Irishmen,) he ought to have stated, as he journeyed, that here the land was let by statute, here by plantation, and here by the Cunningham acre. As for instance, he, while travelling through the county Cork, may observe that a moderate acreable rent is there demanded, namely, 18s. 6d.; well, he goes into Tipperary,


he allows that high settings are as prevalent in one place as another ; and yet, strange to say, he finds the peasantry in the South living on dry potatoes, and sleeping on heath or straw, the Fermanagh yeomanry, rented comparatively as high, and yet

“ I found all admit,—both Protestant and Catholic farmers,—that they could afford to eat meat three times a week, and as much milk and butter as were required for their families ; or if they chose to live more abstemiously, that they could lay aside a little money. One individual paying 30s. an acre for a moderate-sized farm, but of which the land was of the best quality, told me he could afford to eat meat every day.”

As the traveller proceeds farther and farther into Ulster, he sees increasing prosperity ; he sees how, on land infinitely inferior in quality, men can live and pay rent,—yes, and tithe too, though their rent and all their other charges are as high, if not higher, than in the South. Moreover, he might have observed that the people of Ulster had, within the last ten years, gone through the deplorable process of the loss of the linen trade ; and yet, though a large portion of the population were thrown out of bread, yet, instead of turning mendicants, insurgents, and cut-throats, as the Munster men would have done, and, without the same provoca-

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and finds that 1*l*. 10s. is charged ; this is a mighty difference, and is altogether too high : it is no wonder that Tipperary should be so disturbed. Then he gets into Ulster, and he immediately exclaims, Oh ! rents are lower here ; it is no wonder that the farmer can afford to eat something besides dry potatoes ;—see, he pays but 1*l*. 4s. per acre. Yet when we come to reduce the measures by which the Cork man, the Tipperary man, and the Down man abide, to one standard, we find all pay within a fraction the same rent ; the only difference is, that the Tipperary man has the best bargain, because he has got, by many degrees, the best land. Mr. Inglis, in speaking of the high rents of Ireland, never alludes to the burdens which are respectively connected with land tenure in Great Britain and Ireland : as our tourist is so statistically careful in some things, even to the noting the prices of chickens and eggs,—if he wanted to give a fair picture of the burdens of Irish farmers, and which he so much laments, why did he not make some comparative statement of the burdens of English and Irish landholder ? Why did he not show that an Englishman paying 18s. 6*d*. for his land, paid as much as the Irish, who undertook for 1*l*. 10s. ? Why did he not exhibit the Irishman as altogether unburthened, except by a county cess of about 2s. 6*d*. per acre, while the Englishman had a poor rate amounting to 6s., and a tithe to 6s. and a church rate to 1s., and a horse tax, and malt tax ; besides a cess for the repair of roads ? Why did he not state that the rate of labour was twice as heavy on the English farmer, and that his roads were not, in general, so good or so convenient, nor (in general) his proximity to a seaport town so advantageous ? Why did he not enter at large in to these matters ?—For the best of reasons ;—because the grievance would have been found on the side of the Englishman, and not the Irishman ; and the wonder would be how it was that the heavily-taxed John Bull could successfully run the race with the loose and disencumbered Paddy ; verily, he could not do it, were it not that Pat carried the priest in his boots on his back.



tion, *have done*, they, with a compensative facility, that was as praiseworthy as happy, turned themselves to peaceful habits of agricultural industry: and the counties of Antrim, Down, and Armagh, the seats of an almost utterly ruined trade, and which, at the period when Arthur Young wrote his Travels, were, perhaps, the worst-farmed districts in Ireland, now present such a breadth of agricultural industry, improvement, and enterprise, as is not, perhaps, to be found in the British empire, out of Scotland. Mr. Inglis, in one sentence, explains the cause of the difference:—he says, “the people of the North are of Scotch descent, and there cannot be found throughout the North any of that improvidence which is so detrimental to society in the South and West.” In other words, and let Mr. I. special plead against the inference as he will (and we allow he does special plead against it), the people of the North are peace-loving Protestants, and not malignant, priest-ridden Papists.

But he says that in Ulster even the Roman Catholics are in a better condition than their brethren in the South; and this, he says, is owing to their having more employment and better wages; and there he stops. But he should carry on causation farther—and we say that the Roman Catholics are better off, not because of their religion but in spite of it, because they dare not, and cannot, go on with the pranks which they play in Munster; and because the priest, in the face of watchful Protestantism, cannot operate on the minds of his flock, in the way that the Father Pats and the Father Toms do in places where Popery can run riot. Therefore it is that we not only see a different character in the Romish people, but also in the priests and bishops; and the right reverend bishop who moves in the circle of Belfast, is quite a different zoological specimen from him who assumes to be the successor of St. Jarlath or St. Kieran; the former, though still feline in character, purrs, is right playful, and his paw is all velvet, he is gentle, and trained stealthily to pursue game, like the Cheetagh, the hunting leopard of India: while the latter, in his den, at Tuam, or Carlow, or Kilkenny, is a *leo rugiens*, rampant, and terrible with tail, talons, and teeth; and when HIM of MARONIA or TUAM roars, you may know that, not only in spirit but in the letter, he is ferocious, for the black cross annexed to his subscription denotes that he would, if he could, crucify his enemies.

We will now, before we conclude our review of Mr. Inglis, say something of what we believe sent him on his travels to Ireland, namely, to WRITE UP a system of poor laws. Every page in his two volumes assures us that he either came or was sent for that purpose. As Christian Examiners, we have more than once discussed this great and difficult subject; looking at the matter theoretically, we have seen the justice of the enactment; looking at it practically, we have, at the same time, hesitated as to the practicability of its introduction: because, wherever we looked we saw obstacles in the way, caused by the unhappy religious and political

position of our country. Unhappy Ireland! where the spirit of Popery, in its darkest and most malignant form, (as Mr. Inglis himself allows,) broods and interposes to hinder the blessings of Providence from being available, and the wisdom and benevolence of men from being applied to inform and to civilize.

It is almost supposable that if Elizabeth, when giving poor laws to England, had extended them to Ireland, this country would have been saved from the dominion of Popish Priests; but the future and not the past is now our concern, and the question is, how, with any safety to Protestant property can a poor law be established? We ask any one who is at all conversant with the jobbing, peculating, chicane character of the lower and even middle classes in Ireland; any one who witnessed how the funds sent out from England in time of scarcity were (when they got into the hands of Popish Priests and farmers) misapplied—could they contemplate any result from a poor fund managed by such people, but a barefaced robbery of the Protestant landed proprietor and an enrichment of the Priest-followers, his relations and abettors? Managed by the Protestant Clergy—it cannot and must not be. What system of checks can, in the present moral state of the country, be applied?—Besides, from whom is this fund to be raised? Is it to be solely from the landlord? If so, how are they (deeply, irremediably encumbered as they are in most parts of Ireland) to stand under this additional and yearly-increasing burthen? They could not bear it.—Impose the payment of a poor fund on the landlords of Ireland, and in ten years half the property of Ireland would pass into new hands. But we have not space to pursue, for the present, this difficult subject. On all sides we see difficulties; difficulties arising from the moral and economical state of Ireland. It is easy to say, that there ought to be a fund for the maintenance of the poor; but whence to levy it, where to apply it, and unto whom intrust the management. These are questions which Mr. Inglis has not answered; nor if he were ten times as clever as he is, could he answer, because his knowledge of the country is too superficial, and because he is too great a theorist to see accurately or feel his way to an impartial conclusion. We allow that the evils that Mr. Inglis sees every where, except in some parts of the north of Ireland, namely, want of employment and low labour-wages, are great and glaring; but we hold that those evils would gradually disappear, if instead of the vacillating, timid and conceding government, that has misruled the country, a firm and fearless rule was established; that, instead of encouraging agitation, would put it down with a determined hand, and would punish priest and demagogue when they stimulate to insurgency, as well as farmers and peasants when they practise it. We would expect much good to ensue from a new-modelling of the principles of the board of national education, whereby no restriction should be placed in the reading of the Holy Scripture. And above all, we would desire that a proper, practical, and at the same time, cautious reformation should take place in the Established Church. Not the destructive pro-

cess of the Whigs, whereby her bishops were to be annihilated, her ministers ejected, her churches razed, and her property sequestered; and still all the faults that have accumulated during three centuries in discipline, patronage and practice preserved. No; we want not a reform such as the Whigs had prepared for us, which would cut away all that was good and leave all that was evil, and still keep the Church like a dwarf about the King's court, a thing to be made merriment of, as curtailed of the due proportions but encumbered with all the deformities of a man.

What the Irish Protestants want, and must have, if the Church is to be preserved from extinction—if Church and State are to be the watchword of men united in loyalty, religion, and patriotism—is such a reform as will make our clergy, from the bishop to the curate, really efficient, working missionary men; all willing, and determined to go forth, preaching the Gospel and opposing Popery and Infidelity, misbelief and no belief; and so form by their labours of love and Christian devotedness, that connecting link (now so weak, because eaten away by the rust of disuse) between the higher classes and the lower—between the Protestant landlord and the Protestant yeoman.

We are aware that this subject must be taken up by us again—so here for the present we shall leave it; with this observation, that what Ireland now wants and must have, or she is lost to England, and to Protestantism, is a strong, an honest and a God-fearing government—such a government as will justify every Christian in looking to his Majesty as **OUR MOST RELIGIOUS KING**.

We lament much, that Mr. Inglis has chosen to hold up individuals to public odium, and must protest against such jaunting-car tourists as he is, and Wakefield, attacking noblemen, bishops, and gentry, and reporting the tattle of coachmen and jaunting-car drivers, and malignant fellow-travellers. We have seldom seen a more wanton attack than he has made on the Archbishop of Cashel—but it was a fine **LIBERAL** thing to overhaul a Church dignitary, and fling dirt at him, though picked up from the muddy kennel of Cashel streets. We repeat, that our tourist, though a quick and sharp observer is not to be depended on. Will any one for instance, that has known Wexford, believe him, when he says that this very Popish town is free from beggars? just as free as its bay is from barnacles. Mr. Inglis, like most Englishmen, has a bad ear for Irish sounds; there is scarcely a name of a place out of the common route, that he has not misspelt.

**DIVINE ORIGIN AND AUTHORITY OF THE HOLY SCRIPTURES.\***

**WE** owe an apology to our readers for not having long ago presented to their notice these able and interesting letters, which will be found richly deserving of their attentive perusal. In the following observations, we shall endeavour to state, as clearly as possible, within the brief limits assigned to us, the object of the work, and the outlines of the method by which the author accomplishes his task ; and this we do with the hope that our analysis, accompanied and illustrated by occasional extracts from the work itself, may serve to commend these letters to the diligent consideration of those who desire to be acquainted with the important subject of which they treat.

The proposition which these volumes are intended to establish, is, that the Bible exhibits in its construction, as clear and unequivocal marks of divine workmanship as the material world which we inhabit ; that its structure and history, as well as its contents, abundantly testify its heavenly origin ; and that he who denies that the Bible has come from God, may as reasonably deny that that the world was made by him. The author conceives, that it is inconsistent with the high character of a book, professing to be from God, to be indebted for our belief and reception of it, mainly to the testimony of uninspired men ; and is, therefore, of opinion that too prominent a place has been usually given by writers on this subject to the historical and external evidences of the truth of revelation. He does not refuse to admit the conclusiveness of the argument drawn from historical testimony, nor the great ability of those who have employed it : but he will not accede to the opinion that this argument lies at the foundation of our faith in revelation, or that it is to be put in competition with the argument arising from the inspection of the Bible itself, and of the traces of infinite wisdom, power, and goodness, displayed in its plan and execution. To use his own words :—

“ One might have expected, *à priori*, that altogether independently of any human testimony, a book which has God for its author, would have stood forth perfectly unique amongst all other books, transcendentally superior to them all ; and thus, as evidently the workmanship of God, as a living man among an assemblage of statues or automata.

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“ In the following letters, therefore, I shall view the Scriptures of the Old and New Testaments, as one book, consisting of a historical narrative,

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\* Letters on the Divine Origin and Authority of the Holy Scriptures. By the Rev. James Carlile. 12mo. 2 Vols. London, 1833.

commencing with the creation of the world, and ending with the arrival and residence of the Apostle Paul in Rome, having certain doctrines respecting spiritual things connected with it; these doctrines being conveyed, partly in the course of the narrative, and partly by certain other books, which are appended to the narrative: and my object will be to prove that this whole book, as it stands, is of God."

The author then proceeds, in conformity with this view of the subject, to an examination of the sacred volume, in order to demonstrate its origin to be divine. We agree with him in his opinion that the Bible should be considered as a whole, so that thus we may have a more extended survey of the character of God, and a more convincing attestation of His noble workmanship. We agree with him also in the opinion that the question between us and the infidel is most easily and successfully settled, by taking the Bible as it stands, and asking him how can he explain its extraordinary character and history? For why need we expend time and labour in proving the antecedent probability of a revelation, if we can shew that the Bible, which declares itself to be inspired, is able to justify fully its high claims to our obedience and veneration, as the word of the Lord? That this mode of discussing the subject with the infidel is that which it is most expedient to adopt, will appear evident to the slightest consideration.

1. It is the *shortest* and *simplest* mode of conducting the argument: it saves all that long and elaborate, and sometimes uncertain reasoning by which writers on the Evidences usually endeavour to shew the possibility, probability, and desirableness of revelation. It assumes an undoubted and indisputable fact, viz., the existence of the Bible. Here is a book which declares itself to be from God. We are to examine how it supports its pretensions. It not only proclaims itself to be inspired, and the religion it teaches to be divine, but it asserts its claims to the positive exclusion of all other claims of a similar kind. If, therefore, it be able to defend its statements, we need look no further. We have found what we wanted. We need enter into no disquisitions about the fitness and propriety of the divine procedure in giving us a revelation. We need run no risk of being perplexed with the cavils of the objector, who, reminding us of the assertions we have often made concerning the weakness of the human intellect, may retort upon us that we are totally unprepared to argue for the *probability* and *desirableness* of a revelation; for we know not whether the necessities of man, when viewed in connection with the other relations of the universe, appear to the mind of God to demand a revelation. Here is a book in our hands which is professedly from heaven;—why then vex our spirits with intricate speculations, until we have previously ascertained that this book is unable to establish its lofty claims to inspiration?

"We would say to the infidel," says Mr. Carlile, "here is the Bible, a book, thus and thus constructed, and accompanied by such and such confirmations; we hold that such a book could not have existed without the special, miraculous



interposition of the Deity ; and we challenge you to shew how it could have come into existence without that interposition. Take the range of the whole world, and the history of all ages, and say, if you can, when, or by whom, such a book could have been contrived or executed..”

2. This method of treating the subject is *the most satisfactory* to the great mass of humble inquirers into the truth of revelation. They have not leisure nor capacity for entering into long and laborious argument ; they turn away from it with disappointment ; the very appearance of it alarms them, and tends to foster the opinion that the inspiration of the Scriptures is not so obvious as they supposed, otherwise an easier mode of demonstration would have been long since discovered. They are thus prevented from even commencing their investigation of this interesting and important subject, and are therefore, of course, wholly unprepared to contend for the faith in the hour of emergency. But when the question comes to be, simply, is the Bible or is it not a revelation from God ? When the object is merely an examination of *evidence*—when the point to be ascertained is nothing more than the truth or falsehood of certain statements of facts, then the subject comes within the grasp of every understanding, and a decisive conclusion is promptly obtained by any one who bestows his candid and unprejudiced attention.

“ A fact, with its bearings and consequences,” as is well remarked by the author, “ is easily understood by the most common intellect ; while it conveys instruction to the most acute and learned. Thus the Bible is fitted to become the preceptor either of a philosopher or a babe ; for the intellect and acquirements of the one cannot be too high, nor those of the other too low, to be instructed by its recitals.”

3. Again, this method is the most *effective in silencing gain-sayers*. We often hear, in mixed society, rash and unfounded, but malignant assertions, thrown out against the Scriptures ; some pert observations, taken at second hand, and made in utter ignorance of the book against which they are directed ; but which, if not immediately grappled with, may leave behind them a deeply injurious influence on the minds of uninstructed hearers. It is necessary, then, to be prepared at once, and without being obliged to travel to distant authorities, and to circuitous modes of reasoning, to meet these puny objections, and to ask the caviller if he understands, or has ever studied, the structure and character of that wonderful book, which has provoked his hostility and his hate. It is necessary to be able to point out to him the traces of wisdom, power, and providence, in the composition and preservation of the Bible, and to ask him how does he account for these ? Here are predictions already fulfilled, or in process of fulfilment ; how does he dispose of these ? Here are miracles performed in the sight of thousands, and of which we have commemorative institutions observed by thousands and tens of thousands, till the present hour ; how does he explain these ? Here are statements in



the Old Testament, received and maintained by the whole nation of the Jews, dispersed as they are in every part of the world, and held fast by them through poverty, hardship, torture, and even death itself; which statements do nevertheless reflect shame and condemnation upon themselves and their fathers; and do at the same time lie at the very foundation of the faith of the New Testament believers; a faith which this nation of the Jews despise and execrate; how is this singular phenomenon to be solved? Here are extraordinary facts and doctrines contained in the New Testament, to which not only the members of the Christian church, as a body, but some of the most intelligent and able reasoners the world has ever produced, have yielded their implicit assent, and have died rejoicing in the consolation derived from them;—how has this cloud of witnesses been produced in favour of the Divine Origin and authority of the Holy Scriptures? No other solution can be given than this,—that the Bible is the word of God. “I am persuaded,” says Mr. Carlile, in alluding to some such questions as those above-mentioned, “that this mode of reasoning would do more to expose the fallacies upon which the infidel rests his rejection of the Scriptures, than the most elaborate arguments in defence of them.”

4. Once more—this method of contending for the truth of divine revelation, *does honour to the word of God*. It keeps the attention of the inquirer or the disputant fixed upon the Bible. It spreads out before him new and ever-varied aspects of the surpassing wisdom displayed, not only in the truths which it contains, (so worthy of their declared Author, and so fitted to advance the happiness of mankind), but also in its structure and history, in its external as well as internal character, and in the wonderful fact and mode of its preservation. It represents God as furnishing this revelation with those indelible traces of its origin, which He has engraven on the starry heavens and everlasting mountains. He has thus made it independent of the testimony and honour which it receives from man; and has sent it forth in its own unaided strength, not only to instruct the nations how to prepare to meet their Maker, but to defend itself against all its adversaries, and to cover with confusion and shame all who dare to question its origin and authority. It is impossible, we conceive, to peruse with attention the volumes before us, without entertaining a deeper veneration for the Bible, and for the grandeur and majesty of its Author. The mind of the reader, instead of being perplexed and wearied by dates and testimonies from uninspired authors, confirmatory of the truth of revelation, is throughout preserved in contact with the Scriptures themselves, and is sustained and elevated by the constantly recurring exhibitions which are given of the infinite wisdom and skill displayed in their construction. There is no useless parade of learning; no dry disquisitions calculated to distract or fatigue the attention; every chapter presents the Bible itself to our inspection, and as it points out some new feature distinguishing it from

all other books in the world, asks us, "who can for a moment deny or doubt that this is the workmanship of God?"

But it is time to develop, although, of course, very imperfectly, within so narrow a compass, the mode of argument pursued in these volumes. The object of the author, as has already been stated, is to prove that the Bible, viewed as one whole book, is from God. Accordingly he begins by remarking, as a striking peculiarity of the Bible, that it consists to a great extent of a narrative of facts, commencing with the creation of the world, and stretching down, either in the form of history or prophecy, to the consummation of all things. With these facts is connected a system of doctrines, so intimately, that if the facts be true, the doctrines also must be true; and if the history be false, the doctrines must also be false. Thus the history of the creation, of the deluge, &c., prepare us for receiving all that is taught concerning the existence, the unity, the eternity, the wisdom, the power, the goodness, and the holiness of God; and again, the history of Christ's incarnation, of his ministry, of his death, of his resurrection and ascension, when taken in connection with the record of the priesthood and sacrifices under the law, prepare us for receiving the doctrines of the divinity and atonement of the Lord, and of the guilt and restoration of man. This mode of teaching religion by facts, Mr. Carlile shews to be peculiar to the Scriptures, and to be eminently indicative of the wisdom and condescension of God. It is a mode suited to the capacity of men of every degree of intellectual power or acquirement—it gives to the doctrine great strength and solidity—it refers the instruction contained in the Bible, necessarily and immediately to God, as its Author; for facts must have been planned and accomplished by the Divine Agency alone; and by thus appealing to the outward senses, as well as to the reason of man, enlarges vastly the means of confirming truth, or of detecting error. Mr. Carlile proceeds :

" This view of the structure of the Bible brings us at once to two questions. First, is the history which the Bible contains, authentic history? and, secondly, is the religion of the Bible necessarily connected with its history, or fairly deduced from it? If these two questions can be answered in the affirmative, then the religion of the Bible must be divine, for it is self-evident that God alone could bring to pass the events recorded in the Bible. The answers to these questions, however, do by no means contain the whole of the argument: for if the doctrine respecting spiritual and eternal things connected with the history be really of God, it may be expected to bear upon it the evidences of its own divine original, both in its own structure, and in its adaptation to the circumstances and necessities of mankind. This, then, is the general plan which I propose to follow in these letters:—I. To examine the Scripture history viewed as a whole. II. The Scripture doctrine respecting spiritual and eternal things, which is built upon the history, or indissolubly connected with it. And, III. Notice and answer a few of the

objections usually brought against the divine origin of the Scripture, whether drawn from the historical facts or the religious doctrine. An explanation of the means which the Bible furnishes for determining the canon of Scripture, that is, for determining whether any book is, or is not a genuine portion of it; with a *summary* and *application* of the argument, will finish our disquisitions."

The author, having thus laid down his plan, goes on to elucidate the first part of it, viz.—to prove the truth of the Scripture history. This he accomplishes by a reference, first to *internal* evidences; secondly, to *external* confirmations; and subjoins to this part of his subject two highly interesting letters on the prophecies and types, interwoven with the narrative, which may be regarded as partly *internal* and partly *external* evidences of the truth of the history.

In treating of the *internal* evidences of the truth of Scripture history, after shewing with great clearness that it was written by different individuals living in different ages of the world, he dwells at length on "the simplicity and candour of the Scripture narrative"—on "the consistency of this historical narrative with itself," and on "its consistency with other parts of Scripture," such as the laws, the psalms, the prophecies, the epistles, &c., which are not of a historical character. Each of these topics is forcibly illustrated; and it is shewn, that, when we consider the length of time over which the Scripture history is diffused; the vast range of events, from the most momentous to the most minute, which it embraces; the multitude of individuals who are brought forward, as actors or spectators, on this extensive arena; the various avenues of investigation to which this history points, and by which, if false, it is exposed to detection; the number of persons, living in different ages, moving in different stations of life, placed in different circumstances, who were engaged in its compilation; and yet, that notwithstanding this vast range of time, of events, of persons of character, we find the most admirable consistency preserved, not only throughout the direct course of the narrative, but between the history and the poetry, the history and the epistles—the history and the prophecy—the history and the law—the history and the genealogy—the history and the geography;—when we find consistency throughout without contradiction or confusion, we cannot hesitate for a moment in declaring this book to be the workmanship of God.

The next section of the work specifies some of the *external* confirmations of the truth of scriptural history. One of these is the *language* of the Bible, which in its vocabulary, in the variations which it undergoes as we trace it onwards from the Pentateuch, and in its peculiar phraseology, as employed by the sacred writers, is precisely such as we might expect from the geographical situation of the Jewish people, from the history of their connexion with surrounding nations, and from the miraculous facts with which their doctrines are incorporated. Another of

these confirmations is presented by the *Christian Church*—its extraordinary origin and establishment ; and the fact that superior knowledge and power are ever attendant on the circulation of the Scriptures. Another striking confirmation of the sacred narrative is afforded by the *existence of the Jews*, surviving, as they do, all their disastrous calamities, and the overthrow of all those empires by which they were successively held in bondage ; holding fast even unto death those doctrines and institutions which expose them to suffering and shame, and confidently expecting to be re-instated in the land of their forefathers ; notwithstanding their expulsion from it for these 1800 years. The *Mohammedan religion* also is founded upon the Bible, referring to some of the leading facts recorded in the Old Testament as the foundation on which it is built, although the Arabs, amongst whom this religion was first propagated, and by whom it was so fiercely supported, have been living in perpetual warfare with the Jews, and still hold that people in utter execration and contempt. The *traditions* also existing amongst all nations, containing as they do, abundant references to the principal events related in the Bible, bear another testimony to the authenticity of its statements, and these are most numerous and explicit in those countries in which the scene of the Scripture history is laid. It is in this part of his work that the author introduces the *evidence of profane* writers, not to confirm the truth of the sacred historians, but simply as phenomena to be explained by those who dispute the divine authority of the Scriptures ; and they are asked, how could these passages, so strikingly confirmatory of this point for which we contend, have found their way unto the writings of Herodotus, Suetonius, Pliny and Tacitus, if the scripture narrative be not authentic history. Another interesting class of proofs of the truth of the Scripture history is furnished by its accordance with the *remains of architectural antiquities*, the *existing aspect of nature* and the *discoveries of modern science*.

And here we cannot but remark, that this species of evidence is constantly accumulating and increasing in strength. It is a singular fact, but not less true, that from every department of human knowledge, contributions are every day pouring in to the elucidation and confirmation of the Scriptures. Philosophy, which was so confidently declared to be at irreconcilable war with the Bible, is now mustering all her hosts in favour of revelation. The science of *metaphysics* is teaching us, that the motives brought forward in the Bible, to bear on the character of man, are in perfect conformity with the facts which it has discovered, and the principles which it has established in the philosophy of the human mind. *Political economy* reasoning from indisputable history, declares that the principles of conduct enforced in the Bible, and these alone, confer upon nations, as well as individuals, prosperity and happiness. *Geology* is beginning to abandon its extravagant computations respecting the antiquity of the earth, and gradually to approach to the chronology of the Bible. *Na-*

*tural history* informs us, that modern researches in that study bear ample testimony to the fidelity with which the habits of the eagle, the ostrich, and the wild ass, are described in the book of Job, so many ages ago. *Geography* assures us, that the locality of rocks and rivers, of mountains and valleys in Palestine, as stated by recent travellers, is in exact agreement with the description of this celebrated country, as incidentally occurring in innumerable places in the Old and New Testaments. Thus it is that all the faculties of mind, and all the attributes of matter, are found more and more clearly to harmonise with the oracles of God. The Bible runs parallel with every discovery and with all improvements in science and in art, and so will it continue to be till the end of the world, when, as it has been eloquently remarked, "religion standing up in grand parallel with an infinite variety of things, shall receive from all their testimony and homage, and utter a voice which shall be echoed by creation."

The prophecies and types of Scripture, come next under review, and occupy this position in the work, as being of the nature, partly of *internal* and partly of *external* evidence. We regret that want of space prevents us from making numerous quotations from this highly interesting portion of the volumes. The following extract from the letter on the types must suffice as a specimen of the whole:—

"In God's treatment of his people, under the ancient patriarchal dispensation, he was manifestly accommodating himself to their weakness and ignorance, as a parent accommodates himself to the weakness and ignorance of his children. It would be in vain for a parent to hold out as encouragements to his children, the prospect of rank, station, influence in society, or respectability in the eye of the world. These are things which children would not value, and the distant prospect of which would have no practical influence upon them. A toy, a book with pictures in it, a holy-day, the highest place in a class at school, would produce more effect upon them, than the future prospect of a dukedom, or an empire. Equally in vain would it be to attempt to restrain their tempers, and keep them in subordination, by setting before them the danger and misery of poverty, of disgrace, or of the gibbet. They would be more influenced by a present mark of displeasure, or the fear of immediate chastisement, than by a description of all the future consequences of idleness or of vice. So God saw that his Church required similar treatment.—He saw that till it had acquired experience of the uncertainty and unsatisfactory nature of temporal enjoyments, it would be more strongly influenced by the hope of reward, or the dread of punishments to be inflicted during the present life, than by prospects in a future world of infinitely greater importance.

"Accordingly, it was by means of these more palpable and more immediate promises and rewards that the Church was stimulated to obedience, that its proneness to sin was restrained, and especially that its love to God was called into exercise, during its infancy and childhood. The promises held out to it were, the favour of God manifested in bestowing temporal

prosperity, a goodly inheritance, peace at home, respect and influence abroad, a numerous posterity, a great name among men—these very enjoyments, which in a more advanced age of the church, Solomon, who had proved most of them to the utmost extent, pronounced to be but vanity and vexation of spirit, and the threatenings and punishments were of a corresponding nature. The first was the expulsion of our first parents from paradise, to a condition of labour and hardship, aggravated by a sentence of death; the next was the banishment and horror of Cain; afterwards followed the threatening and infliction of the deluge; then the destruction of Sodom and Gomorrhah. In the covenant into which God entered with the Israelites by Moses, the chief punishments connected with disobedience were, discomfiture by enemies, the devastation of the country, and the oppression of the people by invading armies, pestilence, famine, expulsion from their land into a state of captivity, and the contempt and persecutions that were to pursue them wherever they went."

"And here again, as it is in the case of children, advancing to be full-grown men, these temporal rewards and punishments called into exercise the same passions and affections in the Israelites which the prospect of happiness or of misery held out by the Gospel, are fitted to excite in the minds of Christians. The very same passions, you know, are excited in children by the trifles to which they attach value and importance. Such as their toys, their marks of distinction at school, their dress, their relaxations, or their marks of disgrace, their privations, their chastisements; which are excited in full-grown men by the more important matters in which they become conversant—such as the maintenance of their families, their provision for old age, their rank in society, or their influence and respectability. In this sense, it may truly be said that 'men are but children of a larger growth.' The same hope, joy, triumph, desire, envy, jealousy, rage, grief, despondency, are excited in men, when they come to mingle in what are considered the important businesses of life, which were previously excited by the rewards, or chastisements, the occupations, the competitions, the quarrels and the disappointments of the nursery or the school. So it has been in the history of the church; the very same affections and passions, the same joy, the same gratitude, the same love, the same fear, the same despondency, the same earnest cries for relief, were excited in the bosoms of the ancient people of God, by the typical promises, rewards, threatenings, or chastisements, which were employed in governing them, which it is the very object of the revelation of future happiness or misery, under the Gospel, to excite in the bosoms of the people of God at the present day."

Having thus clearly established the truth of the Scripture history, the author proceeds to the *second* part of his subject, according to the method proposed, viz. "To examine the Scripture doctrine respecting spiritual and eternal things, which is built upon the history, or indissolubly connected with it."

This section of his work Mr. C. commences by showing that such a connexion exists; a connexion which varies according to the nature of the doctrines thus incorporated with the history.



Some of these doctrines are permanent truths, such as the existence, attributes, and character of God, and these are unfolded throughout the whole history of the Bible. Some are past events, such as the incarnation of Christ; and these are interwoven with other public events, exposed to public and general examination. Some are promises of future good, or denunciations of future evil, and these are connected with the history by events which are pledges of their fulfilment. Some are laws to be observed, and these are illustrated in the effects of obedience and disobedience to their requirements by the whole of God's dealings with his people, while a perfect model of holiness is presented in the character of our Lord Jesus Christ. It thus appears that if the history be authentic, the doctrine is undeniably established.

Having settled this preliminary point, the author arranges his observations on the doctrine in a method similar to that which he had previously pursued in treating of the history. Demonstrating—*first*, its internal evidence of divine inspiration. *Secondly*, what may be called its external evidence, arising from its adaptation to human nature, and to the exigencies of mankind—and *thirdly*, the evidence contained in the outward religious ordinances of the Bible.

Amongst the *internal* characteristics of Scripture doctrine, Mr. Carlile specifies, "its astonishing sublimity and spirituality." What human imagination could ever have contrived such a system of doctrine as that propounded in the Scriptures, which should occupy the theatre of the universe, and reach from eternity to eternity; the characters of which should be capable of occupying so prodigious a scene, and the events exhibited of sufficient importance to engage and interest persons so extraordinary. Another characteristic of Scripture doctrine, is, "its consistency with itself." Although set forth by so many successive writers, living at such distant intervals, and publishing their statements without scientific form, yet is it free from any of those inconsistencies and contradictions which disfigure every other system of religion introduced to the attention of mankind. Another proof of inspiration is furnished by "the consistency of Scripture in regard to the view which it gives of the Deity." Whether he be delineated as the governor of the universe; or as the monarch of the nation of the Jews; or as the man Christ Jesus, bone of our bone, and flesh of our flesh, entering into our habitations, speaking to us in our own languages and teaching and consoling us with all the affectionate kindness of an elder brother. The only other proof specified under this head, is "the consistency of Scripture doctrine as a means of forming character;" wherein is shewn the admirable harmony subsisting in all the statements given of law, of doctrine, and of biography as forming the foundation of human character.

To the second division of this part of the subject, viz. the *external* influence of Scripture doctrine upon human characters,

the author devotes three letters, treating successively of "the tendency of the religion of the Bible to promote the temporal welfare of mankind;" "of the remedy furnished by the Scriptures for the diseases of human nature, and for the evils under which mankind labour;" and of "the adaptation of the Scriptures to the nature and circumstances of man." Under this last head, after remarking on the provision made in the Bible for drawing out all the faculties of the soul, Mr. Carlile goes on to observe:—

"The religion of the Bible alone accommodates itself to various characters, preserves to each what is worthy of being preserved, and corrects in each only what is vicious. It teaches every man the proper use of his own peculiar temperament of mind. It points out to every man his peculiar weakness, or his peculiar forte; and furnishes him with principles that tend to correct the one, and to direct the other to some beneficial purpose. It humbles a proud man without debasing his mind; and it elevates a debased mind, without making it proud. It makes a violent man gentle, without impairing the energy of his character; and it makes a weak retiring man, energetic, without making him violent. It checks the hurry and bustle in which an active man is apt to involve himself, without making him indolent; and it awakens an indolent man to activity, without hurrying him and driving him beyond the command of himself. It renders an impetuous man cautious, without making him timid; and it enables a timid man to face danger with composure, without rendering him rash and regardless of life. In short, it tends to bring every character and every disposition towards the standard of that lonely character which was exhibited by our blessed Lord; in which was combined the peculiar excellence of every variety of character, purified from every fault and infirmity."

After having thus established the divine origin and authority of Scripture doctrine, first, by an examination of its internal characteristics, then by a view of its external bearing on the character of man, Mr. Carlile proceeds, according to the very judicious arrangement already specified, to take notice of the methods devised by divine wisdom to give circulation to the history and doctrines of that Gospel which is the destined instrument of the conversion of the world. Amongst these he dwells on the selection of the Israelites to prepare the way for the Gospel, and to be the first preachers of it, the employment of a written record of the oracles of God, the institutions of prayer, the Lord's Supper, and the Sabbath day. On each of these points the reader will find much in three letters to interest and instruct him.

The objections to the divine origin of the Bible are in the subsequent letters briefly considered. To the objections drawn, first, from the historical facts; secondly, from the doctrines of Scripture, clear and convincing answers are returned.

The last subject discussed in these volumes is the canon of Scripture, a subject on which many otherwise intelligent Chris-



tians are exceedingly uninformed. This section of the work details the principles by which we are led to retain all the books contained in our Bible as constituent parts of it; and to reject others which some persons have wished to introduce as a portion of the inspired word of God. Accordingly, having laid down a few general principles to guide us in the investigation, the author most happily applies them to the decision of two questions; the first, whether any book, or portion of a book, now received as canonical ought to be rejected; the second, whether any book or document, now rejected, ought to be admitted into the canon.

We have room only for one closing extract :—

“ Reflect for a moment on the immense mass of evidence of so many different kinds, checking and confirming one another, that has been brought forward—evidence derived from the book itself, its history, its types and prophecies, its doctrines, its institutions; evidence derived from the history and present state of mankind, from the testimony of adversaries, from the phenomena of the heavens and the earth, from almost every department of physical and metaphysical science; and say, if it be possible that so many different species of evidence could be brought to lend their united power to give credibility to a falsehood. Consider that the Scripture has been exposed to the scrutiny of mankind for many centuries; that it has not been treated with the blind reverence with which the Koran of Mohammed, or the sacred books of the Hindoos have been treated by their votaries; but that men have taken all liberties with it—that many of the most learned and acute men have manifested every disposition to impair its reputation, and have laboured hard to discover objections against it—that notwithstanding this fiery trial to which it has been subjected, nothing but minute, trivial, carping, nibbling objections have been advanced, and that even these have been satisfactorily refuted. Recollect that the evidence for the divine origin of the Bible is so contrived, that any principle which would require us to reject the Bible, would require us to reject all history; all information respecting countries which we have never visited; all philosophical discoveries which we ourselves have not made; all mathematical demonstrations which we have not examined, and ascertained to be accurate; all sciences founded on such discoveries and demonstrations, and to confine our belief to what we have seen with our own eyes, and heard with our own ears, and handled with our own hands; that if the Bible must fall, all science must fall along with it; and remember, that as every man believes many things upon the testimony of others, and upon a testimony too, which is not for one moment to be compared with the evidence that exists for the divine inspiration of the Bible, every man is, by his own principles and conduct, deprived of all excuse in rejecting the Bible. Reflect, I say, for a moment on the extent, the multifariousness, the weight of these evidences, and you will see that we are not assuming too much when we assume the absolute certainty that the Bible is indeed the book of God.”

We have thus endeavoured to present such an analysis of the work before us as will serve to give our readers a sufficiently

accurate view of the object and method of the argument pursued in it. Our extracts may appear at first sight too numerous or too long: yet we apprehend that by those who peruse them they will not be deemed tedious. There are many other passages in these volumes to which no allusion has been made, which, although not bearing so fully on the general argument, are in themselves quite as interesting as those which have been quoted. We would specify particularly the remarks made on the manifestation of God in the flesh, the temptation of our Lord, the Sabbath, the destruction of the Canaanites, and the objection to the Scriptures taken from the discoveries of modern astronomy. For some original and striking remarks on each of these topics, we refer our readers to the work itself, which we again warmly recommend to the favourable consideration of the public.

We cannot close without remarking that although the subject of the evidences has been treated so frequently and so minutely, although our libraries are stocked with books written in defence of revelation, yet no one will venture to deny that there are comparatively few members of our Protestant churches who can give any prompt and satisfactory reply to the question, how do you know that the Bible is the word of God? The vast majority of professing Christians are unable to state any other reason for believing the Scriptures of divine origin and authority than that they have been so taught; just as Roman Catholics are unable to assign any other argument to prove theirs to be the true church, than that they have learned this from those in whom they place confidence. Protestants are apt to adopt lazily their belief of the inspiration of the Scriptures as they adopt their belief of the scriptural truths themselves, from those who have gone before them, without any investigation for themselves. Hence they are utterly unprepared in the hour of need for meeting the cavils of objectors. It should be remembered, further, that the truth suffers not only from the indolence of her friends, but from the vigilance and activity of her enemies. The infidel has instructed and prepared himself for argument. This is his business to examine on what points of the Christian system he may be able to make the most vigorous assault, and how he can most skilfully and successfully defend his own. He is thus equipped with important advantages against those who, receiving the Scriptures as from God without controversy or hesitation, have never thought of placing them in an attitude of hostility against opponents. It therefore not unfrequently happens that when in the social circle, the infidel either broadly asserts, or indirectly insinuates his pert and superficial objections, the Christian believer is wholly unprepared to meet him, and either brings disgrace on his cause by his weak and inadequate defence of it, or betrays it by his unseasonable silence. He *feels* that his opponent is wrong, but he knows not where to find his refutation; and so he remains mortified and confounded; the faith of his friends is shaken, and the adversary triumphs. Surely this state of ignorance ought not to continue amongst us.

We admit that there are many amongst the members of our churches who are utterly ignorant of the mode of silencing infidel objections, and yet are eminently advanced in spiritual attainments; and that there are many saints now singing the song of Moses and the Lamb before the throne of God, who in the days of their flesh were wholly unacquainted with the external evidences in favour of revelation; but they received the promises and embraced them, and feeling the admirable accordance of the Bible with the necessities and desires of their immortal nature, pronounced it to be the power of God unto salvation. Yet this undoubted fact does not excuse in their indolence and ignorance those who have capacity and leisure for the investigation of the subject. Their information on this should, at least, keep pace with their information on other subjects. Besides, infidelity is evidently gaining ground amongst us. The light of knowledge is streaming into the darkest strongholds of superstition; and thousands, awakened to discover the prostrate and miserable condition in which they have so long been sleeping, are shaking off their fetters, and vehemently refusing to return any more to their house of bondage. The danger, however, is, that these persons will abjure not the errors only, but also the very appearance and name of religion. Multitudes there are in this country who are at this moment on the highway from popery to infidelity. Is it not incumbent, therefore, upon Protestants to arouse themselves from their criminal indifference on this subject; and for their own comfort to be able to give to every one that asketh them a reason of the hope that is in them, and for the honour of their Master, be prepared to convict or confound gainsayers by "sound speech that cannot be condemned," and sound doctrine that cannot be confuted?

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#### BRIEF NOTICES OF BOOKS LATELY PUBLISHED.

Lectures on the second advent of our Lord Jesus Christ and connected events. With an Introduction, on the use of unfulfilled prophecy. By the Rev. W. Burgh, A.B. Second edition, enlarged. Dublin, Curry and Co. 1358.

Mr. Burgh is a clergyman of popular talents whose mind latterly seems to have been almost wholly engrossed with those subjects which are generally considered as bearing on *Millenarianism*, and though he has taken the lead in this country among the advocates of that side of the question which we as editors of the *Christian Examiner* are decidedly opposed to, yet there is a candour, a clearness, and a meekness in his manner

of writing on these things that we cannot but admire; and most heartily desire to see imitated by all that enter the arena of religious controversy. We would suggest to Mr. Burgh the propriety of reconsidering his argument adduced against the Pope's being the man of sin, in page 65, as adduced from v. 4. "Who opposeth and exalteth himself above all that is called God." Has not the Pope in former days, and does he not even now "exalt himself above all that is called God," by claiming a power which God himself could not claim, viz. power to grant indulgences for sin, past, present, and to come, so far as

to remit the penal consequences of it, on payment of certain prices of money rateable in the courts of the Pontiff. Now, we must confess that this appears to us to be a complete fulfilment of the Apostle's declaration, seeing he, by it, acts, and pretends to do what God could not do, consequently claiming to himself a rank higher than that of God. By these observations, we mean, not to be regarded as parties in the controversy we disclaim any "pretension" or inclination to become so; we merely suggest it for Mr. Burgh's own consideration.

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**A Sailor's Retrospect. A Narrative of Facts.** Dublin: Robertson and Co., Sackville-street. 1835.

This is a small, unpretending volume, but contains a great deal that is highly instructive and entertaining. The author gives a history of so much of his own life as elucidates the great object he had in view; to exhibit the moral condition of some important classes of society, and the dangers to which the inexperienced are exposed. His narrative is as far as we can judge a faithful account of real incidents. Our limits will not allow us to follow our author through his adventurous scenes, in so large and interesting a portion of the world, in which he has been either a spectator or an actor, but we can safely refer our readers to the volume itself which we hope will afford them as much gratification in its perusal as it did to ourselves.

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**Christian Biography. The Life of W. Cowper, Esq., the Poet.** 12mo. London Religious Tract Society. 1834

Poor Cowper!—We can scarcely ever hear his name mentioned without thinking of his own hymn, "God moves in a mysterious way—his wonders to perform," and never does the mystery of God's operations in the formation of human character appear to us more conspicuous than in the contemplation of this sweet poet and amiable man. With a deep toned piety which few have surpassed, a high sense of the sovereignty of grace and the riches of divine

mercy—and a constant submission to the will of God, we perceive a mind brooding over his circumstances with unparalleled melancholy, often urged to despair—yet, sometimes realizing the comforts and hopes of the Gospel. In him judgment and conviction seemed to be constantly in conflict with personal experience and sensible enjoyment.

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**The Picture Testament for the Young,** containing a harmony of the Gospels, and the Acts of the Apostles. Illustrated by engravings. 12mo. London Religious Tract Society. 1835.

Such parents as wish to give their children an early acquaintance with the life of Christ and the actions of the first publishers of the Gospel, will find this a very suitable work to put into their hands, and one which would form an appropriate present at this season of the year. Both the type and the engravings are executed in a very masterly style.

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**A Sermon preached at the Annual Visitation, held in the Cathedral of Derry, on the 9th of October, 1834.** By the Rev. John Hayden, Rector of Lower Cumber. 8vo. Curry and Co. Dublin. 1835

As far as our judgment is concerned we think this a very dispassionate and well-conducted defence of religious establishments. Whatever arguments might be brought against the subject by the advocates of voluntary societies, we are inclined to think that none of them will be able to charge Mr. Hayden with indulging a spirit unbecoming a Christian and a minister, convinced of the importance of that system of church government which he has *voluntarily* and *conscientiously* adopted for the rule of his ministrations. We rejoice also to think that whilst ready to give a reason of the hope, that is in him, to those that ask, it with meekness, he is bold in his statements of the doctrines of righteousness usually termed evangelical. Man's ruin by sin through Adam's apostacy, and recovery by grace through Christ's atonement, are prominently held forth and affectionately urged upon the attention of his hearers.

**Discourses upon the Existence and Attributes of God.** By Stephen Charnock, B. A. Vol. I. 12mo. London Tract Society, 1834. Reprinted from the edition of 1684.

"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," was the declaration of the great Prophet of the church. On this account we cannot but think that the London Tract Society has conferred a great obligation on the religious public, in sending forth such a neat and cheap edition of this invaluable work of the "Great Charnock," as he is generally termed; and he who would have his mind well stored with arguments not to be gainsayed in defence of the first principle of religion—the existence of a God, and his heart raised to divine admiration, love, confidence, and joy, in the contemplation of the divine character, should study this book. It is fraught with strong marks of deep research, profound learning, accurate reasoning, enlightened understanding, and enlarged knowledge of the Scriptures, and personal experience of the importance of religious truth. And we most cordially assent to this testimony borne by the Rev. Messrs. Veel and Adams in their commendatory address to the reader. In a word, he handles the great truths of the Gospel with that perspicuity, gravity, and majesty which best becomes the oracles of God; and we have reason to believe that no judicious and unbiassed reader but will acknowledge this to be incomparably the best practical treatise the world ever saw, in English, upon the subject. We wished the limits assigned to this department of our work, would allow us to enrich our pages with quotations from the present publication. However, we must say, that in our opinion, no theological library can be completely furnished if Stephen Charnock be not in it. Most sincerely do we hope that every young clergyman will

avail himself of this opportunity of being acquainted with his writings.

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**Notes on the Gospels;** principally designed for the use of Sunday School Teachers and Bible Classes. By Albert Barnes, (Luke and John) Condensed from the American edition. 18mo. London Tract Society, 1834.

This is another of the publications of the London Tract Society; and well adapted, not only for the use above-stated, but also to be a pocket companion to the Christian traveller, who, like the treasurer of Candace, loves to have his thoughts engaged with those hallowed truths contained in the oracles of God, as he journeys on the way. The notes, if not profoundly critical, are yet judicious, sound in the faith, devotional in the spirit, and practical in their tendency.

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**The Kingdom of God and his Righteousness.** By a Layman. 12mo. London; James Nisbet, Berners Street, 1834.

This Tract is neatly printed; or, as we might say technically, well got up. It is written by an advocate of the restoration of the Jews, in an unconverted state, to Palestine, which he asserts is just at hand, even in so short a time as ten years! and the personal reign of Christ. It will be enough to state its contents as given in the title-page, to whet the appetite, and excite the desire of reading it, in those who seem to think that such prophetic speculations are the chief things to be regarded in the present day. On the sixth vial—the 1260 days—the restoration of the Jews—the church in the wilderness—the commencement and termination of the 1260 years—the 1290 and 1335 days—the two witnesses in connection with the book with seven seals—and the little book which was opened in the hand of the angel—the ten tribes, and the period of their return—the infidel king—the signs of the times, and a short state ment of the Gospel plan of salvation—all discussed in 50 pages, price 6d!!

## RELIGIOUS INTELLIGENCE.

## IRELAND.

At the commencement of a new year we have to congratulate our readers, and the country at large, on the happy prospects which seem to brighten on our view, as it regards the interests of real religion in this kingdom.

His Majesty has dismissed from his councils the men, who, during their ascendancy, constantly gave a ready ear to all the base insinuations of Popish agitators and political demagogues, against the Established Church, and encouraged the enemies of peace and social order, by devising schemes, and proposing plans of parliamentary legislation, which had for their object the demolition of every institution of a venerable and useful character, that aimed to perpetuate scriptural truth, and Christian morality in the land; whilst, to spoliage the church, rob her ministers of their just and legitimate right, were their pride and their boast. In this, happily, their operations have been stayed by the firmness of our King, who has proved himself, though no enemy to prudent reform, yet a decided friend to the faith and discipline of that church, at whose altars his worthy father had early dedicated him, and before which he had often avouched personally his devotement and adherence.

Although, as the conductors of the "**CHRISTIAN EXAMINER**," it is not our province to enter into discussions purely political, or to become partisans in things which pertain only to the acts of political men; yet, when the interests of truth and vital godliness are so intimately associated with the devices of men who hold the reins of government, as those of the late ministers were, and when the very foundations of the throne and the altar were violently assaulted, it was not possible to remain uninterested spectators of passing events; and often has it been our most fervent prayer to Him who ordereth all events, political and religious, for the accomplishment of his own purposes, that He would be pleased to "lighten our darkness." Often have we, in trembling hope, joined the devout aspiration of our church, "O Lord! save thy people, and bless thine inheritance. Give peace in our time, because there is none other that fighteth for us, but only thou, O God."—Our prayers have been heard; and we cannot but mingle our serious and thankful acknowledgments to Almighty God, with those of our fellow-Protestants of every section of the Christian church, for the pleasing change which he has wrought in the aspect of our country's condition. Hoping that He who has given firmness and decision to our beloved monarch thus to act in the critical hour, will, in due time, raise up for him wise and steady, virtuous and disinterested counsellors, to aid him in regulating the affairs of this mighty empire, so as to secure peace, purity, and prosperity, in every department.

During the season of agitation under their management, it was, and still is, a favourite topic to descant on the idleness, inactivity, and inefficiency of the Protestant episcopal clergy. This was well known to those who were acquainted with the religious state of our country, to be a calumny, fabricated by the foes of truth and righteousness, for the vilest purposes. But it had its influence in those circles where it was intended to operate.

It gives us pleasure, therefore, before we proceed to our usual record of religious intelligence, to have it in our power to set before our readers the generous and free-will offering of Dr. Cooke's testimony, as it regards their zeal, benevolence, and activity in their Master's cause, which coming from a minister of a different denomination, must be regarded as a faithful wit-



ness, doing honour to the men calumniated, and bearing evidence of the Christian affection which has been for years growing in this country, among the lovers of our Lord Jesus Christ, of the two grand divisions of the Protestant cause—Episcopacy and Presbyterianism. In a speech, lately made at the Protestant meeting at Hillsborough, Dr. Cooke made this declaration :

“ I know that within the boundaries of the land, from Carrickfergus to Cape Clear, there are not to be found men more deserving sympathy and confidence than are to be found among the men connected with the Established Church.”

Again : “ Knowing the clergy of the Established Church as I do, I am fully persuaded there are not, amongst the Protestants of the world, more faithful or more efficient heralds of the truth of God, for the salvation of men.”

We give this insertion in our pages because we fear many well-disposed persons in the sister country are not aware of the extent of their labours, or the length to which their enemies will go to slander and revile the ministers of evangelical truth. In the midst of such attempts it is gratifying to the Christian mind to be able to recognize in the active friends of Jesus such marks of brotherly affection as the above extract furnishes, and such reciprocity of sympathy and good will as the following evinces.

TO THE RIGHT REV. LORD BISHOP OF  
DROMORE.

WE, the undersigned clergy of the diocese of Dromore, beg leave most respectfully to address your lordship, and to offer our sincere and cordial congratulations on your lordship's return among us, in renewed health and unimpaired faculties.

We sincerely thank the Almighty Disposer of all good, that he has been pleased to continue to the clergy of this diocese the kind and paternal superintendence, which we have enjoyed ever since your lordship's appointment to this see; and we devoutly pray, that he may be pleased to prolong your lordship's life for many years, and continue you as the mild and benevolent friend and guardian of your clergy, and that he may, at the last, receive you into that blessed assembly of the saints in heaven, where Christ, God blessed for evermore, shall preside in eternal happiness and glory.

Signed, &c. &c.

To which his Lordship replied :

My Reverend and Beloved Brethren—I gratefully acknowledge your kind and affectionate address, immediately presented to me on my return to Dromore, after my late alarming illness.

The Almighty has been pleased to raise me from the bed of sickness, and to restore to me as great a measure of health and strength, as at my advanced period of life I can hope to enjoy ; and I return to him my most unfeigned thanks for this signal instance of his mercy thus vouchsafed to me, in addition to his many other favours which I have already received at his hand. I esteem it among the greatest of those blessings, that my lot has been cast in a diocese where I have found such a number of kind and pious brethren; and when the Lord, in his heavenly wisdom, sees fit to take me hence, may he be pleased to remove me with the pardon of my sins, through the merits of the blessed Redeemer, to those mansions where sorrow, and pain, and sickness are no more. And when the fulness of time is come, may I once more meet my dear friends, and all join in singing praise, and honour, and hallelujah to the Lamb, for ever and ever. Amen.

J. DROMORE.

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#### ORDINATIONS.

The Lord Bishop of Limerick held an ordination at the Cathedral on Sunday, November 30. The sermon was preached by the Rev.

**Mr. Knox.** Twenty-five gentlemen received orders on this occasion.

**DEACONS.**—George Alexander Hamilton, Swithin Williams, William Moore, George Christie, Hugh Hamilton, Edward Spring, Robert Hodges, Eyre Maunsell, Edwin Thomas, James Henry Boucher, James Janns, and Thomas Carmichael.

**PRIESTS.**—Rev. Francis A. Murray, Rev. Matthew J. Taylor, Rev. Nathaniel Bland, Rev. Thomas Fitzgerald Plummer, Rev. Henry Bride, Rev. Henry Sirce Hardinge, Rev. Henry Colthurst, Rev. Charles Crossle, Rev. Lewis Paige, Rev. Nicholas Wilkinson, Rev. Edmund Dalrymple Hesketh Knox, Rev. Joseph Richard Hamilton, and Rev. Richard Anderson.

#### MORE BIBLE DESECRATION.

A correspondent, on whose authority we can place the utmost reliance, has furnished us with the following parallel case to the extraordinary Shinrone "Bible-burning freak," which took place at Knockain, on the 18th ultimo. It appears that at the wake of Nicholas Fitzhenry, Esq. the police were in attendance; and a person, calling himself Doctor Murphy, (brother-in-law to the deceased,) was also there. It seems that this Murphy finding a Protestant Bible in the bed-room of the deceased (given him by Mr. Carson, of Roscommon, previous to his death,) together with some religious tracts, conveyed these books, concealed, from the bed-room to the kitchen part of the barrack, and indignantly committed them to the flames, in the presence of two of the police—at the same time taking a large tongs in his hand, and swearing in a dreadful manner that he would dash the brains out of any person who would prevent him from committing the above act. The police in the wake-room, getting intimation that the above occurrence was taking place in the kitchen, they all repaired thither, and one of them coming in, ran towards the fire, seized the tongs which Murphy had

with one hand, and rescued the Bible and tracts from the flames with the other. Murphy then used most insulting expressions towards the Protestant religion, and swore that he would treat them in the same manner he did the Bible. Being asked by the police why he attempted burning the Bible, he said he was authorised to do so by a Roman Catholic priest, named Madden, who resides in Roscommon.—*Protestant Journal.*

#### JUVENILE DEAF AND DUMB ASSOCIATION.

The young persons connected with this valuable institution are, as they should be, alert and active. We rejoice to find that they still avail themselves of the indefatigable and disinterested services of the Rev. Robert Noble, who has so often and so effectively advocated the cause of the deaf and dumb. During the month of November he proceeded on a deputation, in company with one of the boys, to the southern parts of Ireland, and visited Kinsale, Bandon, Clonakilty, Dunmanway, Bantry, Killarney, Tralee, Listowel, Limerick, Ennis, Galway, Loughrea, Ballinasloe, Athlone, and Moate, at which a very crowded meeting, apparently deeply interested in the objects of the deputation, assembled. Here the reverend gentleman's journey closed on behalf of the institution, in which he compassed about 476 miles, held public meetings for the purpose of explaining the nature and condition of the Society, and preached the gospel to various attentive audiences. Near Tralee Mr. Noble found a family, having seven children, four of whom are deaf and dumb, the eldest only ten years old! At Athlone seven deaf and dumb children, not previously known, were discovered! Impossible is it for the Christian mind to contemplate the miseries of mankind in their varied operations, without feeling cause of thankfulness for the blessings of redemption, and the prospects it opens of a state where all evil shall cease, and all comfort be felt. That feeling of thankful-



ness will stimulate to sympathetic exertion to alleviate present misery, and impart the hope of future bliss to our fellow-creatures. "Be not weary in well-doing," for one half of the amount of human woe is not yet discovered by the friends of Christ.

The following paper has been sent to us by a pious and truly painstaking curate in the west of Ireland. It is intended as a warning to Protestant clergymen, and honest enumerators in taking the census that is going on. We greatly fear that if Protestants are not active and watchful, they will be woefully overreached.

"SIR—I submit the following results of much observation and some labour in correcting the census of 1831. I do so privately for many reasons. You will judge whether it may be usefully conveyed to others. In a town it is impossible to trace all the scattered Protestants to their dwellings in 1831. Some were ignorant and poor, and kept aloof from their minister; were only sojourners, beggars, lodgers in Roman houses, so that their names do not at all appear in the census of 1831, have changed residence, &c. Enumerators inserted the name of only one person for each house, putting the tot of inmates opposite to it. Hence two or three Protestant families in a house were reckoned as Romans, because only a Roman name appeared in the census. Much local knowledge enabled me, after close inquiry among neighbours, &c., and reference to a private census in 1832, to detect many errors, but surely not all. Observing two families or three in a house, I inquired the name of the family not written in the census, &c. Where large numbers were put down to one family (five is an average), I inquired into it, found out errors, and often discovered Protestant journeymen, lodgers, &c.

"Be patient and careful. Doubt every thing until proved. The inquiry regards quantity. Reckon all who called themselves Protestants, good and bad: look closely after Protestant servants, who are more numerous than commonly supposed.

Where the sect of any persons in a house is not clearly ascertained, claim your proportion of all such unsettled balances. Do not admit the false principle that the people are Romans, and that you must prove the exceptions. The priest will not allow you to claim the whole, and throw the proof of exceptions on him. Many gave in extravagant returns of numbers in hope of benefit to large families from poor laws. One artifice was to include all the original members of a family, though several were at service, in England, &c. Thus many were twice reckoned in the same parish. Failing in inquiries among Protestant neighbours, some Romans told me of Protestants I had never heard of before. Pride sometimes makes Protestants refuse the name of Protestant to very poor persons or to the ill-behaved. More than 200 Protestants emigrated since 1831; some are forgotten or swallowed up in the numbers of the Roman majority. Yet in this district, five miles by three, in Connaught, the result will shew only two one-third Romans to one Protestant.

"Get a copy of the census in 1831. Set people to work in each street, (perhaps a liberal Roman and a steady Protestant,) search to the bottom, make a complete census for 1834, and be ready with it if useful. If commissioners do not satisfy you as to 1831, you can establish the numbers of all parties in 1834 easily. It will be worth while. It might do no harm to let dissenting friends know the substance of the following authentic dialogue between the priest's enumerator and a Protestant.

"Q. 'What religion are you?'—  
A. 'A Protestant.'

"Q. 'No; if you were you'd stick to it: you are a Methodist?'—

A. 'I am a Churchman, and nothing else, though I go to a Methodist chapel, because I am not, like you, afraid of a penance for absence from church, not depending for salvation on names or forms.'

"Q. 'No matter, it will all be soon settled.'

"The Roman enumerator then exhibited a number of the *Dublin*

*Register*, in which it was recommended to reckon the Dissenters as numerous as possible. I have found in the Roman column at least 150 Protestants. Do not dream about a revocation of the commission. Do your duty; you have seen Sheil's boast that the case is decided against you.

"Yours, A CURATE."

#### ENGLAND.

##### DEMAND FOR BIBLES.

At the North Devon Bible Society meeting, held at Barnstaple, one of the speakers invited people going to the metropolis to look in at No. 10, Earl-street, where their astonishment would be excited to see the vast number of the Holy Scriptures on the shelves. It had been calculated, he said, that if the Bibles were placed one against another, as bricklayers construct a wall, they would reach, not only from London to Barnstaple, but again from Barnstaple to John-o'-Groats, a distance of 1,200 miles, and two of the largest ships in the British navy would not be sufficient to bear up the weight of Bibles now ready for distribution: 59 tons had been shipped off to Antigua and Jamaica, and that every negro should possess a copy, it was requisite to ship off 100 tons more. Though England should take the lead in distributing the Bible, there were other nations outstripping us in this Christian undertaking. From America £400 had been sent in support of the British and Foreign Bible Society; and that country had declared that it was willing to enter into a contract with France and England that every family in the world should be supplied with a copy of the Scriptures. During the month of August 70 Societies had sent in their contributions to London, and the largest contribution was not from any part of England, neither from Europe, Asia, or America; but from what he might call a new quarter of the globe, Van Dieman's Land, which had contributed £3000, but said they must keep back £50, to print a Bible for the inhabitants of New Zealand. "Tempora mutantur!"

In the reign of Edward the Sixth the Bible was so scarce, that a countryman gave a load of hay for one leaf of the Epistle of St. James!!

#### THE ENGLISH CLERGY.

As it is an established axiom in controversy that no argument is so conclusive as the concession of an opponent, it is gratifying to the friends of the Establishment to find that whilst Dr. Cooke, an able and influential leader among the Presbyterians, voluntarily comes forward to bear testimony to the piety, zeal, and faithfulness of the Irish clergy, Dr. Pye Smith, eminent for his piety and learning, and a leading member of the Independents, in a recent sermon, entitled "The Necessity of Religion to the Well-being of a Nation," has the following passage in favour of the English clergy:

"Those whom God honours let us delight to honour. I must profess my opinion, that the increase of vital religion in the Established Church, within the last thirty or forty years, has been greater than among us. Even as far back as 1776, Mr. G. Burder owns, in his diary, that he had found abundantly more of the power of God with the evangelical clergymen. It will be naturally asked, than with whom? Than with the dissenting. (Memoir, page 34.) The opinion of Dr. Pye Smith, with regard to the connexion between church and state, is candidly and honourably expressed in the above-mentioned sermon, as follows:

"The religious establishment of our country has been for ages wrought into the connexions and habits of the nation. To break its manifold connexion with our civil institutes in any other way than by the gentle operation of conviction on the minds of its own members, would be venturing upon a dark, and, perhaps, very perilous course."

#### SCOTLAND.

##### DEATH OF THE REV. EDWARD IRVING.

This extraordinary man breathed his last on Monday the 8th of December, at Glasgow, the scene of his

earlier and better labours, where, as colleague with that eminent servant of Christ, Dr. Chalmers, he ministered the word of life to listening thousands, previous to his settling in London. Many have been the reflections drawn from this event by cotemporary writers; and whilst some have regarded it as a merciful dispensation to the church—opening prospects of her deliverance from the dangerous principles which, if he was not the means of introducing into the Christian community, he was most certainly a powerful auxiliary in keeping afloat before the public—others have looked upon it as an evidence of the watchful care of a gracious God towards his tried and deluded children; though permitting them to have their minds obscured in some points, yet keeping them in their own persons from the complete working of the delusion embraced. The celebrated Wesley was the advocate of Christian perfection. But, whilst he believed what others told him of the claims which some of his followers possessed to the attainment, he himself never professed to have arrived at this elevated experience. So whilst Irving, in his anxiety to disencumber himself from organized systems of theological truth, and follow the guidance of what he conceived to be the instructions of the Holy Spirit, received with the simplicity of a mind incapable of deceiving others, what men of dubious character ventured to submit to his reception, as really as experienced by themselves—yet was not permitted to be led away by the enemy of souls, to imagine himself to be the subject of those miraculous gifts which he too readily yielded to others. We do not feel ourselves called upon to decide upon the propriety of either of these results of the announcement of this event. But we do most heartily rejoice in his individual experience, as recorded by that ably conducted and patriotic paper, the *Standard*. His departing words were, "In life or in death I am the Lord's." Previous to this, he sung the 23d Psalm, in Hebrew, accompanied by his wife's father, the Rev. John Martin.

The cause of the disease of which he died was the excessive bodily and mental fatigue which he underwent for some years past, in preaching, visiting the poor, and itinerating, which gradually undermined a naturally powerful constitution, and at length brought on a very rapid decline, which has thus cut off, in early life, one of the most remarkable men of the day.

Whatever judgment some persons may form of a few of his opinions, there is probably no one who knew him at all, and assuredly none who knew him intimately, who will not acknowledge that he was a man of eminent talents and commanding eloquence, combined with a simplicity of manner, a singleness of heart, a warmth of affection, a holiness of life, a love to God and man, and a devotion to the service of his Lord and Master, which are very rarely met, and which may well put to the blush many who, in their heat to oppose some of his peculiar views as to some peculiar truths of religion, which they conceived erroneous, too often overlooked, undervalued, depreciated, or even misrepresented, a character which had a dignity and inherent nobleness in it that are seldom surpassed, and which are not often so remarkably combined (along with powerful intellects and a cultivated mind) with the fruits of the Spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.—*Evening Mail*.

#### WILBERFORCE SETTLEMENT.

We learn from that ably conducted paper the *Scottish Guardian*, that the Rev. Nathaniel Paul is at present in Scotland, preaching in behalf of a seminary, in the above settlement, for the instruction of the coloured population. Mr. Paul is himself a gentleman of colour, and pastor of a Baptist church in that settlement. Excluded from all the colleges of the United States, and having no colleges of their own, the coloured population, whether enslaved or free, are doomed to hopeless ignorance and degradation; and no wonder, when

thus neglected, they should too often justify the censures of those who leave them uneducated. The Wilberforce settlement in Canada is composed entirely of free coloured emigrants from the United States, where they are permitted to *feel* that they are really freemen. All that is wanted to complete the settlement is a seminary for the education of the coloured youth. To such an object as Mr. Paul's, there can be but one feeling; and it is not to be confounded with the Siberia scheme of Elliott Cresson, for carrying off the whole free coloured population to Africa—a scheme about as wise as attempting to bottle up the Atlantic.

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**CHURCH PREFERMENT.**—The Right Hon. Lord Dundas has presented the Rev. Peter Balfour, minister of Tealing, to the church and parish of Clackmannen, vacant by the translation of the Rev. Dr. Fleming to the Professorship of Natural Philosophy in King's College Aberdeen.

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#### THE CONTINENT.

A Correspondent of the *Christian Observer* for December, says,

“ A rapid tour in France enables me to present you with a few remarks, which will, I trust, have a useful tendency.

“ The degraded state of religion in that country, or rather the absence of all religion whatever, almost exceeds belief. Not only is it a fact generally acknowledged, that the churches are almost entirely forsaken by the male part of the population, but sentiments are boldly expressed in conversation, which, though the natural effects of infidelity, appear too atrocious for an age of civilization. I met, sometime ago, with a gentleman, who calmly maintained that when calamity had reached a certain pitch it was a most wise and justifiable measure to take poison; and, more recently, with another, who argued at considerable length for the policy of destroying by law a large portion of infants, in order to avoid the evil of an overgrown population. The death-blow has been given, almost, to the semblance of a

Christian Sabbath, by the custom of devoting the golden hours of the Sunday morning to the review of the National Guard. The evening, alas! has long been given up to the theatre, and other profane amusements.

But, gross as is the present darkness, the dawn of day appears to brighten the horizon. Now, first, in the history of France, is entire freedom of religion conceded to the inhabitants. A minister of the Gospel, of whatever denomination, has now only to inform the public authorities of the place which he visits, of his intention to establish a religious service, and he is immediately placed under their protection. Hence efforts have been undertaken for the good of France, trifling indeed in their apparent importance, but blessed already with remarkable success, and the harbingers, we may humbly trust, of more extensive labours. In a small town, which had been visited by the itinerant *colporteurs*, who sold Bibles and tracts, and conversed on religion with those who would hear them, so active a spirit of curiosity was awakened in regard to the doctrines professed by Protestants, that immediately on the arrival of a Protestant minister a considerable number of persons resorted to hear him; and now, though eighteen months have scarcely elapsed, upwards of thirty individuals have been converted from Romanism; and give evidence, by their spirit and conduct, of a conversion to true Christianity. I have myself visited this infant church, and can bear testimony to the unfeigned piety which appears to pervade it. Nor has the divine favour been limited merely to one place. In two adjacent towns, much more considerable for population, Protestant services have been opened for the first time since the revocation of the Edict of Nantes, and each of these services is attended by upwards of two hundred persons, of whom not more probably than twenty are Protestants. In one of these new temples I had myself an opportunity of preaching; and the impression produced on my mind by the whole conduct and conversation of those

with whom I came in contact, was this, that had the temple been capable of containing three thousand, instead of three hundred persons, it would have been as full in the one case as in the other. Indeed, if God would give grace to some individual or individuals to make a grand effort for calling the attention of the whole town to the great doctrines of Christianity, perhaps the whole town might be brought over to the side of truth.

I cannot describe the painful admixture of joy and anxiety which have been agitating my mind by exhibitions of the present description. It was greatly joyful to see hundreds of Roman Catholics lending ear to the preaching of Christ crucified; but it was deeply afflicting to think that this valuable opportunity might be lost, either by the total neglect or the injudicious conduct of Protestants. Oh for a new Farel to appear at this crisis! Where is such a being, amongst all the Protestant churches, to be found? There can be little question that in the ordinary course of God's providence, a man of Farel's spirit would soon meet with a Farel's success.

Is it not painful, and even extraordinary, that none of our younger clergy can cross the Straits of Dover to devote five or six of their youthful years to the evangelization of France? Labours of this kind would never unfit them for the subsequent duties of a clergyman at home, if after a certain period they deemed it advisable to return to their native land. And how is it that our dissenting brethren lose sight of this object? If, with all the ministers of all the religious denominations in England, there is still a large portion of our population without any religious instruction whatsoever, how much wider is the range for Christian effort in France! Here is scope too wide, alas! for all the zeal and activity which all the Protestant communities of England and America could bring into exercise. And yet I find no Protestants of our country, except the Wesleyan Methodists, who have sent a single English evangelist to preach to the

French nation "the unsearchable riches of Christ.

How abundant are the opportunities for ministerial effort in France may be inferred from this circumstance, that during six days which I passed at Nismes, I had no less than two occasions for preaching in the temples, and four in more private assemblies, besides two others which I lost from the note of invitation arriving too late. All these means of usefulness were afforded me by the assistance and sanction of one of the established clergymen.

The plan of exertion to be recommended for France, is not to fix on the same place as the Protestant ministers. Occasional visits to such stations are very desirable, and might prove greatly encouraging and beneficial to the Protestant churches; but the method of finding access to the Roman Catholics is to fix on one of the many towns in which there is not a Protestant minister; and, finding out the few Protestants who reside there, to invite them to the performance of divine worship. There are probably few towns where such a simple effort would not soon be followed by a concourse of persons, Roman Catholics more than Protestants, who would fill any place, however large, in which divine service might be celebrated.

The great thing, after all, which is requisite for the advancement of true religion in France, is a spirit of self-renunciation. Men are wanted who, for the love of Christ, can surrender the love of ease, and emolument, and applause, and, "enduring hardness as good soldiers of Jesus Christ," can delight in their work, and say, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy." For my own part, I look with more sincere respect and admiration on a Christian minister who is "spending and being spent" in the obscurity of a remote village in France, than on one who is commanding vast assemblies of our countrymen by the splendour of his eloquence, or is ever so useful, where there is so much of human reward

connected with his labours. We ought to admire every Christian minister who is faithful to his Divine Master; but most, the man whose earthly solace is little else than the warm affection of the converts given him from infidelity or superstition, and whose simplicity and sincerity of purpose will not, perhaps, be known or appreciated till the moment when the language shall be addressed to him, "Well done, good and faithful servant! enter thou into the joy of thy Lord. Thou hast been faithful in a few things, be thou ruler over many things."

ANGLICANUS.

In addition to this, we extract the following notice of places of worship, conducted by Protestants in the city of Paris, from the *Wesleyan Magazine*, as conveying information to our countrymen who might visit that city either for business or pleasure.

1. The chapel of the British embassy is a small, but very elegant Gothic structure, recently opened for divine service, previous to which time it had been conducted in the dining-room of the embassy, by Bishop Luscombe, who is the ambassador's chaplain, and who officiates, assisted by several curate, at the new church. This place will, it is supposed, hold about from six hundred to seven hundred, and is generally crowded on Sunday mornings by the more fashionable of the English residents and visitors. There is an afternoon service, which is thinly attended, but no service on the week days.

2. One of the bishop's curates also preaches at a large English school on the Boulevard de Mont Parnasse, the church being at a great distance, in the Rue d'Agusseau St. Honoré.

3. There is also, recently opened, a room for episcopal service, on Sunday mornings only, by the Rev. Mr. Sayers, in Rue Neuve St. Augustine, No. 30. This room is not a large one.

4. The place of next importance as to size and numbers, is the episcopal chapel in Rue Challiott Champs Elysées, called Marbœuf chapel; an evangelical minister, the Rev. Robert Lovett, preaches here, with great zeal and acceptance. This cha-

pel, which is formed out of a large saloon and adjoining rooms, will hold about 400 persons, and is generally well attended. The service is in the morning and evening. A week-day service is held for the more serious of those who attend here, at which from twenty to thirty are present to join in prayer, and singing, and the reading and discussion of the word of God. This place was originally fitted up by Mr. Lewis Way, and is at present kept open by funds derived from some pious noblemen in Ireland.

5. Connected with the French Protestant church, yet not actually of it, and directed principally by the Rev. Mark Wilks, is a large and elegant *salle*, or circular room, formerly used as a concert-room (and latterly by the St. Simonians), situated in the Rue Tacthaut; the principal service is held here on the Sunday mornings, in French, by several eloquent ministers, and is generally very well attended. Mr. Wilks, when he is Paris, preaches occasionally in English, in a small room adjoining the chapel. This place will probably seat from three to four hundred persons, and is principally attended by highly respectable French families, resident in the neighbourhood; and also by many strangers, who understand French.

6. In Rue St. Orme there is also a French place of worship, holding perhaps about two hundred people, the services of which are conducted by the Rev. Mr. Pugh, of the Continental Society, on the French Evangelical Society; to this place a Christian society is attached.

7. The Wesleyan Methodist chapel, situated near the Palais Royal, is formed of two small rooms, on a ground-floor, and will accommodate about one hundred persons. The regular services are held here three times a-week, and are now very respectably attended. On Sunday evenings, when there is no other Protestant English service, the chapel is inconveniently filled with deeply attentive hearers, and an adjoining room used on such occasions will seat



about twenty persons. The class meets at the preacher's house.

8. The chapel in the Rue du Faubourg St. Denis, has been for some years occupied by French Wesleyan preachers, formed of two rooms also. Its congregation varies from thirty or forty to seventy or eighty, and the service here is also conducted three times a-week, besides society meetings.

#### BERLIN.

THE BIBLE.—A medal has just been struck, in Berlin, in commemoration of the translation of the Bible by Luther. On one side is the effigy of Luther, with the legend, "Interpreter of the Divine Word;" on the other, he is represented delivering to Germany, who is inclined before him, an open Bible. Above this group are these words, "The Holy Scriptures in thine own tongue;" and below it, "Commenced at the Warlburch, in 1522: finished at Wittemburgh, in 1543.—Jubilee of 1834—(*French Paper*)—*Extract from Standard.*

#### INDIA.

(*From the Calcutta Inquirer of 14th June.*)

We have this morning to announce the death of the Rev. Dr. Carey, of Serampore, which happened on Monday last. The venerable Doctor had for a long time been ill and expected to expire, but he was spared to breathe in this world until last Monday. He was the first person to enter into the missionary field in India, and no man in these times has undergone more personal labour than he in preaching the Gospel to the heathen. He laboured equally with his pen and his

tongue, and published useful works, and preached to the people with indefatigable zeal. The Bible and the Tract Societies are indebted to him for the best of their versions of the Bible and Tracts, and the Bengalee literature, poor as it is, owes its present state of improvement to his exertions. The oldest native converts looked to him as the instrument of their conversion; and Serampore, and the neighbouring villages, will palpably feel his loss.

Many were the missionaries that, through the oppressive climate of Bengal either terminated their earthly career, or were obliged to return to their native country. Few had the privilege of labouring long in this land of darkness and heathenism; but the Rev. Dr. Carey was highly honoured in this respect. He was allowed to spend the greatest part of his life in the missionary work here, and lived too, to see much of the fruits of his labour.

In addition to the above we may remark, that we have seen a copy of the Doctor's will, from which we find, that as he lived, so he died, manifesting the genuine spirit of a liberal and disinterested missionary of the cross. Disclaiming all right or title to the Mission premises at Serampore, he bequeathed to the College at Serampore, the whole of his valuable museum; leaving little else to his children than the proceeds arising from the sale of his library, and the benefit of his great and good example. "The seed of the righteous shall be blessed, and the memory of the just shall be had in everlasting remembrance."

THE  
CHRISTIAN EXAMINER,  
AND  
*Church of Ireland Magazine.*

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ON INDECISION IN SPIRITUALS—A SERMON.

“The harvest is past, the summer is ended, and we are not saved.”—JER. viii. 20.

FEW traits of character among the ancient Jewish people appear more strongly marked than their nationality. This, the absence of which would, under ordinary circumstances, have showed want of feeling, in their particular case might even have indicated want of religion. For, as the apostle remarks, the Jews had much advantage every way; chiefly, that to them were committed the oracles of God. They, only, of all people, had been the depositaries of sacred truth, and had vouchsafed to them the knowledge of the Most High. To the minds of the instructed among them, every association which reminded them of their native country, or of the land of their forefathers, came attended by all the solemn and soul-elevating imagery which belongs to spiritual things. Fertile as was their soil, and favourable their climate, they had to boast yet more, that Judea was a portion of the earth in which the Deity had made special manifestations of his power and goodness. Scarcely a grey mountain's side, scarcely a brook which rippled through its shades, but had thrown about them the profound interest of some incident belonging to, or illustrative of, their history as Jehovah's people. The striking routine of their liturgical ceremonies, and the embodied wisdom of their political and civil code, were not only admirable for their peculiar fitness, but even sacred, because of their First Originator: and consequently, when a pious Jew felt the influence



of nationality, there swelled about his heart the liveliest, loftiest emotions almost of which humanity is susceptible. It was a love of church and state, connected with a corresponding love to the Divine Architect of both. How intense, indeed, must have been the attachments by which every Jewish believer found himself united to persons designated as the "Israel of God."

This spirit of a pure religious patriotism, so to speak, which invests so many of the great ones of Scripture biography, is in none of them, probably, more powerfully exhibited than in the character of the prophet from whose writings I have chosen my text. It was Jeremiah's lot to live in times of great political disturbance. The iniquity of his nation was fast ripening into judgment. The long-growing neglect of the true God had, for years back, called forth the expostulations and the warnings of heaven, but all in vain. To what a state things had come in the days of this eminent servant of God, there needs no farther evidence than the contents of the particular chapter before us. Thus, at the sixth verse, (I am quoting from the eighth chapter,) at the sixth verse he says, "I hearkened and heard, but they spake not aright. No man repented him of his wickedness, saying, what have I done? Every one turned to his course, as the horse rusheth into the battle." And from the language of the 19th verse, it appears that the shadow of the coming captivity and desolation already spread its gloom over the souls of the faithful in the land: "Behold the voice of the cry of the daughter of my people, because of them which dwell in a far country."

For himself, indeed, Jeremiah could, comparatively, have had but little apprehensions. Approved as he was, and honoured of God, knowing in whom he believed, and having his treasure beyond the fluctuations of this world's prosperity or adversity, he was prepared for eternity, and by consequence, for time. And yet, so entirely does he identify himself with those who were his kinsmen after the flesh, that, forgetting everything of his own personal security, he seems to be filled with the deepest feelings of shame, remorse, and terror. In contemplating the vast advantages his countrymen had, the fearful use they made of them, and the tremendous doom about to fall upon their guilt, self, as it were, is forgotten. The melancholy retrospect of national crime, and the not less melancholy prospect of national punishment, press with as much weight upon his sympathizing bosom, as though his own soul's deliverance was not sure. And in all the bitterness of a spirit grieved and wearied unto death, he exclaims, in the pathetic words of the text, "The harvest is past, the summer is ended, and *we* are not saved."

I would God that the sound of this Scripture might enter into our ears, and call up within us all that disposition to calm and serious thought to which it seems to invite. We live, my friends, in strange and startling times. There is a jar and clang in the machinery of social life, as though it were hurrying into a velo-

city that could not be controlled, and all its elaborately compacted parts were about to scatter destruction and death in the convulsion which would rend them asunder. At all events, it is not too much to say, that so it is with us in this country. And without entering into the question of other nations' hopes or prospects, surely it must be confessed, that in the present state of insecurity of life and property from whatever cause proceeding, there is much calculated to produce sorrow, shame, and apprehension. There is much, therefore, in our circumstances, nationally, to make the solemn tone of the lamenting prophet's words applicable to the present season, and the present time. And this particularly, because that whatever be the existing aspects concerning Protestantism in these lands, none others are by half so culpable as Protestants themselves. It is easy to lay blame on this party in the state, or that individual in the cabinet; but believe me, had the professing churches among us been faithful unto God, they would never now be in danger of being forsaken by man. If there be an apathy abroad concerning the interests of true religion, on the one hand, and an anxiety and activity for the advancement of a false religion on the other, may not this apathy have been engendered by the too evident remissness of those among us who should have been up and doing the Lord's work? May not this activity of the enemy have drawn strength from the perception of our languor and inertness? Ah! my dear friends, the churches of the reformation, baptized as they were in blood, were manifestly never intended of God to return with impunity into that womb of darkness from whence he brought them forth. Principles vindicated at such immense cost as those which form the basis of our spiritual and civil rights, were not to be forgotten without involving a corresponding penalty of judgment. The law of spirituals has linked together carelessness and chastisement. And it were a thing impossible that God should endow a people with privileges so vast and various as for years back have been in our possession, and not follow up the season of our neglect and contempt of them by a season of strict and sharp retribution. If there be one thing more than another calculated to give poignancy to the thoughts of a future without opportunities, surely it is the recollection of a past which abounded with them. I pretend not for a moment to say what will be, or to predict whether ultimate safety or destruction await the framework of our ecclesiastical and civil constitution. But this I cannot but declare, that our advantages were great; our means and appliances past numbering; our spiritual and moral opportunities of continued unvarying recurrence. And if we hear the moaning of the coming storm of adversity, if our horizon be darkening with clouds whose bosoms bear within the lightnings of wrath, let us remember how long was the season of our sunshine; how long from out the windows of heaven the favour and long-suffering of the Omnipotent streamed out, in brightness, over our hills and vales,

and summoned us to work, and sow the seed, and see it grow and bring forth fruit unto eternity of joy. Truly, these words become our lips too well in such a case, "The harvest is past, the summer is ended, and we are not saved."

It is not my purpose, however, at this present, to use the language of the text as a ground whereon to raise a descant upon national advantages enjoyed, or national transgressions committed. And this because, however true all which might be advanced, it might be truth unprofitable to the great bulk of my hearers. It is easy, while using the language of lamentation over one's country's unfaithfulness, to continue unmoved at the thought of our individual neglects; and many there be, who would readily enough echo the prophet's lamenting address, "Ah! sinful nation; a people laden with iniquity;" while thinking little and caring less about their own palpable negligence in what concerns Christian faith and Christian practice. What I would wish, then, is, to bring from out the Scripture before us something which might be useful to a very large class (I regret to say) among us—the *undecided*. I would speak specially to them. We are now just at the conclusion of a year; another and a large section of time has been added to the eternity of the past, and this concluding Sabbath waits, as it were, to join its predecessors which have already winged their flight before the throne of heaven, there to testify concerning us what is the character of our lives, and the real nature of our prospects in the world to come. I speak now, I say, to the undecided. There are many such. Many whose religion consists rather in the seeing what should be followed, than in the cordial pursuit of what is lovely and of good report; rather in some acknowledgments concerning man's depravity, some cold statements as to the necessity of repentance, some formal admissions about the importance of Christ's salvation, and the benefits of an interest, by faith, in his finished work, than any hearty embracing of the Gospel mercies, any genuine exhibition of the work of grace upon the heart, delivering it from the influences of this world, and modelling it for an enduring residence in that bright place wherein entereth nothing that defileth. In short, some people seem, as it were, to make their religion consist in saying they ought to be religious. Now that, in one sense, such persons appear to be in far better circumstances than those who openly oppose and deride the truth, I freely admit. But, if there be no advancing beyond this point, (and with many there appears to be none,) what profits it? Indeed the greater the light and knowledge any have, if they issue not in a real unfeigned surrender of the whole man to God and to his Christ, so much the greater proportionably, must be their condemnation: and in this condemnation I include, as no mean portion of it—self-reproach. The worm that never dieth, described in Scripture as so active in producing the sufferings of the damned, is probably nothing but the ceaseless acting of remorse; nor shall there be in hell,

perhaps, one sorrow of more envenomed bite, to work the soul to wretchedness, than the full, clear, abiding recollection of opportunities departed for ever, of times and seasons when the offers of mercy came fast and frequent to the soul, when Christ, as it were, stood at the door of the heart and knocked, and the heart was *all but persuaded* to open to him. I pray of such, then, as may find this slight sketch suitable to their condition, to ponder with me somewhat of that depth of solemn monition contained in the text: "The harvest is past, the summer is ended, and we are not saved."

It is a truth of Scripture, and one commending itself to reason, that there is, in the moral as well as the natural world, a summer-time. A time when the chill and gloom of former ignorance give way before the inbreaking light and warmth of communicated knowledge. A time when the sinner is brought to hear, whether he will attend or no to it, the solemn declarations of the Eternal Wisdom; of man's ruin by nature; of his restoration through the blood and merits of a Redeemer; of faith alone, as the means of taking away human guilt; and of the required agency of the Holy Spirit, to create in us a clean heart, and to impart a relish and capacity for God's service and God's favor. Now, as where this revelation of divine truth is not made, we need not look for any results of righteousness; so where it is made, and the individual is brought personally into contact with God's declared mercy in Jesus Christ, then and there we are to look for the rise and progress of religion in the heart. For it is the summer time. It is the time when the good seed of the word should germinate, and take root downward, and bear fruit upward, and all that maturing of character take place which, when completed, indicates the child of God. It is the time when conviction is to issue in conversion, and the heart is to make its selection of heaven instead of hell, and the cross is to be taken up sincerely, as the only appropriate banner whereunder to pass through life into eternity. This summer-time it is which stamps upon the harvest its character of penury, or abundance; and when the harvest comes, then comes the period of decision, when the heavenly husbandman, with fan in hand, purges his barn-floors, and the wheat is gathered into the garner, and the chaff is swept away as a thing of nought. Now, the figurative language employed in the text, and which has reference to these processes in the natural world, commends itself at once to our understanding: and there is here a startling question put to us individually—have we availed ourselves of our religious privileges, and put to their right use the benefits bestowed upon us; and have we, with the Scriptures of truth placed in our hands, and the message of life sounding in our ears, have we indeed turned, and repented, and sought unto God, as he is to be seen in his only-begotten? have we tasted that he is gracious, and felt upon our souls the powers of the world to come, filling us with the love of God and the love of

man, and disposing us to every good word and work? Or, are we wasting our time and abusing our opportunities? Stifling convictions purposely, or suffering them to be choked in our hearts by the cares and pleasures of the world, and allowing ourselves to pass along toward the conclusion of life's career, without observing the harvest passing and the summer ending, and that if they be past and ended, there remains no more but remorse and hopeless wretchedness, and all the multiplied and fearful agonies of everlasting death? I do beseech you, beloved, to put these questions seriously to yourselves. Till you have arrived at some conclusion upon these points, anything of truth, however it may assume to itself the character of importance, is nothing but a grand impertinence, when the weal or woe of the immortal spirit is concerned. And let the mighty terrors of God's strict and searching law; the still brighter effulgence of his gospel grace; let the recollection of all that must await him who perishes out of Christ, all that belongs to those who die in the Lord; let the value of the undying spirit, that soul which must be ever-blest or ever-curst; let these together quicken you into decision, advance your long-protracted resolves into an immediate dedication of body, soul, and spirit, to him who loved you and gave himself a ransom for you; and cause you to taste the joy of those who know the Lord, and know themselves as his.

But it may be said, there is not necessity for so much alarm; while there is life there is hope; and it does not follow, because a man at present does not follow up his convictions, that he may not ultimately do so. I grant that God's power is unlimited, that he can save when he pleases, and that it is not for man to pronounce on man that he is lost. But at the same time, I would beseech all here to remember, that in God's ordinary dealings with sinners they are not thus delivered, much less they who have long known the letter of the gospel at least, though never entering into its spirit. Indeed I think few cases present less encouragement than the cases of those who, long under the sound of the gospel, do never, withal, seem to make progress in the divine life; but belong, apparently, to that class spoken of in Scripture, the ever-learning and never able to come to the knowledge of the truth: and I would earnestly beg of every one who hears me to remember, that while such is the law of habit, that every sin committed makes its repetition easier, so every time that divine truth presents itself to the mind, without being acted on, its next admonitions will be feebler still. There is a creeping palsy of the soul, which, while it takes away its powers, blunts its sensibilities, and consigns it at the last to a false peace, the prelude of eternal death. Oh! how fearful is it to think of one thus conducted perhaps by the applauses of mankind to his grave, and then awaking to the dreadful consciousness, "The harvest is past, the summer is ended, and we are not saved."

Such a retrospect it is which will wring the souls of some of the lost, in the great day of God's decision. The thoughts of this it is which will invest with so much awfulness the closing scene of time, and throw the sublimity, if I might so speak, of its terror around the moment when the winged messenger of God shall pour out his vial into the air saying, "It is DONE."

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ON THE PRESENT STATE OF THE CHURCH.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

THIS is a time of most marked providence to the established church of this part of the United Kingdom. She has had a wonderful season of unexpected reprieve. It seems, evidently, not to have been without a purpose of further good, that Providence disposed the hearts of the Peers to refuse their assent to a bill that would have taken from the Church all her property, and have made her, for a proportion of her income, a pensioner upon the state, and annually dependent on the grant of a mixed and hostile House of Commons. But what would this movement of defensive operation have availed, if the same combination which assailed her had continued to hold the power to assail her again? The weapons that can be used merely for defence, and have no power to weaken the body that would attack, must, in the end, prove ineffectual. Repeated attacks must, in the end, prove successful.

What a further gracious interference of Providence for the established church in our country it has been, that the power of further attacks has been taken from her assailants; that the weapons have been wrested from their hands.

The "million act," as it has been called—a seeming boon, granted, perhaps, in duplicity—accepted by many through dire necessity, by others, from want of consideration, placed, at this present moment, the majority of the clergy fearfully in the hands of their enemies, rendered most inimical by the failure of their bill. There was every reason to fear much severity, much persecution. What a merciful Providence towards the church, at such a crisis, such an eventful moment of time, it has been to change the hands that should wield the power that thus had grasped the Church. It was most unlooked-for, most unexpected. No forewarning movements gave notice of the event. It was like the sudden changing of the wind, which has been the only salvation of the damaged ship and hopeless crew. "We cannot tell whence it cometh, or whither it goeth." But could the Church discover the second causes which have produced this great change, she ought still to look solely to the



First Great Cause, the hand that moves all human power, and does whatsoever he pleases in heaven and in earth; and her chief inquiry ought to be, what is her highest interest and solemn duty, under the respite which a gracious Providence has afforded her? It hardly needs to be said, in general terms, that her providential deliverance demands from her every feeling of thankfulness, and every expression of gratitude. The Church, and every individual member of it, are bound to a more uncompromising and single-hearted devotion to the service of him whose arm hath brought salvation. These are general propositions; truisms, to which all thinking members of the church must give their assent.

But it might be profitable to descend a little more into particulars, and to consider how the church can improve the present season of mercy; and whilst she acknowledges her unexpected deliverance by the hand of her God, shall prove even to man, to the human instruments of her reprieve, that she is not totally unworthy of preservation.

A great responsibility lies upon all ranks in the Church, but especially upon those who bear rule in her, those who possess authority, and who have a power to give to her a character of efficiency. They ought to consider this a most important season, which mercy has vouchsafed to give them, and they ought to feel a responsibility lying on them to improve it. Justice seemed to have said to our church, as to the fruitless tree in the parable, cut it down, why encumbereth it the ground: but Mercy has pleaded for her, "Let it alone this year also, till I dig about it, and dung it, and if it bring forth fruit well, if not, after that thou shalt cut it down." This seems really the position of our church at the present moment; awful, but hopeful position. O that there may be fruit to God's glory!!

The first step, on the part of our ecclesiastical rulers ought, surely, to be strict and serious self-examination; an honest desire to detect that which has been and is wrong in them and in the church under their care. As the first step towards the moral regeneration of an individual is, that he should feel and acknowledge his evil and his sin, so it is with a church. It will not do that the rulers of our church, at this crisis, should (as one of her bishops has unfortunately said) call it uncharitable to suspect her of any evil. No; they must be brought to feel, and humbly to acknowledge, that much has been and is wrong. Much, assuredly, has been reformed; much amendment has taken place of late years, perhaps more in the church of Ireland than in any church in the world, in the same time; but assuredly much sin and evil still remains. Let it be examined; let it be discovered; let it be deplored; let it be corrected.

The most fruitful source of practical evil in our church lies in the department of her patronage; the unconscientious way in which persons are appointed to situations, from the highest to the lowest; the little regard to real spiritual qualification which



is manifested in the appointment to bishoprics, or to the lower posts in the church. It is grievous to see church patronage used as a means to promote the interests of a party; to discharge the debt of secular obligation, or, to provide for relatives or dependents. In this department lies the most fruitful source of the evils of our Church, and yet there is no evil for which it is more difficult to find a remedy. Where shall there be found clean hands, in which to lodge the patronage of the church? What can be done to cleanse the fountain, that the streams may be clean likewise? And unless there is reformation in this respect, how can it be expected that there shall be improvement in other respects? How can a clean thing come out of an unclean? But it cannot be unseasonable to call upon those who are charged with the patronage of the church, seriously, and in the sight of the Great Head of the Church, to examine themselves how far they have been pure in this matter. One thing, too glaring to be denied, must certainly be admitted to look ill, namely, the sons, the brothers, the connections of ministers of state, or of bishops, richly provided for out of the revenues of the church, whilst many of the most diligent, talented, and exemplary labourers in the vineyard are left to live and die on the wretched scanty pittance of a curacy; and many of those who have been the greatest ornaments and strength to the established church have never received any thing from her revenues, but have been indebted for the opportunity of exercising their ministry, and for a very inadequate support, to the private endowment of some small chapel. This is a subject which calls for most serious consideration, by those in authority at the present breathing time given to the Church.

It would be a most fatal thing, if the rulers of our Church should think that the present interval of calm, the present lengthening of our tranquillity, afforded them an opportunity of pushing to an extreme the authority of their order; that the removal, for a season, of the enemy without, might make them more regardless of the dissatisfaction that might be produced within. No: this is the time to strive to make the Church strong by its compactness and its unity; by laying firm hold on the affections of the zealous and well-informed of the clergy, and the serious and thinking of the people.

The very opposite of this is likely to be produced by perseverance in a plan which seems to be a great favourite with our bishops, dividing the church of Ireland into as many little churches as there are dioceses, and maintaining that a clergyman duly qualified to preach in one diocese is not qualified to preach an occasional sermon in another; that if one clergyman is separated from another by a stream, perhaps, which divides two dioceses, he cannot give him occasional assistance in his church. It is evident that the bishops have no authority, by the law, thus to make as great a difference between the dioceses of the church of England, as between the church of England and the church

of Rome. If they had law on their side, they would have, long since, enforced by law their injunctions. But if they had ever so much power of enforcing this regulation, would it not be most unwise and impolitic? Is not such a division a separation, a weakening of the Church, a cramping of its powers? It is well for the bishops to know that it is a most unpopular exercise of their authority. It has, to the people, a most ungracious aspect. The serious and thinking members of any congregation naturally like to hear a sermon from any minister of known character and talents, that may be in their neighbourhood. They know that occasional sermons, from pious men, are often blessed and owned of the Lord, and when they are denied such privileges, they are apt to impute it to a jealousy on the part of those in authority, with regard to pious, enlightened, evangelical ministers. They know that it must be against such men that the rule is attempted to be made; for it would be quite a work of supererogation to make such a rule with regard to the careless and the lukewarm; the cold moralist who reads his dry essay in his own church, and would think it a burden indeed to preach a sermon in any place or time, when not forced to do so by indispensable duty. To the common sense of our congregations it is evident, the rule was never intended to check the over zeal of those who have never shown any zeal; never to keep a bad, stupid, moral essay out of the pulpit: the commonest understanding in our congregations have wit enough to see that. What, then, must they suspect? That the bishops are afraid, not of a stupid, bad sermon, but of a lively good one; one delivered with energy and warmth above the average; one that puts forward the warm comfortable doctrines of the grace of Christ, which cannot be condemned, but yet are not liked in certain quarters. This is the impression on the people, whether justly or unjustly; and it is an impression unfavourable to the rulers of our church, and tending to alienate the affections of the people, at the very time when common prudence would suggest the propriety of binding them closer and closer.

This point is surely worth the attentive consideration of our bishops, before they attempt to enforce a regulation without law, and against the feeling of all the serious and thinking of the people. It is rumoured, that in the absence of law on the subject, a plan has been proposed of binding candidates for orders, by the exaction of a promise, not to officiate in any diocese but that for which they are ordained. The illegality and injurious principles of such a proceeding as this are so glaring, that it is quite impossible that it should be persisted in. It would be a precedent for altering the discipline, and then the doctrines of the established church, at the will, and according to the standard of opinion of individual bishops. Of what use, then, are the articles and formularies of our church?

One very important duty of the Church at this time is to take advantage of her present reprieve to prove herself not unworthy

of support, by taking care that she shall be the means of carrying instruction throughout the length and breadth of the land, to all that shall be willing to receive instruction from her. It is earnestly to be hoped that she will not think she may now sit at her ease, and enjoy the property still left to her, without a conscientious inquiry whether she is doing the work for which she has been endowed. In spite of the bad intentions of those who proposed the late inquiry into the population, and the means of instruction afforded by the machinery now in operation, much good may be derived from the labours of the commissioners. It will appear, certainly, that many ministers of the Established Church have but little employment in their parishes. To those who know the value of souls, it will not appear as a conclusion that they should be withdrawn, and the few souls left to perish without Gospel light; but it may, perhaps, seem reasonable that they should rather be encouraged than prevented from giving assistance to those who are oppressed with labour, and unable to perform the task allotted to them. The population returns will prove, undeniably, that in many places the Church of England population is very inadequately supplied either with ministers or with church accommodation. These should be supplied. It will be madness in the rulers of our Church, if they do not prove themselves willing to accept, cheerfully and thankfully, the co-operation of the laity of the church, in providing, out of private funds, that wanted increase of church-room which it is in vain now to expect from public funds. It may be confidently calculated upon that private zeal and pecuniary contributions will be found in proportion as want of church-accommodation is felt. There have been occasional instances of this zeal and liberality, by which many useful churches and chapels have been built; and it is well known that many persons, feeling the necessity of making large and systematic exertions for increasing church-accommodation, are at this moment anxious to give of their money, their time, and their labour, to set a going, and to carry on, an association for the purpose of building and endowing chapels of ease, where the largeness of the population calls for it. All they want is cooperation and encouragement from the rulers in the Church. This plan has been submitted to some of the highest dignitaries in our Church. It is reported that it has not met with that encouragement which its disinterestedness, its usefulness, and its tendency to strengthen the Established Church, might have reasonably secured. It is reported that some of the highest in the church have declared, that they will not sanction the building of any churches or chapels, of which the bishop of the diocese shall not be the patron. It is to be hoped this is not the determination of any who have most weight among our bishops. It is to be hoped that, if such a determination has been made, it has been done hastily, and, on consideration, may be abandoned. This would be the same as saying, that, at a time when no public money can be expected to supply the want of church-accommodation,

the bishops will not accept of assistance from private zeal and liberality. It is not to be expected that men will give their money to build a church, and, at the same time, give up all concern in the patronage of that church. Was the object of the subscribers or endowers of a church of a worldly nature, it could not be expected that they would relinquish to the bishop the worldly good which they themselves had created. But, which is more probable, if their object was spiritual—if they hoped to secure sufficient spiritual instruction for themselves and others—it is not to be expected that they will resign the choice of a minister into hands concerning which they could not always have confidence, considering the way in which the highest patronage of the church is at present dispensed. But if such a determination has been come to, it ought to be known that it is in opposition to the spirit of the laws of the land now in being on that subject. By an act passed in the 11th and 12th years of George III. it was enacted, “That every person and persons, &c. who have erected, or shall so erect and endow, any such chapel or chapels, shall from thenceforth be the true and only patron or patrons of such chapel or chapels, and the sole right of presentation or nomination thereto shall be for ever after vested in them, their heirs, and successors, respectively.” In England, there was an act passed in the 5th of George IV. giving to the persons who should build and endow churches, the presentation for two turns, or for forty years; but this was found ineffectual; and in the 1st of William IV. an act was passed, giving, under certain conditions, to be complied with, the perpetual nomination to the persons building and endowing. Under this act, an association for building churches in the diocese of Chester has been established under the patronage of the excellent bishop of the diocese, and £7000 has been already collected for the purpose. Would it not be madness in the bishops of Ireland to say, that they will set themselves against a principle for enlarging and strengthening the Established Church, sanctioned both by the law and the practice of the church in both countries?

It may be said, that lay patronage is a thing fundamentally wrong—that ecclesiastical patronage ought to be in the hands of ecclesiastical persons. This would be certainly the most perfect theory; but in order to be the best in practice, it must suppose that the ecclesiastical persons are appointed to their station as they ought to be, and that they are themselves pure and spiritual as they should be—more above the influence of secular considerations than other men. This ought to be the case, and the higher ecclesiastical powers ought to be pure depositories of the patronage of the church. But the question is, is this the case in fact? or, rather, there is no question that it is often far otherwise. The patronage by which they are themselves appointed is corrupt and far from pure. They are not always appointed to their high stations by persons qualified to judge of their fitness for their office, or disposed even to take their qualifications into the account. Therefore, however in theory it might be better to

have all the patronage of the church in the hands of ecclesiastics, rather than in lay hands, there may be no such advantage from it in practice. It may be that, the ecclesiastical hands shall not be the most spiritual, and the lay hands not the most secular. But there are many advantages from such sort of lay patronage as would be derived from the building and endowing chapels of ease, of which the builders and endowers should be the patrons. It would accomplish a great desideratum in the church, by giving the laity an additional personal connection with the church. Not only would the patron of a chapel feel he had an especial interest in the welfare of that church with which the chapel was in connection, but every individual subscriber would feel he had identified himself, and was bound up with the interests and welfare of the church. Assuredly much of the "*esprit de corps*" of dissenters is derived from this personal pecuniary connection with their chapels; and it cannot be doubted that the quantity of lay patronage in England ensures a large body of support to the Establishment.

The sort of lay patronage which would be created by the erection of chapels of ease would be of the most unobjectionable nature that can be conceived. When lay patronages extend to parishes, it is often valued, by those who possess it, for the largeness of the income they have the power to confer upon a friend, and, in such cases, there is every reason to fear that, in many instances, secular views will predominate in the appointment; but, in the case of chapels of ease, there would generally be much labour, and always little income. The speculation would always be one of pecuniary loss. The object aimed at by the subscribers must always have been spiritual good, and, therefore, there is every security, as far as there can be security in the case of fallen man, for a disinterested and spiritual use of patronage.

These subjects are surely worthy of the serious and dispassionate consideration of those who rule in our church. Many eyes are upon them; their enemies are looking at them with a fixed attention, hoping to see them only stretching their authority, holding fast their patronage, and their incomes, and indifferent whether the spiritual work that is required is efficiently performed. The friends of their office and the church are looking at them with much anxiety, hoping, at this time of their deliverance, to see them anxiously awake to the high responsibility of their situation—putting forth new energy and zeal—using their influence and authority to encourage the zealous workmen to counsel and assist them in their labours. Their friends hope to see them anxious to admit and correct every abuse, and ready to cooperate with every pious member of the church in well-advised plans for the spiritual good of the people. They hope, and earnestly pray, that the effect upon our Church of her late severe trial, and her present gracious providential deliverance, may be more spirituality, more activity, more union, more striving, together with one heart and one mind for the faith of the Gospel.

D.

## OBSERVATIONS ON MR. CROLY'S PAMPHLET.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Although it has been sometime published, I have been but just now enabled to read a pamphlet written by the Rev. D. O. Croly, parish priest of Ovens and Aglish; and whilst I am ready to admit that it evinces much shrewdness and ability, it, at the same time, presents much of that subtlety which human nature unfortunately received from its first destroyer. Whilst the mind of the writer is clearly labouring under that process, which I hope will terminate in a manner calculated to forward his everlasting welfare: whilst it has been enabled to get free from many of its trammels: the outskirts of that dark fog which had encircled it have only been wafted off, and we cannot but regret that it still remains sunk deep indeed in the chilling and misleading density of the mass. How should we pray that the light would shine in upon such darkness; that true light, which is alone able to enlighten every man that cometh into the world? He states that his object is “to bring conviction to the minds of some, to make others hesitate, and, at all events, to gain the approbation of the moderate, the rational, the enlightened, and the reflecting.” Although I have ventured upon an examination of of what has proceeded from his pen, I trust that he will not cast me out of the pale of that class, amongst whom, however unworthy, I would always desire to be found: and I do assure him that he has not, by the freedom of his remarks, given me (*for one*) offence: I am neither provoked, nor do I feel angry. On the contrary, I fully approve of his object, if it is confined, as he says, “to the improving the condition of the hierarchy, and promoting the best interests of religion.” It is with the same view that I have taken notice of his publication, anxiously desirous to “dissipate the mists of religious prejudices, exhibiting all things in their proper light, and preparing the minds of all sects and parties for the complete establishment of religious sympathy, charity, benevolence, harmony and peace.” The great question is, how is this desirable object to be best accomplished? Will the plan proposed by him ensure success, and even if such should seem to be the expected end, are the means such as true wisdom, enlightened by the word of God, would adopt? Are we to proceed in a matter of such very great importance by the rules of human expediency, or the maxims of revealed truth? Are we to be satisfied with daubing the wall with untempered mortar; making it look decent to the exterior; without placing it on a proper foundation, or firmly erecting it on the same, according to the rules of the Divine Word? If we do, what saith the prophet: “When the overflowing shower, great hailstones, and a strong wind, come, they shall rend it—it shall fall—its false foundations shall be discovered. The wall is no more, neither those that daubed it.” It is, therefore, because I con-



ceive that such is the plan of the reverend gentleman's pamphlet: because I conceive that some one may unwarily be led away by the semblance of peace, when there will be really none; because I think the publication may have a most insidious tendency, that I have taken up my feeble pen, and have thought it to be my duty to offer a few remarks, in your valuable *EXAMINER*, on it, and most particularly on the introduction, to which I shall at present confine myself.

If we could separate the population of our country—the Roman Catholic from the Protestant, and give his opinions to the former, without presenting them to the latter, although very far from real good would be done, yet less injury might ensue. As society, however, is at present constituted, that is out of the question, and therefore I think it needful to caution all against what is pregnant with public danger. The excess of indifference to every thing like vital religion which runs through all his sentiments, has left the most fashionable liberalism of the day far behind, and amounts to a confirmed latitudinarianism, which would strip Christianity of all its glory and its comforts, and prostrate it to a scale of estimation and influence, corresponding to those “of the offices of Tully, or the manual of Epictetus.” In advancement of this destructive poison, he has adduced arguments, taken, as it would seem, from the errors of both parties, each of whom he charges with being total strangers to what he is pleased to call “the principles of civil and religious liberty.” The one he charges with being “bound by religious prejudices and bigotry;” he states them as opposed to every measure having a tendency to “amalgamate into one body contending religionists, and to bring them into friendly contact.” He paints them as the “victims of anti-social displeasure, and the supporters of an old system of religious intolerance. So warped does he present their views and judgments, that he says, “they draw a caricature of the system of which they disapprove.” And what is, in fact, the meaning of all this, but to terrify some, and to persuade others to give up all principle? To tell the Bible-reading, the truth-loving, the God-serving portion of the community, that they are to lay aside those fundamental principles, which the word of God sets before them as essential, and the only real grounds of properly regulating the affairs of this world: that they must abandon those peculiarities which Divine wisdom has prescribed as the best safeguard of our weakness; that they must throw them aside, to make way for a system of human devices and human expediency, more gratifying to the unconverted tastes of men. Is not this the perfection of latitudinarianism? Is it not the agency of the same spirit which at first declared to Eve, “Thou shalt not die.”

He attacks the other party, no doubt, with much boldness; he exposes, in many ways, the deformity of their principles, and spares not that which must conduce particularly to his object, their practices. He, of his own authority, would so narrow, as to give up the infallibility of the church. He admits the



decretals to be "spurious documents emanating from that very supposed infallibility." He acknowledges that the Roman Breviary contains old women's stories in abundance; that even the Collects are founded on apochryphal stories; that the doctrine of the immaculate conception of the Virgin Mary, a great feast in his church, is rejected by Roman Catholic theologians; that the prayers to saints are a superfluous and unnecessary species of devotion: that the celebration of the mass is a mere novelty; that the Corpus Christi, and the procession in honour of the sacrament, are the inventions of later ages; and that even the elevation of the host was not prescribed until very lately, and that in the first ages it was celebrated with the utmost simplicity; and yet he tells us, that the priest who would now dare to celebrate without that form, "would not only scandalize the congregation, but would run the hazard of being roughly handled." He draws a melancholy picture of the divisions upon these very serious subjects amongst even the priests themselves in their devotional exercises. Whilst one party attaches value to "*habits*, scapularies, cords, agnus dei's, and the bread of St. Nicholas," the other considers them as consecrated trumpery, and join the well-informed laity in turning them into ridicule! Whilst they all thus clearly prove that, as he says himself, "There is something rotten in Denmark," why is it brought forward in the way it is? Evidently with a plan of making men careless whether there may be essentials in religion or not. By putting before them those points, which common sense must at once pronounce as absurdities, and of little real consequence in such an attitude; that the mind, even without reflection must renounce them as a dependence: then are they led to suppose that by abandoning them, they give up all that is dangerous and destructive, and search no deeper into the rectitude or security of their faith. They are insensibly led on by the terror of being supposed to encourage mutual antipathies on the subject of religion. In fact, every stand for God's holy cause is to be laid aside under the idea that the public tranquillity is of infinitely more importance than the public religion; and that an adherence to true religious principle can have no effect upon the world, except to make all men either *hypocrites* or *martyrs*. Whilst to conciliate one party, he justly calls the former, those who merely make a show of religion for some worldly end, *knaves*. To ingratiate himself with the other, he designates the latter, those who may boldly stand forward even to death, and bonds, and imprisonment, in support of their hallowed choice, *fools*. Is not this a master-piece of delusion? Is it not encouragement to halt prudently between two opinions? Is there in it any thing of true love to the brethren? Is there any thing in it of that love that would pluck a fellow-sinner as a brand out of the fire?—of that wonderful love, which brought the Son of God to the agony of death for us miserable sinners? No; but it is exceedingly suitable to the well-being of the bodies of men here; and is that enough for

the desires of the immortal spirit of man? But those who look beyond these things are indeed violent polemics, only to be found amongst the half-learned and half-witted! Was Paul one of that number? Were the host of exemplary lights who graced the Reformation, and exhibited the "*folly*" of martyrdom, amongst the number? "*Folly*," forsooth, was their distinguishing brand; but such matters are better understood now. There are not many shades of difference between the "enlightened of both classes," and they have sense enough to agree in the wise principle, that "identity or diversity of religion" has no "great weight in the scale of national happiness or misery." To prove this, the case of Ireland is brought forward. The differences between the Greeks and Latins are alluded to, but with how much justice may be seen from the points of dispute mentioned. The questions of free will, prescience, and predestination, are confessedly of that character, which may be differently entertained by persons holding all the essentials of Christianity. The identity or diversity on such points certainly do not so much affect national happiness or misery; but I hold that for such a wished-for result as perfect national prosperity, there must be identity in the *grand, essential, fundamental principles of Christian faith*. Look around the world, and do we not observe, that in proportion as any nation adheres the more closely to the purity of Christian faith, unmixed and unadulterated by human devices, it is in a proportionate state of quiet and prosperity. Look to some of the northern states of Europe; look to Scotland; look again to the unfortunate state of our own people: have their superstitious diversities interfered or not with their happiness or misery? I wish I could say no. Look even to the portion of this island, in the north, where is the greatest purity of faith; there is the largest share of prosperity. And are we to rob these people of their present privileges, and of all chance of an increase, by legalizing and perpetuating a cold, calculating, worldly, planning philosophy, which would tell them, that to stand up for those privileges is "*folly*:" that it is not worth their while to put themselves into difficulty for them, and that there is no real difference between truth and falsehood, between serving God and serving Satan. I, for one, cannot admit the force of this reasoning, and I would therefore warn all against its very dangerous insidiousness. I am aware that there are many who may be entrapped by it; who may be disposed to adopt it: but there is yet a remnant, who have not, and who will not bow the knee to Baal; who, with Christian love, can hold firm to their principles, and who would wish to confer on their fellow-countrymen the greatest of all blessings; a pure, soul-enlivening faith in the character of a Saviour. With these I would wish to take my stand; and whatever may be the difficulties which assail—whatever may be the threatened storm—I would with them enter into the only ark of safety: whilst I would urgently invite all to enter with me, and assure them there was no other provision for safety: no other chance of happiness.

for any. I would patiently wait the dispensations of that Being, who ordereth all things according to his own will.

These are the views which should make every true patriot resist the object of the pamphlet under consideration—The supporting by national countenance and provision a system so opposed to every thing like truth. But I would argue the point a little more closely, even upon the writer's own premises. He argues for such an establishment; "from facts, from the relations of society, from the disposition of man, from the nature of religion, and above all, from the canons and practices of the church." He says his object is, "to remove wrong impressions of individuals, and to benefit the community." I trust I am actuated by the same motives. It is, however, curious, that my mind should be impressed in such a very different way from his; even for the very same reasons, and that I should, from them, be so firmly fixed in so very different an opinion. I shall endeavour to give an account of it, by shortly alluding to his several reasons just adduced. First, for *Facts*. That which is necessarily truth as emanating from the source of truth, must benefit mankind, and should be supported. Popery presents itself to us in that character, or it does not. If it does show itself to be agreeable to the word of God, its benefits to mankind will fully appear, and it should be encouraged; but, if not, it should, in every way, be discountenanced. Has it shown, or does it show, that result in the several countries where it has been established? I have shortly touched on this argument before. Look to the several places under its despotic sway. Look to South America, to Portugal, to Spain. How have these countries been retarded in the general spread of knowledge and improvement? What an incubus do they labour under in that host of well-paid, idle drones, under the name of ecclesiastics? Has the state provision then aroused them to increased activity, or made them more sensible of their responsibility? Have the calls and exhortations of Gospel truth been heard to proceed from those regions to arouse sinners around so to embrace them, that Gospel sanctity and Gospel happiness may be the result? Or, is idleness, apathy, carelessness to the state of perishing souls, and indifference to whether there is any spiritual religion or not, amounting even to the neglect of the decency of external observance, the characteristic feature of the clergy? But it may be said this is nothing to the present question. The matter in debate is for a provision for the Irish clergy of the Romish persuasion. What then do facts say respecting this country? I appeal to Mr. Croly himself. His first maxim is, "*that Ireland is an unhappy country*," and surely she has had Popery enough. What then have been its effects on her population? I adduce his whole pamphlet, as a proof of the total demoralization of her people, arising from the deformity of her clergy, and their absurd and irreligious practices. I shall not attempt to heighten the colouring, with which he has finished his picture; but, shall merely, as a proof of my view, bring forward

the fact that the people under the care of Roman Catholic priests, have been so educated, or rather left so uneducated, that they are daily and hourly a prey to factious, self-interested, demagogues, who fatten on their credulity and superstition, and keep the whole country in misery. Nay, more, that so great is their baneful influence, that they lead captive the greater number of those who ought to be teachers and protectors of the people, from such chicanery and tyranny. Are these then, I say, the persons to be paid out of the public treasury? Is money, that which has been found in these days to be a most powerful political weapon, to be put into these people's hands for the subversion of political order and quiet? Is a system which has proved itself so inimical to peace and good will, under the assistance already afforded to it, and the countenance it has already, unfortunately, obtained, to be upheld by a nation professing itself to be Christian? But, further, we are reminded of a contrast very near us, in the case of England—Why is it in so much a better state in this respect? Because there is less Popery, because the reformation extended itself more fully there. Mr. Croly acknowledges that the reformation did much for Ireland; that it led to the “extinction of a great evil, that affected that country; that it was a great blow to barbarism, and a great stride to civilization.” He admits that if all parties had been of “one religion,” Ireland would have advanced rapidly in the career of improvement; in other words, that if the tenets of the reformation had been universally embraced, the improvement would have corresponded with it. And yet a measure is now proposed, which is to put such a result out of the question; which is to assist all the other efforts to keep a real reformation, and seal the eternal ignorance and superstition and destruction of our unhappy countrymen. Thus on the ground of facts I would oppose it.

On the second head—The Relations of Society. Does the rev. gentleman in seriousness present those at present existing in Ireland as an argument for his measure? The last head presents suggestions for this. Is it when reckless agitators have such a control over the people, ruling, through the means of the priests, so as often to paralyze the hands of government, and destroy the salutary effects of the best laws, that such a power is to be strengthened? Is it when the country is shaken to her very centre by the turbulence of such agency; when there is nothing to be heard of but political influence; and when the only bond that seems to keep the people together, is that of opposition to all order, insubordination to all law, and murderous hate and persecution against all who oppose such wickedness, that such a state of things is to be strengthened and encouraged? It is asserted that a connexion with the state, is a necessary consequence of this state of things? Would it, I ask, be wise in any state to adopt such a course? Would it be wise in the rulers of a state to increase the power of those, who if they are at present limited in their resources, which I very much doubt, are disposed to give

them so much opposition and trouble? But, it is further said; "that the guardians of the state should seek to have connexion with a body, who from the functions they exercise, must have a mighty influence on the morals of the community." If the priests were themselves so pure, that their only object was to improve the feelings of the people, if the effect produced on the public morals was of such a purifying nature, that the people became more obedient to the laws, more content with their lot, and more loving to their neighbours, we might then admit the force of this conclusion. But as the matter at present stands; as the influence of those disposed to make a bad use of it is so strong; I must argue, from the relations of society amongst us, that there is not one single point to encourage us to make so dangerous an experiment, but that in every way that we view it, we must determinately decide, it would be folly and impiety in the extreme, to add fuel to the destructive flame of immorality and discord, reigning amongst the people of our land. On the other hand, are we not, from the relations of society, bound to arouse each other to the right course, and to aid the placing of any additional opportunity in a brother's way, which may cause him to offend? Convinced then, as we must be, of the destructive nature of that superstition, which is here pleaded for, would we not, by our concurrence, give an admission, that *that* was right, which we know to be wrong? We would thus authorize the most soul-destroying system, and by our countenance and support not only continue the reign of darkness, but increase its power of mischief. Thus from the relations of society would I oppose any such unprincipled step.

We then come to the third head—*The Disposition of Man*. Whether we consider this as applied to man in his universal character, as the human race, or to a particular section of it, the inhabitants of Ireland, it speaks strongly against the measure. Mr. Croly admits that there is "a perversity in human nature, from which ecclesiastics are not exempt, and which manifests itself in sacred as well as in profane matters." I agree with him that there is in unconverted man a disinclination to turn himself to what is right and truth. For that purpose God has always been pleased to use an agency, and indeed often a powerful one is necessary. If then it should have pleased that Almighty Being to have made us the depositories of such agency, how are we to exert it? Are we so to employ it, that it may be the means of building any man, or set of men up in their false principles; speaking peace when there are no just grounds for it; making them suppose that there is no danger, and thus leading their natural indolence to rest contented without the slightest exertion at any change, or improvement. Or is it not our duty, at the least, by disapprobation, to show them that our judgment, imperfect as it may be, and perhaps the only thing in our power, has given an unqualified verdict against their state? However this principle may be, and is good as a general one, it is fatally applicable to the case under

consideration. For what does Mr. Croly say of the disposition of those very persons, whose cause he advocates? He has in the strongest terms asserted that they are dishonest, rebellious, perjurers, in fact, slaves to general immorality, led astray by leaders, if possible, more immoral and more unprincipled. Does he then, by this statement, show that any real servant of God can honestly and conscientiously exert any agency, with which he may be entrusted, in forwarding the views, or extending the power of a party so characterized? Or can he for a moment pretend, from the experience of what has passed amongst us, that by making its position here more easy and more comfortable; by giving it a greater power of doing harm to itself and to others; that it will suddenly change its uniform character, and in due proportion be disposed to correct its evil tendencies; presenting to us in the place of the contaminating mass of mischief; which it has at all times shown; a representation of every thing that is amiable and lovely, and peaceable and of good report. We have no grounds for such an hope. What, on the contrary, have all previous admissions, and concessions produced? An insatiable thirst after a reckless victory, and the ultimate success and aggrandizement of certain tenets; irrespective of the feelings, which our fellow men may have, or what difficulties they may be placed in by the process. In fact, our countrymen present a peculiar argument under this head, as it is a known fact, applicable to all our dealings with them, that they never consider any concession as a sacrifice to love or good feeling, or as following the dictates of Christianity from a desire for mutual happiness or comfort; but when made, it is universally attributed to fear, *that* alone is considered as its spring, and a victory is so far gloried in without the smallest calculation of good will. It is thus that the disposition of men is ever tending to pervert the greatest purposes of mercy, and to neutralize every plan which might otherwise have had the most salutary influence on his happiness. On these grounds then, and most particularly from the disposition of my countrymen, I must oppose this plan.

On the nature of religion, we stand, if possible, on firmer ground. I must here protest against the common use of the word *religion*. In my view there can be but one system truly designated by that name, and that is the one in which the true God is truly worshipped, in the way and the manner, and spirit, pointed out by himself. Men may, and they have their peculiar views on the subject, and many souls are, I fear, hanging on to eternal destruction, under the delusive opinion, that God is savingly worshipped, because it is attempted in the religion which their weak judgments have decided to be the best. But woe to every man, who falls into error on this deeply important subject. Let every man consider how deeply disposed we are to call "good evil, and evil good; to put bitter for sweet, and sweet for bitter." Let all consider the definition given of religion—"A system of divine faith and worship as opposite to others." How can any system



be called *divine*, except that which is pointed out by and points to the Divine Author and Finisher of faith. Let all agree that there is but one faith (a narrow one) leading to heaven. That it is only by one Christian line, clearly defined by Christ himself, "who is the way, and the truth, and the life." But in whatever way we take Mr. Croly's meaning, we feel ourselves supported in our view. The real character of Christianity, is emphatically *religion*. How can its professors, with the slightest show of consistency, whilst they would desire to advance it, at the same time lend their hand to what is in so many points clearly opposed to it? I shall not now enter into the fulness of description, by which the mind is almost carried away, when contemplating the beauty, and excellency, and perfection of that holy faith which our Saviour Christ has given us, and in which, I trust, many of the inhabitants of this country glory in to the utmost extent. Nor will I attempt to show, in this imperfect sketch, how impossible it will be for a true follower of his blessed Master to hold the slightest compromise with his enemies; with those "who daily crucify him afresh, and put him to open shame." I leave that to the contemplation of many, who, I have no doubt, will fully enter into it. I shall only remark, that if we consider the purity and spirituality of the service it calls for, the simplicity of faith and devotedness of heart, which it must necessarily produce, the holiness of life and conduct, which is the certain index of its existence, if, I say, we contrast all this with that burdensome and unmeaning heap of ceremonies, with the crooked policy in all the details of its ambition, and the absolute license and immorality, which is countenanced and allowed by much of that which has at all times assumed the name of Christian, and felt satisfied with that, we must argue from the nature of that which is immediately before us, that no national support can be given for what has been repeatedly declared by the nation not to be real Christianity. Thus, from the nature of religion in every view, either as the truth, or as its counterfeit, we cannot as Christians agree to the required provision.

On the last head—The Canons and the Practice of the Church—I must confess I find myself placed in some difficulty. I cannot comprehend how it relates in any way to the arguments adopted by Mr. Croly. And I do shrewdly suspect that it was thrown to complete the sentence, without its having been intended to bear any meaning or reference to the subject in hand. There is nothing in what he had previously said to which it can apply, except we may suppose it may have some bearing to what he says in page 15, where he tells us, that the "uniformity of the most orthodox must be understood in a qualified sense; that the bond of communion was more apparent than real, and that even in regard to the highest mysteries." Does this evince the perfection of his church? He shows the contrariety between the "councils of Nice and Antioch, in the term *consubstantial*. He states that the clashing doctrines of Nestorius and Eutychus was the source of



endless perplexity. Yet they were both entertained by those amongst the orthodox. Does this prove the unity of faith in his church? If the passage is intended to direct our attention to the Protestant church, I confess that its practices with respect to Popery have given some grounds for his argument. It has proceeded hitherto, too much for its own honesty and security, on the false principles of liberality; and has thereby opened the door for much error, and come under the displeasure of Almighty God. Whilst, then, we plead guilty to the charge, are we not called upon, even though at the eleventh hour, to correct our error? Is not such conduct, in consistency with our canons, which point out the duty of using all due means of convincing recusants of their error, and bringing them out of it? What, on the contrary, do the canons and practice of the Romish church say? Does not Professor Delahogue affirm that the Romish church is alone the Catholic? And what does Bishop Butler, in the authorized catechism, inculcate on the infant minds? That there is no other true church but the Roman Catholic, that in it only are true Christians to be found, and that out of it none can be saved. If then we believe this to be true, we should at once join it; but if false, surely we should not assist and extend such gross error. Again, we find it recorded by some of the most eminent organs of Romish tenets, that the most un-christian and sanguinary proceedings are under peculiar circumstances, admissible. But are their practices in accordance with their principles? Most unhappily, we must answer in the affirmative. It was, indeed, an unhappy termination to Mr. Croly's train of argument, for, however it might have been thrown off his pen, without special meaning or peculiar object, it does present to the informed Protestant such a mass of evidence against the projected plan, that it would be impossible for us to do more now, than just to touch upon it. If we go no farther back than the year of blood, 1641, and follow down the ages since, as he himself says, arguing from the past to the present, which we have a right to do, and which is the most just; nor can I see what he will make, or how he will serve his purpose better, by arguing from present to past, as we see his church now. Whenever we turn our attention to former or present periods, we must observe the same sanguinary and vindictive character, and the same avowed and shameless disregard of all obligations, political and moral, even to the shocking desecration of a solemn oath, characterizing the practice of the church from the beginning to the end. Every one of the reasons thus given by Mr. Croly, for the adoption of his measure, I think I have fairly shewn to be strong reasons against it, and on that account, I must dissent from it. I cannot help suspecting that the writer himself felt the weakness of these points; that he merely brought them forward as so many make-weights, or random shots, and as a feinte, which, under the mask of reason, might lead the inquirer astray from his true mode of attack. His great agent is that which I conceive to constitute the only, and

the true danger of the pamphlet, and against which I cannot cease to direct my humble efforts. It is an old weapon of Popery, often furbished anew. It has been wielded by the powerful hand of the late Doctor Doyle; when he says—"There is no essential difference between Roman Catholics and Protestants. The existing diversity arises from mere forms of words, or misconceptions, the fruit of ancient prejudice, or ill-will, and could easily be removed." Such a removal and such an agreement is also proposed by Mr. Croly. But what is the process? "One," he says, "errs in *plus*, the other in *minus*." The parties can approximate, by some retrenchments on "one hand, and additions on the other." I would say; Protestants of the empire, look to this!! Beware of being deceived by such a fallacy, under the specious show of being able to effect, what every good man must desire, if it could be done consistently with principle. But is that the case? The Roman Catholic is but to give up a certain portion—of what is acknowledged to have no foundation in the revealed word of God; of what informed reason must disapprove; of what is admitted to be superfluous and unnecessary, and modern innovations—nay, is even called consecrated trumpery. What sacrifice does he make? His loss is truly gain. How different is it with the Protestant? He is to encircle the light of his faith with a certain portion of darkness, to make it suit the powers and tastes of the Roman Catholic. He is to dim its lustre and its purity, by additions such as we have already alluded to. He is to add to the value of justifying faith, the sign of a falling or standing church, the supposed efficacy of the miserable works of wicked men. He is to add to the real efficient power of divinity, the vain assistance of humanity, in order to ensure the salvation of the soul. He is, in fact, to give up all the distinguishing characters of Christianity, and assist in forming a Saviour more accommodating to the indolence, and the indulgence, and the pride of an unconverted world. Are you Protestants, then, prepared to do this at Mr. Croly's bidding? Are you prepared to assent to his proposition, that the "parties do not differ so widely from one another, as some people imagine? That the fundamental principles of both are the same?" It is really most surprising how any man, educated as Mr. Croly appears to be, could have made so startling an assertion. He must know the contrary; and we are therefore compelled to assign for it some other cause than that of ignorance. Let us for a moment examine it. They agree in *rites*, in *morals*, and in *faith*. Does he not say that the Roman Catholic system presents a form for the informed and another for the ignorant, one for the high and another for the low? "That the creed of one is of much larger dimensions than that of the other?" This is in consistency with her spirit of accommodation; but it destroys her unity, infallibility, and honesty. He says the "sacrament of the Lord's Supper retains the essentials of the mass; the difference as to its invisible contents is a metaphysical question relating to certain attributes called substance and accident." Are

the great mass of our population to be thus hood-winked, and insensibly led to believe in the absolute change of that substance, as held in transubstantiation, as a matter that might with safety be held. Again the Protestants admit "all the leading rites of the Romish worship, with the exception of extreme unction." Is that the case? Are you Protestants prepared to join in the elevation of the host? In the impious offering up of prayers to the names of creatures, who have been most sinful men on earth, as if, to mediators between you and the great God? Are you prepared to be invested with the scapulars? If not, you cannot agree with the rev. gentleman on this point. We are further told, that there is an "identity in their morality, a universal coincidence respecting morals; (for indeed image worship is of little importance) which should form a bond of union between the great family of mankind." To make this the more ensnaring, common ground is, as it were, presented, and what on the authority of one of the fathers, Lactantius. What is it? That the "maxims and precepts of the philosophers, if collected together, and digested into one moral code, would differ but little from Christianity." The moral system of heathen philosophy is to be substituted in the place of that divine code given in the Gospels. The principles of the former, upon inquiry, you will find allow the indulgence of every human passion, even to the adoption of self-murder, and this is to be preferred to that which presents to us, as the only proper bond of union, the Spirit of the living God, which joins his people together, in righteousness and true holiness. But let us look at Popery a little more closely on this point? What is its morality? I would ask the Protestants, are you ready, under the supposition of this uniformity, to adopt the dogma, that some sins are mortal, and some venial. That human ingenuity is to be able to evade the scrutiny of omniscience, or the authority of human judgment to take place of omnipotence? If you allow yourselves to be deceived by the plausibility of this publication, you must come to that conclusion. You must consider it a matter of no consequence what opinions you hold, nor must you think it worth your while to support those you do entertain with energy and firmness. Was this the way in which Paul acted? Was it in this spirit that he laboured and wrote? Was it in this cold, calculating mood that he withstood to the face, Peter, a fellow apostle, because in a matter which might have been considered indifferent, he thought that he dissented through fear; and felt that even in appearance he should not seem to compromise principle. And yet this is but a trifle, to what you are to be persuaded to believe. No!!! Remember "*the fundamental principles in both are the same. The belief in God. The inspiration of the Scriptures. The divinity of Jesus Christ.*" Do the churches in question really agree in their view of the character of God? one of which lowers it to the standard of man's invention, and, if I may use the expression, dilates it to his conception, endeavouring to establish the title of creatures to

many of the divine attributes ; putting them in the seat of power and of protection as fit objects for worship and adoration and intercession. Thus making many gods and many lords. Whilst the other acknowledges the one only true God in all his plentitude ; without even the slightest association to interfere with his being Almighty ; and admitting no other power of intercession with him, but what he has himself established. “ But one mediator between men and God, the Holy Jesus.” Again : Do they agree in the inspiration of the Scriptures ? one of which has added thereto a list of mere human compositions ; and, not content with that, has an interminable bank of unwritten dogmas to draw upon, when seeking support for her impostures ; attaching the same weight and authority to apochryphal productions, as is given to the acknowledged revelation of the inspired word, and holding them in equal reverence ; whilst the other discards all such vain dependencies, and is guided and governed simply and solely, by the undisputed written word ; bowing to its decision and direction with reverential attention ; receiving it, “ not as the word of man, but, as it is in truth, the word of God, which effectually worketh in them that believe.”

Need I ask, do they agree in the divinity of the Lord Jesus Christ ? Of all the unfortunate positions taken, this is the most so. Look through the formularies of each church, and what will be the answer ? Look at the mass-book ; the scapular, “ *cum multis aliis.*” Do we not find there many other divinities, many other objects of worship ; many other supposed channels of intercession and salvation ? I need not recount any of the immense number. They are before the public. Is not the Virgin Mary set forth, as “ more gentle and merciful to sinners, than her blessed Son ?” On that account, is not ten times the adoration paid to her ; ten Ave Mary’s for one Pater Noster ? What can we say of the whole book of Psalms altered for the purpose of encouraging this, and the words goddess, and lady, substituted for those of God and Lord ? So great is the degree of blasphemy arrived at, as to assert that our blessed Saviour never could have been in heaven but for the intercession of his mother. Are Protestants prepared to believe and adopt these opinions ? How different is this from the simple and dignified worship offered up by them to the blessed Jesus, “ as one with the Father ; as very God of very God ;” abhorring the very thought of “ changing the glory of the incorruptible God into an image made like to corruptible men : of changing the truth of God into a lie ; and worshipping and serving the creature more than the Creator ;” depending on him, solely and entirely, as the fountain of his salvation ; assured, that “ there is no other under heaven given to men whereby they could be saved, but the name of the Lord Jesus.” Away, then, I say, with such a base surrender of principle ! Let it not be once named amongst you ! Was it by such conduct that the great plan of God’s love to us in Christianity was carried into effect, and con-

tinued to us? Was it for such an undecided, unmeaning object, that Christ endured the cross, despising the shame? Was it for this that Stephen, and a long list of martyrs, in the face of death itself, boldly disdained any compromise with error? Was it for this that the energy and zeal of a Paul were continually at work to disseminate that truth, of which he was not ashamed, because he knew it to be "the power of God unto salvation to every one that believeth?" Away, then, for ever with the oft-repeated delusion, that there is no great difference between us." I aver it to be as great as light from darkness; but as even that state could be changed, and when "darkness was upon the face of the deep, the Spirit of God moved on the face of the waters;" the result was an order, "Let there be light, and there was light;" so now I feel and rejoice, in turning to a consideration, that even yet we might possibly be brought to agree—to a consideration of how both parties might yet worship at the same altar, by embracing the same truth. The first question is that of the prophet: "Can two walk together except they be agreed?" Certainly not in peace; and if they should be going different ways, such an agreement cannot take place without one party changing its course. Upon this point I am not without hope, and I am happy to be able to join with any part of Mr. Croly's opinions. He very properly says, that this is the "age of alteration and improvement." That a "number of extravagancies, which chance, weakness, and imposture had engrafted on his church, would, in the course of time, as the world became enlightened, gradually disappear, and at length vanish away. That it had already altered her precepts respecting fasting and abstinence, retrenched a number of festivals, improved her liturgy, and made many corrections in her Breviary and books of devotion." I rejoice to hear this, and I do hail it as the advance to good sense and truth, as an omen of a future and greater approximation. I would assure my Roman Catholic brethren, that antiquity is a very bad excuse for error; continuance rather aggravates its folly and its baseness. That every one who loves his country and its welfare will endeavour to correct it in every way, but most particularly as regards her faith. That it is not by holding our principles in such a loose, milk-and-water way, that we may assert them or not, just as it may happen, by shutting our eyes to the serious danger of what falsity they may lead to; but, in a spirit of Christian feeling, reasoning with those whom we think so circumstanced; remonstrating with them concerning their errors. In short, that only by the uncompromising assertion, and the unceasing extension of the truth, that "political" regeneration can take place in unhappy Ireland.

If there was any doubt of this, I would appeal to experience. Has not every thing else almost been tried? Expediency; conciliation, so called; professions of liberality; concessions, amounting to abandonment of principle, and almost to public destruction; and what has been the result?—Is it peace and good will? Be persuaded, then, to try what will avail, because success is promised

to it by Omnipotence. Try the extension of the truth, as the only means of gaining the desirable end—of allaying with its quieting influence the public fever, and ensuring to every individual, in proportion as he is affected by it, peace and good will. Under its influence, the people will every one know their own true position. They would then be brought to the very same condition which Mr. Croly exhorts them to, and in which exhortation I rejoice to be able to join. To know and feel that they are not all powerful: not to allow themselves to be entrapped by any deceitful allurements to suppose that, however combined in folly or wickedness, they can effect any thing against the other orders of the state. That experiment, he wisely says, has been tried, and they themselves have been the principal victims. They will, therefore, be convinced of the folly of such an attempt. Again, would they be brought to the conviction, that they are not fitted for the business of legislation, but that it is the peculiar office and duty of the educated and influential portion of the community; and they would, in their choice of a representative, merely require integrity and honourable, conscientious feeling, joined to independence—leaving his judgment to his own discretion. What would then be the consequence? They would cease to be the tools of interested agitators and merciless demagogues, careless and reckless of what evil they bring upon the whole population, provided they are supported in luxury and licentiousness.

That such should be the state of our people, I am sure the Protestants desire. If, then, there is a corresponding feeling on the part of the Roman Catholics, much may be effected. I would not, however, delude either by supposing that it can be by sacrificing principle to expediency; but by examining into the grounds of our opinions, and giving up error for truth. Be assured, I would say, that there is a great, wide, irreconcilable difference between them? Let, however, each party bring their opinions to the only sure standard—truth itself; and much of Mr. Croly's private feelings will become general. Carefully recollect, that though he has thrown aside his faith in the consecrated trumpery, yet it is not the decision of the church; on the contrary, he has met with the marked reprobation of that church. Be not then, for a moment, deceived with such an apparent accommodation of differences? Cling to the one principle, that nothing can settle the question for the happiness of our people, but an appeal to that intelligent submission to that Divine Word which liveth and abideth for ever.

Your's,

H. W. L.



**APPEAL TO FRENCH AND FOREIGN CHRISTIANS, IN BEHALF OF  
THE EVANGELICAL CHURCH OF LYONS.**

**MAY** I request, Mr. Editor, your insertion of an abridged translation of the very interesting Appeal to French and Foreign Christians in favour of the Evangelical Church of Lyons, by the excellent and able pastor of that church, Rev. Adolph. Monod, well known to many English travellers on the continent, for the urbanity of his manners and his deep and unobtrusive piety. It was my fortune to know that excellent servant of God, and to receive a copy of the Appeal from his hands, and I am anxious to bring it, through the medium of your publication, before the Christian public; first, as being connected with a portion of the history of Protestantism in another country that abounds with interest for us; secondly, because I am, I confess, desirous of arresting the attention of Irish Protestants in favour of an isolated, persecuted, but deeply interesting scion of evangelical religion, that may, by the blessing of God on the prayers and the contributions of his servants, be of most eminent use in the almost apostate church of France; and, thirdly, that if these pages should fall into the hands of any of our separating brethren, they may see and admire, and, under the blessing of the Lord, imitate the sober, and moderate, and scriptural conduct of the excellent Monod, who, though too uncompromising to spare one worldly practice or feeling, had too much good sense and prudence to contend with his brethren about non-essentials, or to expect a perfectly pure church, where the Lord had not granted the power of discerning spirits. That the Lord may bless this weak effort to his glory, to the edification of his church both at home and abroad, is the humble and sincere prayer of

VIATOR.

**APPEAL.**

**BRETHREN WELL-BELOVED IN CHRIST JESUS!** may grace and peace be given to you from God our Father and from Jesus Christ our Lord! During the last year\* an evangelical church has been formed at Lyons, independent of the state. Its wants are great; its own resources small. To supply the former, it looks first to the Lord, and then to you who have at heart the progress of the kingdom of God, and more especially to you, the native Protestants of France. As I write for Christians, the artifices of eloquence are unnecessary. You need but to be informed that our establishment at Lyons is a work of God, and blessed by him, to bestow upon it your sympathy and your exertions; and in order to insure such a conviction, it will be enough to recount to you the formation of our little church, and its history during the first year of its existence. Such is simply

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\* The Appeal was printed in 1833.



my object. May the Lord grant both to me we who write and to you who read, that single eye which looks but to his glory.

The Evangelical Church of Lyons has not existed above a year. It arose in consequence of my expulsion from the National Church. You, perhaps, are aware, that for many years I had been pastor of the Reformed Church of Lyons; that, on the 15th April, 1831, I was removed by the Consistory, and that this measure was confirmed by the government on the 19th March, 1832. I do not intend to enter into any details concerning my expulsion, so far as regards myself and my ministry; but I must make some remarks on it as it is connected with the Evangelical Church, to which it gave rise. Two things in it are worthy of observation: one, that this church arose not from a voluntary, but an enforced separation. We did not separate ourselves; we have been removed; so that our present condition being the result, not of a determination which we might have been free to take or not, but from a necessity under which the providence of God has placed us, has been to us an object and exercise of faith. In the second place, the Church of Lyons has arisen from an expulsion, incurred not for bad conduct, nor false doctrines, nor even for any peculiarity of opinion, but for the faithful exercise of an evangelical ministry. I need scarcely explain to Christians, that by a faithful ministry, I do not mean a ministry without faults, (mine had many, and perhaps more than that of others,) but I mean a ministry whose foundation is faithful. My removal had two causes, or rather a cause and an occasion. The cause was, an attachment to the doctrine of God, contained in his Holy Word, and received by all Protestant churches; the occasion, my attachment to the principle of order which places some restraint upon the indiscriminate admission of all nominal Christians to the sacrament, without regard to life or profession, a principle which is sanctioned by the Apostles, and admitted by all Protestant churches; and hence the establishment of the Church of Lyons has sprung from an application, not of disputed and disputable opinions on the constitution of churches, but of a principle universally acknowledged by all Protestant churches.\* It was not my work, nor that of any

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\* The following is a more detailed account of M. Monod's removal, taken from a printed statement, of the situation of the Church of Lyons, and signed by the most respected and respectable names, lay and clerical, to be found in the French Protestant Church:

“ The Consistory of Lyons, instead of seconding Mr. Monod's preaching of the Gospel, saw, with vexation, the lively effects it had produced both among Protestants and Roman Catholics, and having in vain endeavoured to wean him from the faithful exercise of his ministry by argument, they declared themselves openly against him, and, in June, 1829, called on him to resign. M. Monod refused to do so, thinking that he could not, in conscience, give up the important post in which Providence had placed him. A second time, in the following December, was he called on to resign; and, distrusting his own opinion, he consulted ten faithful ministers of God, and, on their unanimous opinion, he again declined to retire. The hostility became more violent than ever, but they were unable to effect their object, because M. Monod's preaching was conformable to the Rochelle Confession of Faith, under which name the Protestant Church was recognised by the government.

number of individuals, but of the Reformed Church of France, of all Christian churches—the work of the great Head of the church, of the Lord himself. This, from the commencement, I have declared clearly and explicitly; it is this conviction alone could give us faith needful to undertake and needful to carry on the work.

“ When I was removed from my functions, there were many who felt an interest in the things connected with religion. My ministry had been blessed by the Lord to the awaking of many souls both among Protestants and Roman Catholics. The very opposition I had experienced for so long a time had been much the means of exciting attention to the cause of the hostility of the Consistory, and thus of preparing for the reception of the truth; and many who had received the faith from various quarters had been collected into my congregation. These individuals, when I was removed, might be considered as divided into two classes. The one consisted of those who had pursued the same line of acting that I had done, and were separated from the National Church; though some of them, anticipating my own objection to the promiscuous giving of the sacrament, had only attended the preaching of the word. These, on my removal, gathered around me, declared that they were removed equally with me, and demanded of me to acquaint them with the word of life, and to give them the sacraments, of which they had been so long\* deprived. The other party was composed of those who, in the winter of 1830, had separated from the Established Church, and had formed themselves into a dissenting body, under a layman, who had been a hearer under the Consistory. They had no pastor, nor a regular enjoyment of the sacraments. Now, both these bodies ardently desired to be united, and, to effect that object, all eyes were turned to me, and my removal seemed to be a step towards the accomplishment of this desirable object.

I received two invitations to fill situations away from Lyons; one the chair of the Logical School of Genoa; the other the pulpit of the Evangelical Oratory, in Lausanne. Both situations, and particularly the former were not without attractions; and, independent of this, they presented to me the means of supporting my family, of which I had been deprived at Lyons. Had I taken counsel from my own inclinations, I should have gone to Geneva.

(To be continued.)

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In 1831, M. Monod declared against the profanation of the communion which took place in the Protestant Church of Lyons, where all, without regard to profession or life, and even sinners notoriously scandalous, were admitted. He appealed to the Consistory, who rejected his appeal, and, on the 15th April, 1831, expelled him, and solicited a confirmation of this measure from the government. Yielding to force, M. Monod addressed himself to the government to obtain justice, and, while awaiting its decision, he preached every Sabbath in his own house. Government resisted the Consistory for a year, but at last, on 19th March, 1832, it confirmed M. Monod's removal, assigning no other motive for the act than that mentioned in the decree of the Consistory.”

\* The reader will remember, that, from October, 1830, M. Monod had limited his ministry to preaching, and that in his own house; so anxious was he to avoid any thing that might look like a voluntary separation from the Church.

## ON THE WANT OF A PROTESTANT EXPURGATORY INDEX.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

HAVE you ever thought, Mr. Editor, of the propriety of establishing an "Index Expurgatorius" for the advantage of Protestants? Assuredly, while there is so much temptation in the way of books, and so much ignorance on the part of readers and buyers; while authors and publishers set forth their wares, with all the advantages of splendid binding, "sumptuous"\* printing, *taking* title-pages, and high names, those who have not much time, or much money, or much learning, require to be furnished with some protection against the well-digested wiles of these literary and religious deceivers. How often have I, who profess to be just such a person, been seduced into a purchase, which gave me nothing for my money but a certain quantity of paper, ink, and press-work: how often, good easy man, taken in by an advertising title-page, have I had to mourn over a bad bargain, without even the comfort of being able to make the best of it, for it was fit neither for reading, or lending, or selling. Such a purchase have I recently made; and when I mention my case, it may induce you, Mr. Editor, to consider about the propriety of establishing a censorship of the press, and before books are permitted to be circulated, on due examination, that prohibited, doubtful, or erroneous passages should be, marked, in order to save his majesty's liege subjects from falling into mistakes similar to that under which I am suffering, or at least not without sufficient notice.

While standing in my bookseller's shop the other day, my attention was attracted by a well printed and substantial pamphlet that lay on the counter. On taking it up I was delighted with the title, "Summaries of the Sermons and Discourses of the most eminent British Divines, including those of every man of eminence from Bishop Jewell to the present day; edited by Rev. T. S. Hughes, B. D., Prebendary of Peterborough, and late Christian Advocate at Cambridge." This is the very thing I want, as neither my time nor money will allow me to master the gigantic works of these giants in theology; who, sooth to say, among all their excellencies, had not a large portion of the power of condensation. On looking into the prospectus, I found that, "these skeletons are intended *as models of scriptural argumentation and composition*," and—I bought the book. Judge, Sir, of my disappointment when, on opening at the 32d of Sherlock's discourses, I chanced on the following passage: "Though the hopes introduced by the gospel are fitted to sup-

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\* Vide the works of the Rev. T. F. Dibdin, *passim*.

port and encourage virtue, and true religion, and *are only to be truly enjoyed by those who make a TITLE to them by the innocency of their lives*,"—I closed the book, and asked myself, is this a specimen of "scriptural argumentation?" Is this put forward by a Rev. Bachelor of Divinity as consistent with sound scriptural views? Is this the doctrine which the editor declares will be found "highly acceptable to clergymen, and more particularly useful to the young divine, whose studies they are well calculated to facilitate by perusal and consultation?" Deeply is it to be lamented that such a sentence should be found in the writings of any man called a divine; but is it to be believed, that at the present day, a *late Christian Advocate* could be found who would republish such antiscriptural error, and propound it as "scriptural argumentation?" And do you not think, Mr. Editor, that as the law gives me a remedy against my wine-merchant, who sells me British manufacture instead of the produce of the French vintage, or against my grocer, who puts me off with sloe-leaves instead of tea, so I should be able to proceed against such awful adulteration of the word of God? But at least, Mr. Editor, as your periodical has circulation among the clergy and young divines, I may be able to warn them against the scriptural "argumentation" of the learned Prebendary of Peterborough.

While I have my pen in my hand, will you allow me to remark on a passage in a very different work; yet one that I should hesitate to receive implicitly, though most valuable if read with caution; I mean "Stuart's Commentary on the Epistle to the Romans;" a work abounding with useful philological and argumentative instruction. I would shrink from putting forward my opinions in opposition to those of one, the praise of whose biblical labours is in all the churches; but do you think, Mr. Editor, the following sentence conveys a just scriptural view of the important office which faith bears in justification: "Their," i. e. Abraham and David, "faith was gratuitously reckoned as *equivalent* to the *δικαιοσύνη*, or perfect righteousness, demanded by the law."—Stuart, p. 177.

Now, I would not charge the author with maintaining such a view, but assuredly, if the common-sense connection of the passage is taken, it implies that *perfect righteousness is imputed* for some quality or grace found in man; and how does this differ from the justification by works, whether that of the Romanist or the Arminian? Nor do I think the following passage is irreprehensible in its phraseology: "Good works, in the gospel sense of the word, are an essential *condition* of our acceptance with God."—Stuart, p. 506. The well-matured language of such a writer as Stuart is so liable to be received implicitly, and without examination, that I may be, perhaps, excused for pointing the attention of abler divines than myself to the subject.

TYRO.

## LIFE AND CHARACTER OF GERHARD TERSTEEGEN.\*

THERE is scarcely any subject on which our countrymen differ so widely, as in their estimate of the giant sons of Germany, and her vast and multifarious literature. Doubtless, this arises in great part, from ignorance of the German language; but surely this is a shallow cause. Something, too, is attributable to the different character of the national mind. They are a nation of speculative investigators; and their philosophy is that of the reason. We (covered with the invulnerable panoply of self-conceit) despise, and perhaps pity such enthusiastic dreamers, and employ ourselves in the practical applications of science. Our philosophy is that of the understanding, and materialism, (in a secular sense,) is the character of our pursuits. But we are prejudiced and mistaken on this subject; and, as a just reward, the vast field cultivated by the labours of our brethren, yields us no harvest; we derive no illumination from the brilliant coruscations of their mighty intellects. Oh! that we could utterly cast off these trammels, and view the Germans as they are—a nation of men whose minds, deep and powerful, are employed with reflective intensity in analyzing and arranging the materials afforded by their teeming consciousness; who, in the outward rushing of human impulse, see only the development of the principles ever at work within; and whose delight, therefore, is rather to drink deep in the calm clear waters of the fountain, than to be satisfied with the more noisy and shallow streams. This characteristic it is, which is discernible in every branch of their literature. Deeply penetrated by philosophy, their minds have acquired a habit of philosophizing on every subject, and which, so far from enfeebling their acute perception, adds to it depth of tone, and richness of colouring; just as the beauty of a landscape is heightened and mellowed by the use of a “Claude Lorraine” glass.

An erroneous estimate of the value of German theological literature has arisen from the unholy confidence with which some of her sons have attempted, in the pride of vast acquirements, to explain, on natural principles, those events which, in the Bible, are related as miraculous. This is modern Neology, or Rationalism; and the stigma is often unjustly extended to all who claim the same father-land. The effect of this sweeping error has been, to close a mine of excelling richness: to deprive us of the researches of a crowd of able men, who have grappled with difficulties, and seized, with firm and vigorous grasp, principles

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\* Life and Character of Gerhard Tersteegen, with Selections from his Letters and Writings. Translated from the German, by Samuel Jackson. Second Edition. London: Black, Young & Co. 1834.

involving immortality, and whose inspiration is drawn from the Bible.

We trust, however, that these unfortunate prejudices will soon be dispelled, that the curtain which has limited our vision will be raised, and that our hearts will welcome, with a glowing joy, the mighty company of husbandmen, labouring in the same field, and rejoicing in the same Lord of the harvest. If, in any degree, our labour may contribute to produce this; if we may be instrumental in uniting in Christian fellowship those whose souls glow with kindred light and love, it will indeed be to us a crown of glory, at once a motive and a reward.

It is not, however, for either of these departments of literature, that we wish at present to claim the attention of our readers, but for one much higher. We ask them to contemplate with us a Christian of no ordinary attainments; one who, dying daily to things of time and sense, was enabled, by God's grace, to attain a very full measure of the spiritual life which is "hid with Christ, in God."

Gerhard Tersteegen occupied a very humble sphere in this world's estimation, rendered even more so, by his generous liberality towards those more destitute than himself; and yet, in the Christian world, he was a star of the first magnitude, and honoured by the blessing of God on his labours. He resembled Rowland Hill (though differing widely in many respects) more than any individual we remember in Great Britain. Like him, zeal for the Lord's service consumed him—he laboured night and day to benefit others; like him, his sphere was erratic and irregular; like him, he was marvellously efficient; like him, his services in the church below ceased only to be reassumed in the church triumphant above.

The subject of our notice was born Nov. 25, 1697, in the principality of Moers. Though he was the youngest son, and his parents were poor, he received a tolerable education, and was apprenticed to a merchant. Disgusted, however, with the individuals with whom his mercantile engagements brought him into contact, he quitted this occupation for that of a ribbon maker; and of his charity and mode of life at this period, we shall allow his biographer to speak:

"In this new situation he lived in the practice of the greatest self-denial; his apparel was coarse, and his fare, which he often prepared himself, was of the most ordinary kind, consisting chiefly of flour, water, and milk. In the first years of his seclusion, he ate only once a day, and drank neither tea nor coffee. Was his income ever so limited, he still showed himself extremely liberal to the poor. In the dusk, when he could not be recognized, he entered the dwellings of the sick and the needy, and divided amongst them all he could spare from his earnings. On the division of his father's property, the legatees apportioned him an house, to prevent his giving all away; but he received, at different times, the value of the building from his brother Johannes, in ready money, and gave the greatest part of it likewise to the

poor. His relatives being by this more incensed against him than ever, and he being frequently ill for many weeks together, without being able to earn any thing, he fell into the greatest poverty and want. The following extract from a letter he wrote to a confidential friend, bearing date 24th Oct. 1766, can testify to the truth of this:—‘It is easy,’ says he, ‘to talk of poverty, as long as we are surrounded with wealthy friends who are disposed to assist us. The writer of this has known the time when he knew not where he should find food for the next day, and was without a friend who was acquainted with his situation. He was at work from five in the morning till nine in the evening, and occasionally laid ten or twelve weeks in bed, or on the loft, without those with whom he lodged, giving themselves the trouble to send one of their idle servants to give him a drink of water. But I always thought there was a necessity for it.’”

After passing through much mental affliction, he experienced “the peace of God shed abroad in his heart through the power of the Holy Spirit;” and possessing this blessing himself, he longed to impart it to those who had need. For this purpose he gave up business—contenting himself with a scanty subsistence, furnished by the contributions of his friends, and gave himself up to conversation preaching and praying, with all who were anxious about their souls. His intimate knowledge of his own heart, and his profound Christian experience soon displayed themselves in the exquisite adaptation of his services to the occasion which called them forth; and many flocking to hear him, he was extensively useful in converting sinners and in building up the saints of God in their most holy faith. His letters bear ample testimony to his firm reliance on God; his humility, and his spirituality, and the termination of his career on the 3d April, 1769, hastened by his amazing exertions, is a great commentary on his zeal. We shall give one or two extracts from his letters, as showing far better, than our feeble language can, the holy temper of this man of God.

“How wonderful—how incomprehensible are the ways of God!—how contrary to our expectations! No sooner do we think of fetching breath a little, than we are again chased out. We never cease losing, till we become so poor that we have nothing more to lose, and so ashamed that we dare no longer look about us. Let us only persevere, in God’s name! May he alone be exalted, glorified, and well-pleased; that, by thoroughly forsaking ourselves, we may enter into his felicity, his rest, and his joy! We must, at length, be brought to look on as innocently as an infant in the cradle. It becomes us cheerfully to consent, deeply to adore, and cordially to say, ‘the Lord is good and gracious; all his ways are mercy and truth,’ without examining on what the expression is founded. Even in the full consciousness of our utter poverty and wretchedness, we cannot help wishing that every soul were equally poor. Oh! how seldom do we meet with those who are entirely God’s, and yet how happy are such characters! The Lord willingly becomes their portion, their treasure, their all. That this may be the case



with us, is my sincerest wish. Pray also for me, my dear sister, and beg the rest of your family to do so likewise; for I have need of it."—22d Oct. 1751.

Again—

"I am lost in adoration, when I reflect that God has selected such a way to eternal felicity, as takes away every thing from the creature, and gives it all to God; and consequently sweetly compels us to cleave most closely to him, to abide and live in him, and upon him, and to continue always poor, that we may, in reality, possess all things—a way for children, but only for naked children—a way which the wise overlook. So long as we desire to possess and retain, the road is narrow; and he who seeks it at a distance runs past it; while he that follows the clue of love, which is thrown to him, finds it near. May the Lord Jesus himself proclaim this acceptable year to the poor!"

We cannot omit the account given by his biographer of this good man's departure.

"His last illness appears to have been a kind of dropsy, which showed itself toward the end of March, 1769, and occasioned him much pain and shortness of breath. From this time he appeared to die gradually. He passed the following night in great pain; and yet when some of his dear friends, who, perceiving the indications of his approaching end, took leave of him for eternity, he spoke to each of them according to their peculiar circumstances, in a manner so edifying, affecting, and consoling, that all were deeply moved even to tears. He himself remained inwardly firm, and entirely resigned to God and his most holy will. Among these friends and acquaintances was also the Rev. Mr. E——, who requested of the dying saint a blessing, upon which he, smilingly, lifted up his hands, and said, 'Jesus Christ our great High Priest, who sitteth at the right hand of his heavenly Father, lift up his hands from his sanctuary, and bless you with love and peace in your heart, and give you grace and wisdom in your ministry!' To another individual who took leave of him he said, 'O sister! the way is a good way; follow the Lamb with cheerfulness, whithersoever he leadeth you.' And to a third he spoke as follows: 'I commend thee, through grace, to the love of Jesus! Let the present moment likewise serve to induce thee to surrender thyself entirely to our dearest Saviour, and to entreat grace from him, like the woman of Cana. His grace must be solicited, without regard to temporal things, which are of less value than is generally supposed; and what a happiness it will be for us, when obliged to part with them, to have a gracious God in Christ.' He spoke in this manner to all who were present, with much energy, affection, and divine unction. From the 1st to the 3d. of April, he was obliged, on account of his asthma, to sit forty-eight hours together in his arm-chair, sometimes leaning backwards for a few minutes on the chair, and then again forwards on a cushion which lay on the table. He passed these forty-eight hours in great agony, yet he was never heard to complain, except, after having slept a few minutes, and waking again, he generally said, 'O God! O Jesus! O sweet Jesus!'"

Thus painfully and gradually, yet submissively and peacefully, sank this Christian to rest, like the sunset of a summer's eve, leaving a glow of heavenly radiance behind.

We shall now conclude our review with an extract from his discourses; earnestly, at the same time, recommending all our readers to possess this little volume, which is, indeed, a treasury of sweet thoughts.

#### ON INWARD PRAYER.

“Inward or spiritual prayer is an approach of the soul to God, in the name of Jesus, and an abiding in his presence.

“In order properly to understand this approach, and put it into practice, it is especially necessary as an irreversible basis of the whole matter, that, through grace, we possess, cherish, and exercise a deep impression of the immediate proximity of the presence of our God, and reflect how near he has approached unto us, in his loving-kindness towards man, in the name of his Son Jesus Christ; and that this very approach of God unto us is the foundation and procuring cause of our approach to him.

“God is essentially present with us, in a manner which is incomprehensible to us. He fills heaven and earth; in him we live, and move, and have our being. He is also near our most secret thoughts, inclinations, desires, and intentions: all our inmost soul lies open in his presence. But God, as a Spirit, is more especially near to our spirits, and to the most secret recesses of the heart. This spirit of ours does not belong to this world, nor to temporal objects; it was created for God alone, and therefore, capable of enjoying true fellowship with him. It may, and it ought to be the temple and sacred residence of the Deity. Its occupation is, to contemplate, love, and enjoy, this beneficent Being, and to repose in him; for this end it was created; for this it possesses capacity. God, as a Spirit, is near our spirits, and can alone be sought and found there.

“This lovely and adorable Being, is not only present with us as God, but also as *our* God, in Christ Jesus; as God with us; as our Redeemer, Saviour, and our soul's best friend, who careth for us; who remembers us in his love; who, by his drawing, attracts us to himself; who is willing to dwell in us, and abide with us eternally, irrespective of our unworthiness and wretchedness, if we only open and surrender our hearts to him. This is a great evangelical and fundamental truth, which we ought deeply to impress upon our mind, and never suffer ourselves to be deprived of it, because it includes in it the entire foundation of our redemption and salvation. This I will now briefly demonstrate.

“Fallen man, as it respects his inward part, lies bound in darkness, and the infernal gulf. These he bears about with him during life, and these he finds at death, when dying out of Christ. God, and his kingdom of love are, during this state, at a distance from him, and strongly barred against him.

“God, in his blissful eternity, had compassion on him; which compassion, in his loving kindness, he made known in the incarnation, sufferings, and death of his Son. When Jesus Christ, our dear Redeemer, shed his

blood for us, the sluices of the tender mercy of God toward man were opened; so that God is now unspeakably near our hearts, in the name of his Son Jesus. By his death, the veil has been rent, not only in the temple at Jerusalem, but the way to an eternity of peace and blessedness is now opened; so that the kindness, grace, love, and fellowship of God stand open in the hearts of the vilest sinners, if they will only come to him; yea, this near friend of man even prevents us. He stands at the door of our hearts, and knocks in various ways; waits for us, and desires nothing more than that the sinner should turn unto him and live. His message to us now is, ‘Repent ye, for the kingdom of heaven is at hand!’ And in Heb. x. ‘Having, therefore, boldness to enter into the holiest, by the blood of Jesus, let us draw near.’

“Now, in this approaching, or drawing near, true spiritual prayer consists. I do not here allude to the first approach of a repenting sinner to God, at his primary conversion, in which he turns, in a general way, to God, and devotes himself to him, with the sincere determination to live henceforward alone to him who died for him, and rose again. This preliminary happy step, I necessarily pre-suppose, and do not speak of it here, but I refer to the persevering continuance of that approach, in a soul devoted to God.

“Those who are, in reality, drawn by him, and devoted to him, cannot possibly rest satisfied with the general dedication of themselves, which they made at their first awakening; and although they acknowledge this first conversion, when it has been genuine, as an eternal memorial of the infinite mercy of God, yet they cannot be contented with it, but observe, in process of time, a latent inclination, by which they are more completely drawn away from all other things, and led, and exhorted, to set their affections upon God. They perceive that something noble, entire, and complete is required of them; their hearts tell them from God, that he desires to have them solely and wholly for himself. In some, this feeling is found to be distinct and powerful; in others, weak, obscure, and general, according as the state of the mind is settled or confused. Happy is the soul that recognises within her this divine and holy calling, and surrenders herself to it, childlike and unconditionally!

“This latent inclination above alluded to, arises from the immediate proximity of God to us, in the name of Jesus. For God, who is love itself, touches our spirits with his love, as a magnet attracts iron. He draws us to himself, and hence it is, that our spirits feel such an impulse and tendency, that they cannot rest satisfied with any thing short of God. If we pay due attention to this, and continue inwardly collected, removing every obstacle out of the way of the Spirit, by the exercise of self-denial, and follow this impulse, by committing ourselves entirely into the hands of God, this principle, like an impelling power, leads, by love, the soul to God, even as a stream flows towards the ocean, and as a stone, pendant in the air, sinks down to the earth, which is its centre of attraction. The exercise of inward prayer, is the abiding by this fundamental inclination, and by this means, approaching and committing ourselves to God, in Christ Jesus, whilst denying and forsaking every thing besides.

“ Our spirits then become the temples, in which the glory of God, as in the holiest of holies, is near unto us. The altar is the name of Jesus; the sacrifice, our heart, our will, our all. The love of God which inflames our desires after him, by means of his secret operation, is the eternal fire, the flames of which are truth and sincerity. As much of the world, of corruption, and of self remain in us, so much moisture is there still in the wood and the offering, which is gradually dried up by the flame. This flame is that which I previously denominated, an affectionate fundamental inclination; it manifests itself in the souls of beginners, and of those who walk through the gloomy paths of suffering and contrition, by profound sighs and groans. If the soul is obedient, it manifests itself by a gentle Abba, Father! or by something else of a familiar nature, that ascends like a grateful odour: at length it forms the basis of an abiding peace, by which the heart and mind are kept in Christ Jesus. As long as much moisture remains, the fire burns fiercely, and occasions much smoke. Afterwards it burns clearer, and less intensely, until it becomes an inwardly calm and delightful divine heat. I close with the beautiful words of David, Psalm lxxv. 4, where he thus eulogizes inward prayer: ‘Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple!’ ”

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REAL AND VOLUNTARY CHURCH REFORM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I would request the insertion of the following remarks, that, through the medium of your widely circulated journal, the attention of the bishops and clergy of Ireland may be drawn to the subject, and that it may be taken up and pressed upon them by an abler pen than mine.

Every one who is in the habit of noticing passing events, must feel that the present moment is a crisis in the affairs of this kingdom at large; and to the Established Church especially is of momentous importance.

The Established Church (I confine myself now to the Irish branch of it) is that particular part of the stronghold of the constitution, against which the most deadly attacks are and will be made, by the destructives and radicals of the day. Dr. M'Hale and Mr. O'Connell, with their respective gangs of priests and radicals, denounce it as not only unfit, on its own account, to exist, but as the point upon which the present ministry are most vulnerable, and at which the breach will be made. This being the case, what ought to be done? A few important questions arise. Does the Established Church require

reform? If it does, by whom should it be effected? Will the present government do anything, and what? Ought it to be left to them? Will they do what is *most* wanting? Will not voluntary, speedy, and enlarged reform, *originating* from the bishops and clergy, proposed by them, and anticipating any interference, be likely to be more efficacious and satisfactory?

These questions are not difficult to answer. I do not hesitate to affirm, that the Established Church does want some reform. I was born, and brought up, and am still, from conviction, an attached member of it—so attached, that I should be glad to see its faults timely corrected, and corrected by those whose proper business it is, so as to prevent its ruin.

But I say, it wants reform. The *mode* of payment of the beneficed clergy; *non-residence*; *sinecures*; *pluralities*; the often miserably inadequate remuneration of curates; the imperfect education of, and deficiency in several qualifications of many candidates for holy orders, who are nevertheless, ordained and intrusted with the ministry of God's word; gross cases of misconduct, for which no effectual remedy is provided; the want of able and pious clergymen, in many parishes, where the spiritual wants of the people loudly cry for what their present inefficient or careless ministers do not, or cannot give them; and, above all, *the want of a sound, faithful, itinerant gospel ministry through the land*; these are matters that require reform—that loudly call for it; and it must be effected, or the Established Church will not hold her position in the country. The time is gone by, when she can depend upon a *name*. If she does her duty, she will maintain her place: if not, she will draw down her own ruin upon herself.

*Who should do this?* Will the present government do any thing? My conviction is, that it will: but I do not think it ought to be left wholly to them. The Church ought to come forward with propositions for its own reform; and there is much that the government cannot do. It is not within the department of any ministry to interfere with the spiritual efficiency of the Church; the education of the clergy; examination for orders; discipline in cases of misconduct; local arrangements to promote and extend the faithful preaching of the gospel in places where, from the defects of the existing ministry, the truth is not preached to their flocks. No ministry, I say, can attend to these important branches of reform in the Church. Who, then, will? I ask, who will? I solemnly put this question to the bishops, clergy, and Protestant laity of Ireland; (I say laity, because though they cannot act immediately, they can influence those who can;) I say, I put this question to them: Will not their coming forward themselves, and proposing to do all, and more than all, that the government would do with tithes, pluralities, &c., and further, pledging themselves to do what the ministry cannot do, viz. to give the Church more moral, more spiritual efficiency—I ask, will not the clergy, coming forward

in *this* way, at *this moment* of time, at this peculiar crisis, give them an immense advantage over their enemies? Would not such a course of proceeding stop their mouths?

An example has been already set them. I beg to call their attention to the *Record* newspaper of December 22, and 24. In the first is a temperate address of the Devon clergy, to the archdeacons of Exeter and Totness. As that of Exeter is not long, I shall beg to copy it. That of Totness is nearly word for word, the same:

“To the Venerable J. M. Stevens, M. A. Archdeacon of Exeter.

“We, the undersigned Incumbents and Curates of your Archdeaconry, do hereby request that you will call a meeting of the Clergy of the Archdeaconry of Exeter, for the purpose of considering some important interests of our Church; and, if expedient, to express our confidence in the cooperation of the Bishops with his Majesty's Government, in devising a great and safe measure for the commutation of tithes; in correcting defective discipline, in cases of clerical misconduct; and in *remedying such defects in our polity as impair the efficiency of our Church*, IN SECURING THE SACRED OBJECT FOR WHICH IT IS ESTABLISHED, VIZ. THE SPIRITUAL INSTRUCTION OF ALL CLASSES OF THE PEOPLE.”

(Here follow the signatures.)

The second, viz. the *Record* of 24th December, contains the answer of Dr. Philpotts; which, though rather general, is at least concurring in the prayer of their petition.

But we must not merely speak in a general way, but come to particulars. It will be most disastrous if the bishops and high church clergy, instead of feeling that this is *just the moment* for them to *come forward*, to arrange, to reform, to give up, to secure; when they have a government which will enable them to do it quietly, calmly, temperately, judiciously; which will secure them time to deliberate, and treat them with fairness in the result of their deliberation—I say it will be disastrous, if instead of this they will *yield* to what government will do; but, feeling that this is their *day*, their *turn*, they will take advantage of it, will give up as little as they can, and strengthen themselves in their position; a position which, as it does not meet the spiritual wants of the country, can never be maintained—*never*. It may be buoyed up for a moment by a kindly government, but it can never stand substantively by itself; never so commend itself to the hearts of the people, that they will value it for its own sake, will find bound in their hearts and minds to maintain it. I beg to press upon them the words of the Exeter address: “Remedying such defects in our polity, as impair the efficiency of our Church in securing the *sacred object for which it is established*, viz. the spiritual instruction of all classes of the people.” But I now proceed to the particulars, and then close this already too long letter.

First. The bishops and clergy ought to meet, and, perhaps,

some few of the laity, whom they looked upon as tried friends, and whose judgment might be of value to them. These last might give their opinion, but not have any voice in determining measures to be pursued.

The spiritual influential clergy ought to address the bishops, to meet and prepare subjects for their consideration.

The bishops and clergy ought to intreat the government to settle the tithes in a way that would prevent such sad occurrences as have taken place, and as would remove the bar that now exists to their spiritual usefulness.

They ought to declare their firm purpose of enforcing residence, (though this applies more to England than to Ireland;) but still there should be *no* exception: or where, from ill health, there was a necessity, a curate should be maintained at not less than £100 a-year, with free use of glebe-house and lands.

They ought to assure the government that every plurality should be given up; or that they wished them to make a law that would require it, and which should affect present possessors. What hardship is it, that a man who has what he ought not to have, should lose it? Of course, any money he might have laid out on glebe-house, or schools, &c., should be allowed for, and this breaking up of pluralities should be done in truth and good faith.

They should offer—they should *require* the instant abolition of all sinecures.

Stalls, &c. should be given to a class of men not calculated for working parochial clergy, (which many are not,) to those whose talents fitted them for consultation, arrangement, government, writing, &c. They would have opportunity and leisure for work of this sort, (which is much wanted, and which a parish minister has not, nor ought to have.

They should arrange the nearer equalization of the pay of the clergy. I am no leveller: I do not think that all livings should be of the same value; but there should be none upon which a clergyman could not live. I know a district, in the centre of Ireland where there are upwards of an hundred Protestants. The incumbent (vicar) lives in the North, and pays a clergyman £20 a year to do the duty of this district, i. e. to read the service on Sunday. I know another instance, where a perpetual curate has £50 a year for the cure of 1100, (I know upwards of 1000,) a place where two clergymen would not be sufficient. But I need not multiply instances. On the other hand, I know a clergyman who has £800 a year, where there is hardly a Protestant; he does not live there, but has another parish. Could no arrangement be made by which part of the £800 a year of a non-resident might go to pay a curate in the parish where there are upwards of 1000 souls to look after; even if the £50 which the perpetual curate has is thought enough? I do not think it is.

The bishops, pluralists, and men with large livings, should *come forward*, and propose to give up so much, to be added to the



small livings and curacies, as would ensure no living being under £200 a year, and no curacy under £100, unless a second curate. A bill should be brought in to oblige this.

They should look after the education of the candidates at Trinity College. The bishops give not enough, indeed, I fear, very little, attention, to this. I have been informed, on very good authority, that they do not encourage the divinity lectures of Drs. Elrington and O'Brien, as they might and ought to do, by requiring attendance on these from candidates for orders, and by ascertaining that they have profited by them.

The examination for orders should be more minute and careful, and this not merely as regards history, &c. but as respects the moral and spiritual qualifications of the candidate—his doctrine, habits of mind, and life—his knowledge and spiritual understanding of Sacred Scripture. I do not myself think it so very difficult to form a judgment upon these points. Their moral qualifications would be a much more important matter than their signing a declaration that they would not preach in other pulpits, nor admit men to preach in theirs. The examination of scripture readers is much more the sort of thing that is wanted for orders, and much better calculated to ensure an able minister of the New Testament, than such as I have understood the examination that is held in most dioceses to be.

They should insist on discipline being enforced. A clergyman has no business to go fox-hunting; it is a disgrace. He has no business to farm, or keep a school, or take pupils, unless it be for his livelihood; but if he has £150 or £200 a year preferment (and no living should be under £200), he has no right to give himself to *any thing* but his work. What would be thought of an officer on active service who took a farm or engaged pupils? Simply that he was out of his wits. And is not a man, in the situation of rector of a parish, in *active* service, with from 100 to 1000 souls to take care of at home, besides what he may do elsewhere?

There are other matters which require discipline, even more than these. The bishops should authorise and encourage such arrangements in parishes as will tend to the spiritual good of the people, such as lectures in schools and cabins, prayer meetings, singing hymns, meetings for edification. Do they consider these things irregular? Let them countenance them, and they cease to be so. How foolish! Irregular indeed! Let them take them under their protection, and surely what the *bishop* suggests, and the *clergyman* of the parish does, cannot be *irregular*.

In short, let the bishops and leading clergy *come forward*; instead of being pressed *upon*, let them *press forward*. Let the leading clergy (I could mention twenty who ought) address the bishops, and help them. Let us acknowledge our faults, our past indolence and inattention. Let us work, let us redeem past time, and the Lord will honour us, and the country will be with us; and should it still please God to bring us into deepwaters

(though, in the proposed measures, we see the best way to avoid it), we shall have the holy satisfaction of *being* what we ought to *be*, the servants of Christ; and of being found *doing* what we ought to *do*, labouring for his name's sake.

I am, Sir,

A LAYMAN, AND A SINCERE FRIEND TO THE  
CHURCH OF ENGLAND AND IRELAND.

[ We gladly give the above insertion, as coming from a layman of no mean character, and one who is firmly attached to the Established Church, and desires to have her reformed in order to render her permanent.—EDITOR.]

#### CRITICAL ESSAY—MATT. XVI. 16–19.

THIS remarkable and much contested passage occurs in the Gospel of St. Matthew, which was written, according to Irenæus, A. D. 61, in Hebrew, by Matthew, for the use of his countrymen. Papias, Eusebius, Chrysostom, Jerome, Augustine, and Epiphanius, likewise attest, that this Gospel was originally written "in the Hebrew tongue;" which, in our Lord's time, was the Syriac or Chaldee, intermixed with Hebrew words; the captivity having induced a preponderance of Syriac terms.

When our Lord came near Cæsarea Philippi, he questioned his disciples of the public opinion concerning his personality and mission. From their reply one would suppose, that the Pythagorean Metempsychosis, or some analogous doctrine, prevailed amongst the Jews. "THEY said, some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets." Here was an important opportunity for Christ to prove the faith of his apostles, and assert his divine nature and mission. Accordingly, he asks: "But whom say YE that I am?" Peter, with his characteristic promptitude, stands forth, the spokesman of his brethren, who tacitly assent to his confession: "Thou art the Christ, the Son of the living God." THE CHRIST: the anointed legate of God; prince, priest, and prophet of his people. THE SON OF THE LIVING GOD: the divine nature, and Sonship; God manifest in the flesh. Our Lord then pronounces a blessing on the apostle, because of the faithful confession in the name of his brethren, of that divinely-revealed truth; and adds: "Thou art Peter," as if ratifying the discipleship under that name, which HE had given to Peter on a former occasion. He then impresses upon his disciples the very groundwork and foundation of the New Covenant, by the important declaration: "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Whether the Lord himself, or the fundamental doctrines contained in Peter's confession, he con-

sidered the object referred to, cannot lead to material difference. The Vulgate and Beza's version are in precise accordance with the structure of the Greek. In the original Syriac, as in the French version, there is no articulate distinction between the proper name and appellative, which is of the feminine gender.\* Therefore, had our Lord meant himself, he must have so signified by gesture, as he may have done in allusion to the temple of his body: "Destroy this temple." John, xi. 19. I am inclined to think, that our Lord alluded to himself, and to the fulfilment, in his person, of that remarkable prophecy of Isaiah, xxviii. 16; where *the foundation, the sure foundation*,† is declared to be Christ, the chief corner-stone, upon which the whole stress and bond of the superincumbent structure depends: and this prophecy is quoted from the Septuagint, *in direct allusion to Christ*, by St. Peter himself, 1 Peter, xi. 6, &c; and by St. Paul, Romans, ix. 33; where it is mixed up with another quotation from the same Prophet, (Isaiah, viii. 14,) of similar tendency. St. Paul, likewise, (Ephesians, xi. 20, and 1 Corinthians, iii. 11,) clearly alludes to the fulfilment of the above prophecy, in the person of Christ, as *the foundation*. The terms in the Septuagint, and in the Epistles, are Πετρα, and Λίθος. The Apostles and Prophets are the foundation-stones of that edifice, of which the chief corner-stone is Christ, as testified by St. Paul, Ephes. xi. 20, 21.‡ And in the quaint description of St. Ignatius, in his Epistle to the same people, following up the Apostle's figurative allusion: "Believers are the stones of the temple of the Father, prepared for his building, and drawn up on high by the cross of Christ, as by an engine; using the Holy Ghost as the rope, faith being the support, and charity the way, that leads to God."—Section ix. Wake's translation. Let Christ be abstracted, and the building tumbles to the ground. Take away one of the foundation stones, and the living temple still rears an uninjured front from porch to pinnacle.

The great majority of the Fathers, including Gregory the Great, Bishop of Rome, refer the word Rock to Peter's confession of faith: while, on the other hand, Beveridge, Pearson, Horsley, Clarke, Whitby, Doddridge, and others; as well as the chief authorities of the Roman Catholic church, refer the word to Peter. But I appeal from human opinions to the grammatical construction of the passage.

After careful research I am inclined to think, that Πετρος, Πετρα, and Λίθος, mean, *in usual signification*, a stone, such as may be propelled for offence, or transported for architectural purposes. In 1 Peter, xi. 7, 8, the words Λίθος and Πετρα are

\* Tu es Petrus, et super hanc petram.—*Vulgate*. BEZA.

Tu es Pierre, et sur cette pierre.—*French Version*.

† Θιμιλια. Isaiah, xxviii. 16; twice repeated.—*Septuagint*.

‡ See, also, 1 Peter, xi. 4, &c.

strictly synonymous with Πετρος in its proper signification :\* whereas in Matthew, viii. 24, Πετρα is of different import, meaning, evidently, the substrate rock :† therefore, I will not draw any inference from the distinctive import of a term of various application ; but rather seek its particular significance and relation from its position and force in the grammatical construction : and, that the words *Επι ταυτη τη Πητρα*, allude to our Lord, and not to his Apostle, appears clearly from the context.

If our Lord had made use of a paronomasia, a figure, though apparently unsuitable to the solemn dignity of inspiration, occasionally used by the Hebrew prophets, would it not have been requisite, for the connection, to repeat the same term ; which, surely, would have been as well suited to the application, as Λιθος is to a similar application in Isaiah, xxviii. 16.‡ But the circumstance of the Evangelist having selected another term, the usual signification of which is synonymous with Πετρος, seems to manifest a pointed exclusion of Peter ; as if the Evangelist's prophetic forecast shrank from the enormous errors, of which that interpretation was to be falsely made the basis.

If Peter had been alluded to, would not the genius of the Greek have dictated the expression, *Επι σοι, Πετρε*, rather than *Επι ταυτη τη πετρα*.

In the Confession, *the article* is used *emphatically* in the Apostle's affirmation of the nature and offices of the Messiah ; but the article is not used in our Lord's affirmation of the name of the Apostle ; nor in John i. 43, where our Lord assigns to him the cognomen, Πετρος. And yet, had our Lord alluded to Peter, would not grammatical construction, as well as the natural sequence of the conversation, have dictated a reply couched with correspondent emphasis : which mode of expression would also have confirmed the reference beyond doubt.§

In the Confession the article being repeatedly *emphatic*, and in the 18th verse, *Επι ταυτη τη πετρα* being also *emphatic*, we should consider these members to be co-ordinate in the construction.

The correspondence of the terms of the respective clauses strongly supports this connection ; for *ουτος*, the demonstrative, is cognate to the article *ο*. Whereas, had Peter been alluded to, *εκεινος*, the demonstrative, correspondent to the pronoun *συ*, would have been used.

If our Lord had intended to point out Peter, as *the Rock* on which his church should be built ; and that He had accordingly conferred on him a name significant thereof ; should we not ex-

\* Λιθος προσκομματος, και πιτρα σκανδαλου.

† 'Οστις οικοδομησι την οικιαν αυτου επι την πιτραν.

‡ Εμβαλλω εις τα θεμελια Σιων λιθον πολυτιμη, εκλεκτον, ακρογωνιαιον, &c.

§ See Middleton's doctrine of the Greek article.

pect, from analogy and fitness, that the derivative import would have been declared and applied, when the name itself was conferred; as in the case of Abram, Genesis, xvii. 5, and of Jacob, Genesis, xxxii. 28. But some years previously to the confession, when our Lord addressed Peter with an affirmation of his Jewish name, *Συ εἰ Σιμων ὁ υἱος Ἰωνα*, and conferred on him a new name, *Συ κληθήσῃ Κηφας*, no allusion of that kind is made, although the Evangelist adds the Greek interpretation of the name, *ὁ ἐρμηνεύεται Πέτρος*, John i. 43.

From these considerations it would appear, that the only sense, strictly accordant with etymology, grammatical construction, and the scope of prophecy, is that which refers the word *rock* to *Christ*. An arrangement of the coordinate clauses may assist in elucidating this view :

Christ confessed : *Συ Ὁ ΧΡΙΣΤΟΣ Ὁ ΥἱΟΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ.*

Peter blessed : *Μακάριος εἰ, Σιμων βαρ'Ιωνα.*

Christ confessed revealed: *Ὅτι σαρξ καὶ αἷμα οὐκ ἀπεκάλυψε σοι, ἀλλ' ὁ Πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς.*

Peter's name affirmed : *Κἀγὼ δε σοι λέγω, ὅτι συ εἰ Πέτρος.*

Christ the foundation : *Καὶ ἐπὶ ΤΑΥΤῃ Τῇ ΠΕΤΡᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, Καὶ πύλαι Ἀδου οὐ γατισχύσουσιν ΑΥΤῆς.*

Peter's delegation of office : *Καὶ δώσω σοι τὰς κλεις τῆς βασιλείας τῶν οὐρανῶν. Καὶ ὅ ἐάν δησῃς ἐπὶ τῆς γῆς, ἔσται δεδωμένον ἐν τοῖς οὐρανοῖς, Καὶ ὅ ἐάν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.*

The two emphatic clauses refer to Christ, and ΑΥΤΗΣ refers to ΠΕΤΡΑ, not to ἐκκλησίαν.

The last section is quoted as a sample of the triplet in the theory of parallelism, a system first applied to the poetical portions of the Old Testament by Bishop Lowth; afterwards enlarged, and applied to the New Testament Scriptures, by the late learned and ingenious Bishop Jebb. I would not, however, found a critical exposition on a theory which never can become a safe or legitimate rule of interpretation; nor is it the peculiar characteristic of the poetry of the Hebrews; for the sacred compositions and works of fiction of Oriental nations, even when not metrically arranged, exhibit a certain proportion and resemblance between the members of the construction, which is well adapted for musical chant or modulation, and may be aptly termed parallelism.\* The Hebrew prophet, wrapt in a mysterious and ineffably sublime possession, described the crowding and shadowy future, not in the tedious consecutiveness of detail, but by rapid inter-

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\* See, for example, the Koran, the lyric poetry of the Arabians and Persians, and the romantic tales and narrations of eastern nations.

locutions, and in bold outlines, vigorous, characteristic, and wonderfully expressive. Hence was his diction figurative, yet sententious, and struck into a certain natural harmony of coordinate partitions and modulated returns—not according to regular rhythm, but by sympathy of the ear with the imaginative power. Energy is ever rounded by beauty; and whatever interests and exalts the understanding, affections, and imagination, must be poetry.

The important passage, which forms the subject of this brief essay, has *literally* been “a stone of stumbling, and a rock of offence,” to many generations; and the above observations have been made to show, that, consistently with the prophecy of Isaiah, with etymology, and the strict grammatical construction, the term *Rock* must be referred to Christ, and not to his apostle. To use St. Paul’s words, 1 Corinthians, x. 4, ‘*Ἡ πέτρα ἣν ὁ ΧΡΙΣΤΟΣ*.’

[These remarks on the *modus* of prophecy are only intended to apply to those parts of the prophetic writings which are quoted in illustration of the system of parallelism.]

JOHN LOCKE.

Newcastle, January, 1835.

(To be continued.)

#### SKETCH OF THE LIFE OF WILLIAM CAREY, D. D., OF SERAMPORE.

THIS illustrious man has been called “the Protestant Xavier;” but while “the righteous shall be held in everlasting remembrance,” their names honoured, their labours recorded, and their memories blessed; because the advocates of truth, the friends of religion, and the devoted promoters of the glory of Christ—the votaries of ignorance, superstition, error, and delusion, however zealous, laborious, and active, must be ultimately consigned to “shame and everlasting contempt.”

The history of Carey is, however, truly interesting and instructive; and we avail ourselves of several *notabilia* that have appeared since his death, in different publications, to place before the readers of the CHRISTIAN EXAMINER the principal events of his life and the leading features of his character; though we doubt not the religious public will, ere long, be gratified with a fuller and more complete detail. Carey was one of a class of men,—and no mean specimen, which belongs, not to a *sect*, but to THE CHURCH; a class that seems likely to be the means of effecting the accomplishment of the Redeemer’s prayer—“That they may be *all one*,—that *the world may know that thou hast sent me*.” Before idolatry and all its attendant evils and crimes, “the

*truth as it is in Jesus*,"—Missionaries find to be, in its purity and simplicity, "the power of God unto salvation;" and, therefore, apart from all that is sectarian, and peculiar, they preach "Christ and him crucified." May they go on doing so; and the kingdoms of this world become those of our Lord and of his Christ. But we are about to write, not an essay on the unity of the church, and the glorious simplicity of missionary enterprize, but a memoir of Carey.

William Carey was born at Hackleton, in Leicestershire, on the 17th of August, 1761, and died on the 9th of June, 1834. It is recorded of the most long-lived of human beings, that the two most important events in his history were, that he was born, and that he died. These are so, as they regard the individual *personally*—whether the duration of his existence in this world be brief or more elongated; but to the human race, to the universe of being, it *may have been* otherwise in the case of Methuselah, it unquestionably *was so* in the case of Carey. He who spread the treasures of the word of God before so many myriads of the human race, before, "living without God and without hope in the world," has performed a service which, through the blessing of the Most High, influences and will for ever the destinies of countless multitudes of immortals.

Carey's parents were poor; advantages in reference to education he had few; the profession to which he was destined by his friends was that of a journeyman shoemaker. Of the incidents in his life up till his eighteenth year, few deserving of notice are recorded; but at that time he was made the subject of the all-important change; the new creation,—"*born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" Up till this period he had been, not only irreligious, but a scoffer of religion where it was exhibited, in its vitality, in others. Conversation with a fellow apprentice, the hearing of the Gospel from the Rev. Thomas Scott,—the author of the well-known commentary on the Scriptures, and the perusal of Hall's "*Help to Zion's Travellers*," are stated to have been the means of opening his mind to the reception of the Gospel, by the power of the Holy Spirit. Mr. Scott, more than forty years after, said, "Carey heard me preach only a few times; and that, so far as I know, *in my rather irregular excursions*; though I often conversed and prayed in his presence, and endeavoured to answer his sensible and pertinent inquiries. But to have conveyed a single hint to a mind like his, may be considered as a high privilege and matter of gratitude." Thus it is, that often the Lord works; the instruments being unconscious, but the results glorious; and thus are the servants of the Lord encouraged, to be "*instant in season and out of season*;" to preach "*publicly and from house to house*," knowing that the Lord's word shall not "*return to him void.*"

The germ implanted, budded and brought forth fruit; the change was speedily evident to his own family and his former



associates ; and the first effect was, wonder. "For some time he stood alone in his father's house." At length he asked and obtained leave to introduce family prayer. He began next to speak on religious matters, at a friend's house. "I recollect," says one of his sisters, "a neighbour of ours, a good woman, the first Monday morning after he had spoken before a few friends, coming in to congratulate my mother on the occasion ; when with some surprise my mother said, 'What ! do you think he will be a preacher?' 'Yes,' our friend replied, 'and a great one too, if he lives.' My father felt a great desire to hear him, if he could go *undiscovered*. In this he was afterwards gratified, though unknown to my brother, or any one at the time. We could tell he was gratified, although he never discovered anything to us like praise. In a few years I hope God gave him the desire of his heart in bringing his two sisters to see a beauty in religion. Then, indeed, we were dear to each other."

In 1785 he began to exercise the office of the ministry, at Moulton, near Northampton ; where, his income not reaching £20 per annum, (*Oh voluntaryism !*) he taught a village school for his support ; whence, about five years afterwards, he was removed to Leicester. It was while here that he commenced a missionary prayer-meeting for the diffusion of the Gospel ; and here also, the impression was indelibly lodged in his mind, that he ought to forsake all for the dissemination of Christ among the heathen.

From some statements in a sermon preached on occasion of Carey's death, by the Rev. C. Anderson, of Edinburgh—a name well known to most readers of the CHRISTIAN EXAMINER—it appears that the mind of this venerable man had been much and long exercised—without one, even, to enter into his views and feelings—on the subject of missions to the heathen. His solicitude seems to have been heaven-inspired ; even Fuller, whose services at home were great and invaluable, felt on hearing him disclose his ideas, somewhat of the spirit of the unbelieving lord on whom the Israelitish king leaned ; "If the Lord would make windows in heaven, might this thing be !"\* While teaching his village pupils geography, he would say, going over the map, these are Christians, and these are Mahometans, and these are Pagans, and these are *Pagans*, and these are *Pagans*—and then the thought would occur, I am telling these children as a mere fact, what is a truth of the most melancholy nature. The result of all was, the publication of his "Inquiry into the obligations of Christians to use means for the conversion of the Heathens." In May, 1792, he delivered that discourse from Isaiah, liv. 2, 3, a passage from which he deduced the two exhortations, "*Expect great things from God—attempt great things for God :*" regarding which Doctor Ryland said, "If all the people had lifted up their

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\* 2 Kings.

voices and wept, as the children of Israel did at Bochin, I should not have wondered at the effect, it would only have seemed proportionate to the cause: so clearly did he prove the criminality of our supineness in the cause of God."

We quote from Anderson the following interesting observations as to the mental movements of Carey, when God had "touched his heart:"—

"It seems as though it had been the commission of our blessed Lord to his apostles, which, of itself alone, set all in motion. He had said, *Go—Go and teach all nations*; and again, *Go into all the world and preach the Gospel to every creature*. The extent of this commission was manifest, and though, perhaps, scarcely a single individual upon earth at the moment arrogated less to himself than Carey, the obligation was felt by him to be *imperative*. He sat down—patiently examined into all that had been accomplished, first by the apostles themselves, and then by others down to his own day; and after this took a minute survey of the existing state of the world. Dividing it into the four quarters of Europe, Asia, Africa, and America, he ascertained, as exactly as he could, the extent of every country, the number of its inhabitants, and their religion. At the conclusion, his estimate was this—That there were then living in the world about seven hundred and thirty-one millions of human beings. Of these he calculated that seven millions were Jews; thirty millions belonging to the Greek and Armenian churches; forty-four millions were Protestant Christians; one hundred millions Roman Catholics; one hundred and thirty millions Mahometan; and therefore, *four hundred and twenty millions* still in Pagan darkness. An estimate, as we now know, to have been below the truth.

"Of the heathen he entertained no desponding idea; they appeared to him as capable of receiving knowledge as ourselves, having in many places discovered uncommon genius; in others, a tractable disposition: but his conceptions of other parties were at once just and depressing. The vices of the Europeans had been conveyed to the heathen, and had sunk them lower still; the Christians of the Greek and Armenian churches were more vicious than the Mahometans themselves; the Georgian Christians, near the Caspian, maintained themselves by selling their neighbours and relations, and even their children, for slaves to the Turks and Persians; the members of the Greek church were extremely ignorant, and Papists in general almost as much so, and very vicious. 'Nor, said he, 'do the bulk of the Church of England much exceed them, and many errors and much looseness of conduct are to be found amongst dissenters of all denominations. The Lutherans in Denmark are much on a par with the ecclesiastics of England, and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful and pernicious errors appear to gain ground in almost every part of Christendom; the truths of the Gospel, and even the Gospel itself, are attacked, and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.'

"Such was the state of things in our world, according to Carey's estima-

tion ; and with this general, though gloomy outline, every dispassionate and intelligent Christian will agree, when he is reminded that the picture was drawn between the years 1785 and 1791, and, therefore, years before the existence of any missionary efforts in this country ; when the church at large lay in a state of sad repose.

“ Turning, however, again to the heathen world ; there were impediments in the way. Their *distance* from our shores—their *barbarity*—the danger of being *killed*—the *difficulty of subsistence*—and their *language* was unknown ! But, before his spirit, these mountains were but a plain.

“ If *distance* were talked of, he literally fixed his eye on the mariner’s compass, or on the ships that had gone out on voyages of discovery, but above all on such passages of the Divine Word as this : “ *Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord thy God.*” Commerce, he believed, would subserve the spread of the Gospel, and that there would be a very considerable appropriation of wealth to that purpose.

“ As to the *barbarity* of the heathen—This, he thought, could be an objection only by those whose love of ease rendered them unwilling. This was no objection to the Apostles ; nor, in modern times, to such men as Elliot or Brainerd ; nor even to commercial men, who braved all such barbarity, for the profits arising from a few otter-skins. After all, this uncivilised state of the heathen he regarded as an argument *for* preaching to them, not *against* it. “ Can we hear,” said he, “ that they are without the Gospel, without government, without laws, without arts and science, and not exert ourselves to introduce among them the sentiments of men and of Christians ?”

“ In regard to the *danger of life*, he thought that whoever went, must put his life in his hand, and not consult with flesh and blood ; our duty as creatures and as Christians loudly calling upon us to venture every thing.

“ As to the *difficulty of procuring subsistence* ; this would not be so great as at first sight. “ The Christian minister would, at least, obtain such food as that on which the natives subsisted, and this would only be passing through what he had *virtually* engaged to do, by entering on the *ministerial* office. The Christian minister was, in a peculiar sense, *not his own*. He engages to go where God pleases—to do or endure whatever he commands. He virtually bids farewell to friends, and pleasures and comforts.” “ It is inconsistent,” said Carey, “ for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendour, or even a competency. The slights and hatred of men, and even pretended friends—gloomy prisons and tortures—the society of barbarians of uncouth speech—miserable accommodation in wretched wildernesses, hunger, and thirst, and nakedness, weariness and painfulness, hard work, and but little worldly encouragement—should rather be the objects of their expectation.” “ I question,” said he, “ whether all are justified in staying here, while so many are perishing in other lands. Sure I am, it is entirely contrary to the spirit of the Gospel, for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary,

the *commission* is a sufficient call to them to venture all, and, like the primitive Christians, go every where preaching the Gospel.”\*

As for the difficulty of acquiring a *foreign tongue* ; having mastered several languages already, he made nothing of this objection ; but fully satisfied that the *prophecies* respecting the increase of Christ's kingdom were *true*, and the *commission* of the Saviour was still *obligatory*, his mind was loaded with a sense of the importance of all these principles. Thus, when he began to be about thirty years of age, having made known his views through the medium of the press ; in the summer of 1793, he gave to all he had said the force of his own example, by embarking for India.

We cannot do better than append to these interesting reflections the following account of the circumstances which decided him on going out to India :—

“ About the year 1793, a gentleman of the name of Thomas, who had visited Bengal, and there seen the wretched superstition and ignorance of the Hindoos, and the destructive influence of their sanguinary, sensual, and monstrous superstitions on their religious feelings, morals, and happiness, being himself strongly impressed with the vast importance of introducing the religion of Britain into the extensive and populous regions subjugated by her arms and ruled by her governors, greatly strengthened, by his conversation, the desire, which had been for some time growing in Dr. Carey's mind, to see a strenuous effort made for the religious improvement of the heathen world. In consequence, Dr. Carey and Mr. Thomas communicated with Andrew Fuller, Dr. Ryland, and other leading members of the Baptist denomination, on the subject ; and, after much discussion, a society was established for that purpose, which commenced its labours with between 13*l*. and 14*l*. as the whole amount of its disposable funds ! With no better pecuniary prospects than these, but with a firm and unbending faith, and a determination not to be deterred by difficulties, Dr. Carey agreed to go out to India, and there to support himself, as far as possible, by his own exertions, whilst he qualified himself for his missionary duties.

“ The circumstances under which he quitted England were singular and interesting. From the first, his wife had refused to embark in what appeared so hopeless an undertaking ; and after every entreaty had failed to change her determination, Dr. Carey and Mr. Thomas (who went out with him) were compelled to sail without her. After they had proceeded a short distance on their voyage, the captain of the East Indiaman by which they had taken their passage, came to Mr. Thomas, and told him that he had received an anonymous letter, informing him that there was a person on board who was proceeding to India without a license from the Company. As the regulations of the East India Company, in reference to persons going out to India, were at that time singularly rigid, and it was well known that the

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\* A description of the Christian Minister, which is quoted with warm approbation by Melville Horne, of the Church of England, and then powerfully applied, in his “ Letters on Missions.”—pp. 123–138.

directors were peculiarly averse to any attempts of a missionary character, the captain added, that he was satisfied this letter must refer to Mr. Thomas. This surmise afterwards proved to have been unfounded; but, as the captain seemed to be greatly alarmed by the apprehension of the consequences to himself, if Mr. Thomas insisted on the engagement into which he and the captain had mutually entered, he was, at length, induced to yield to the entreaties of the captain, and he and Mr. Carey were put on shore, the vessel immediately proceeding on its voyage. This event was, at the moment, a severe disappointment; but having learned that a Danish vessel was to leave Deal for Calcutta in two days, they took courage, determining to avail themselves of that interval, short as it was, to revisit Mrs. Carey, and again urge their plea in favour of her accompanying them. A difficulty occurred in the want of funds for the increased charge of a passage by the ship in question, and of the expenses of travelling, which they were thus unexpectedly exposed to. This difficulty, however, was surmounted, by Dr. Rippon, who still survives, having promptly lent them 100*l.* which he had on hand; and by the late Mr. Abraham Booth borrowing, for their use, a like sum from his friends. Thus furnished they hastened down to Mrs. Carey, having barely time to accomplish this object. To their great grief, however, she again turned a deaf ear to all their entreaties, and they, with heavy hearts, took, as they thought, a last farewell, and left her. When they had proceeded two miles from the house, Mr. Thomas insisted that they should turn back, and make one more attempt. Mr. Carey objected, entreating his companion to spare his feelings, and not to allow them to be further harrowed by perseverance in a hopeless effort. Mr. Thomas seemed, however, so resolutely bent on his renewed effort, that at length they did turn back; again used every argument that could suggest itself, but apparently with as little success as before, till, at length, moved by her husband's tears and entreaties, Mrs. C. turning to her sister, who stood by, said that if her sister would accompany her, but not else, she would consent to go. The sister was then appealed to, and at length, though apparently with great reluctance, they both yielded. Not a moment was now to be lost. The wife, the sister, four children, and as much of their clothes and furniture as was indispensable for the voyage, were hurried off to Deal. On their arrival there, the vessel was descried under sail, with scarcely the possibility of their overtaking her. The attempt, however, was made, and, by dint of persevering labour, they approached the ship, on which the captain backed his sails, and received them all safe on board, conveying them safe to their destination.

“ On their arrival in India, Dr. Carey and Mr. Thomas immediately proceeded to act upon the intention they had avowed on quitting their own shores, of receiving no farther pecuniary aid from the friends of the mission than might be necessary for their existence. In pursuance of this determination, therefore, they both engaged themselves in a secular employment, which enabled them, by constant intercourse with the natives, to become familiar with their vernacular language. Although Mr. Carey, who had obtained the superintendence of an indigo factory, at a considerable distance in the interior, was thus far removed from the observation of the ruling authorities in Calcutta, his frequent conversations with the natives on the

subject of religion were soon reported there : he was immediately called to account, and, on his admitting that his design was to evangelize the heathen, he was told that the residence of missionaries in India, of any denomination, would not be tolerated ; and that he must forthwith re-embark for England. This cruel and impolitic proceeding drove Mr. Carey to seek refuge in the Danish settlement of Serampore, about 13 miles from Calcutta, where he was joined, in January, 1800, by Ward, Marshman, and others ; all of whom, except Dr. Marshman and his son, who joined his exertions to their's some years afterwards, have entered into their rest."

We gather some further particulars from Mr. Anderson.

" Carey had been on board of an English vessel, in which he intended to have gone to India, but was prevented. Had he then thus proceeded, such was the feeling at the time, that it is more than probable he would have been immediately sent home again. But Providence providing a more secure passage for him on board of the *Princess Maria*, a Danish East India-man, he first took up his abode at Bandell, an old Portuguese town, in the province of Bengal. He afterwards removed to Mudnabatty, between Malda and Dinagepore, till, in the close of 1799, one of those trivial incidents, as they are called, though actually links in the chain of providence, fixed him down, with his brethren Marshman and Ward, at Serampore. This small Danish settlement of about six square miles, has proved the "little sanctuary," where he and his brethren have been preserved, amidst all the 'times that have passed over them, and over' India. Their settling down here has been ascribed, in part, to so trivial an incident as the substitution, by the compositor, of *one letter* for another, a *p* instead of a *b* ! and the omission of a *t*, whether by design or inadvertently. Upon Marshman and Ward, &c. landing, 'Government,' says Dr. Carey, 'refused to permit the (American) captain to trade, unless he produced the passengers at the police office, (who had, either by the mistake of the printer or by design, been published in the newspaper as *papist* [instead of *baptist*] missionaries,) to enter into an agreement to return to Europe, or get the company's leave to reside in the country. I wrote to some gentlemen of my acquaintance to interest themselves in the business, which they very kindly did, but in vain. The report of *papist* missionaries made government fear that they were French emissaries, as I heard this week. A standing rule of government was, therefore, enforced in this instance, to our great distress at that time—though, perhaps, it may eventually turn out for the furtherance of the Gospel.' Of course, on proper explanation, all fear died away, though this trivial affair explained the importance of a secure abode, and Danish ground being chosen, there they were to live, till their residence became as pleasing to the eye of the British government as that of any men in India."

The history of Carey's labours in India we cannot pretend to give. He and his coadjutors, Ward and Marshman (who still lives) have been honored to confer imperishable benefits upon the multitudinous millions of that vast and populous region of the globe. Of his qualifications for the mighty work of translating the Scriptures into the languages of Hindoostan ; of his indefa-

tigable labours in this work and in kindred and congenial occupations; and of the success with which these labours were crowned, we cannot speak. The whole Bible has been printed in six of the languages of India, besides Marshman's translation of it into Chinese; the New Testament has been printed in twenty-three; and portions of Scriptures in ten others. So long was his life prolonged, that he lived to see, says Doctor Marshman, "more than 213,000 volumes of the divine word in forty different languages, issue from the Serampore press.

We have room only for the closing scenes of this great and good man's days on earth :—

"In closing my last letter to you, ten days ago, I told you that our venerable and dear brother had just, that hour, entered into the joy of his Lord. He had been confined to his couch more than a month." And after mentioning the means employed in ministering to his comfort, the Doctor proceeds: "Thus was the life of our beloved brother sustained, when he was so weak that it was with difficulty he could speak three words so as to be heard; without being in pain, however, beside what weakness brings, and without any disease whatever; continuing to sleep at night, and being laid on his couch, to be at comparative ease all the day; understanding what he heard, but unable to speak; his mind in the most placid and tranquil state; having not a doubt, and, as he often told me, *not a wish left unsatisfied*! His weakness, however, gradually so increased, that I think he was not always sensible of what passed around him the last few days. I visited him perpetually, our houses being so near to each other. The last Sabbath of his life, June 8th, I visited him about noon, eighteen hours before his decease, and found him lying on his couch, by the side of the table, in his dining-room above stairs, placed there for the sake of the air. He was scarcely able to articulate, and after a little conversation, I knelt down by the side of his couch and prayed with him. Finding my mind unexpectedly drawn out to bless God for his goodness, in having preserved him and blessed him in India for above forty years, and made him such an instrument of good to his church; and to entreat that, on his being taken home, a double portion of his spirit might rest on those who remained behind: though unable to speak, he testified sufficiently by his countenance how cordially he joined in this prayer. I then asked Mrs. Carey whether she thought he could now see me. She said yes; and, to convince me, said, 'Mr. Marshman wishes to know whether you now see him?' He answered so loudly that I could hear him, 'Yes, I do,' and shook me most cordially by the hand. I then left him, and my other duties did not permit me to reach him again that day. The next morning, as I was returning home before sun-rise, I met our brethren, Mack and Leechman, out on their morning ride, when Mack told me that our beloved brother had been rather worse all the night, and that he had just left him very ill. I immediately hastened home, through the College, in which he has lived these ten years, and when I reached his room, found that he had just entered into the joy of his Lord—Mrs. Carey, his second son Jabez, my John, and Mrs. Mack being present.



"About an hour after we came together, and after consulting Mrs. Carey, we fixed the time of his funeral at five the next morning, June the 10th; it being the general custom, in this extreme heat, to bury one who may die in the morning, the same evening. I then wrote to our old friend Lindeman, of Calcutta, to take charge of the funeral, which, at Dr. Carey's express desire, was to be as plain as was consistent with neatness. Brother Mack undertook to write to Mr. Yates, to give notice to all his brethren; to Mr. Micaiah Hill, of the London Society, desiring him to inform all his; and to Mr. Duff, of the Scotch Church, requesting him to inform Mr. M'Kay and Mr. Charles. John undertook to write to Mr. Dealtry and Archdeacon Corrie. I wrote to Sir Charles Metcalfe, and the Bishop of Calcutta; and Jabez wrote to Lady Bentinck, and his own brother Jonathan. Mr. Yates attended for himself and the Circular-road brethren; Messrs. Hill, Lacroix, and Gogerly, from the London brethren. Mr. Duff returned a most kind letter, being unable to come; Sir Charles Metcalfe and the Bishop wrote very feelingly in return; and Lady Bentinck sent the Rev. Mr. Fisher in her room; also a most kind and feeling answer, for I believe she truly loved the venerable man. As he was buried so early, many who would have come from Calcutta were unable.

"Mr. Micaiah Hill prayed in the house, Mr. Yates not being quite well. We then walked to the Mission burying-ground. There brother Leechman gave out the hymn, 'Why do we mourn departing friends?' I then addressed the audience, and contrary to brother Mack's foretelling that I should never get through it for tears, I did not shed one. Brother Mack was then asked to address the native members, but he, seeing the time so far gone, publicly said he would do so at the village. Brother Robinson then prayed, and weeping, then neither myself nor few beside could refrain.

"The Governor and Members of Council were there; and, I think, the Governor's Lady; and he, of his own accord, had the Danish flag hoisted half-mast high, as at the death of a Governor of Serampore. It was a most solemn funeral; not a word was uttered.

"We, as a mission, took the expense on ourselves, not suffering his family to do so, as we shall that of erecting a monument for him. Long before his death, we had, by a letter, signed by us all, assured him, that the dear relatives, in England and France, should have their pensions continued, as though he were living, and that Mrs. Carey, as a widow, should have 100 rupees monthly, whatever M'Intosh's house might yield her."

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"As the Crown, which leaves this to-morrow, may perhaps reach home before the Indus, which brings you many letters, it is right in our present circumstances, that we embrace this opportunity too, though at the risk of some repetition in our communications. What you and we have long been looking for has at length arrived. Our venerable and beloved Dr. Carey is no more! On the morning of the 9th instant, at about half-past five o'clock, the good and faithful servant, after having so long borne the heat and the burden of the day, entered into the joy of his Lord. For some time past he was reduced to the greatest possible weakness, incapable of

doing or saying any thing, and almost unconscious of existence ; till, at last, the wheels of nature stood still, and his spirit took its flight on high. It was matter of great consolation to us all that the dear Doctor had but little suffering, except a little before the closing scene. He had no disease but a gradual decay of nature ; and his mind was in perfect peace. When last able to speak on the subject, he told us he had no raptures, but he had no fears. The cross of Christ, the atonement of the Redeemer, was the only and all-sufficient ground of his confidence and joy.

“ The funeral took place on Tuesday morning, at 5 o'clock. The attendance was large and respectable ; though the shortness of the time, the state of the weather, the prevalence of sickness, and other causes, prevented many from being present, who sent their kindest assurances of sympathy with us, and of reverence and regard for the departed. Before leaving the house, Rev. M. Hill, now supplying Union Chapel, Calcutta, engaged in prayer. The procession then slowly moved to the burying-ground. As we passed along, the road was lined by the poor natives, for whom our aged brother laboured so long and so successfully ; amongst them were many of our native brethren and sisters, who joined the procession, and accompanied their pastor and friend to his long home. When we arrived at the grave we sung the Hymn,

‘ Why do we mourn departing friends ?  
Why shake at death's alarms ?  
'Tis but the voice that Jesus sends  
To call them to his arms.’

“ Dr. Marshman then delivered the address. He gave a brief sketch of the providences and grace that brought Dr. Carey to India ; that enabled him to effect so much for the perishing heathen ; that preserved him during so many years ; and at last crowned his long and laborious life with so peaceful and blessed an end. It was intended that brother Mack should address the native brethren in Bengalee on this occasion, as they had so deep an interest in every thing connected with Dr. Carey. However, the time did not admit of this ; as by the time Dr. Marshman had concluded, the sun was getting too high, and the heat too great, to permit our being longer in the open air with safety. Brother Robinson, therefore, concluded with prayer ; and we committed the remains of our venerated father to the dust, in the sure and certain hope of a blessed and glorious resurrection.

“ On Sabbath last, the 15th instant, Dr. Marshman preached the funeral sermon in the Danish Church. A few weeks ago Dr. Carey had requested him to perform this last service for his old friend, and selected the first clause of the eighth verse of the second chapter of the Ephesians, as the text from which he wished him to preach on that occasion—‘ By grace are ye saved.’ After an introduction suited to the mournful event, the Doctor proposed, first to explain this passage ; and then to consider how it was exemplified in our departed friend. In the first part of the discourse he gave a very able and edifying account of the salvation of the gospel, and of the grace whence it sprung, and which it exhibits in every part of it, from its commencement till its consummation in glory. And then, in a highly

interesting manner, he shewed how this grace appeared and reigned in the life, and experience, and labours of Dr. Carey. This grace, he observed appeared in the *conversion* of Dr. Carey, which seems to have been accomplished through the instrumentality of a fellow-apprentice; the preaching of the late Rev. Thomas Scott, the able expositor; and the perusal of ‘Hall’s Help to Zion’s Travellers—a work of which Dr. Carey always spoke in the highest terms of commendation. This grace was seen also in leading him, as soon as he knew the grace of God himself, *to seek the spiritual good of others*. Here Dr. Marshman referred to the little private meetings in the villages of Northamptonshire, where Dr. Carey first began to expound the Scriptures—to Cook’s Voyages, the perusal of which was the first thing that turned the Doctor’s attention to the state of the heathen world—to his connexion with Sutcliffe, Ryland, and Fuller—to the abundant success that attended his labours at Moulton and Leicester—to the publication of his work on Missions—and finally, to the formation of the Society, and his determination to leave all, to go and preach unto the heathen the unsearchable riches of Christ. This grace was seen also in *fixing the scene of his labours at Serampore*. In this part of his address Dr. Marshman pointed out the various gracious providences that attended Dr. Carey’s leaving home; his voyage over the deep; his settlement at Mudnabatty; and, finally, his removal to Serampore, where he enjoyed such ample protection, and such abundant facilities for carrying on the purposes of his vigorous, enlarged, and benevolent mind. The grace of God, Dr. Marshman still further remarked, was seen in Dr. Carey’s *abundant labours*. Here reference was made to his acquisition of languages; to his preaching among the heathen; to his formation of Christian churches in this benighted land; and especially to his unparalleled success in translating the word of God into so many of the languages and dialects of the East. And then, finally, the grace of God was seen in *his peaceful and happy end*. It was grace that preserved him to us so long; that smoothed the decline of his life with so many comforts; that dealt so gently with him in those sufferings that seem inseparable from our mortal state; that gave him to see that the means and the instruments necessary for carrying on the cause that he loved so much, would be provided, though he were taken away; and then closed his eyes in peace and blessedness.

“ Brother Mack, also, preached a funeral sermon in our own chapel, in the evening; but, as I was similarly engaged myself, at Dum-Dum, I am sorry I cannot give you an account of it. Brother Robinson also preached on the occasion in his chapel at Bow Bazar. On Monday evening I accompanied brother Mack to our Christian village, to improve the event among our native brethren. We commenced by singing our usual funeral hymn. ‘Paritran Krister morone,’ ‘Salvation by the Death of Christ.’ Our aged brother, Prun Krishna, prayed. Then brother Mack preached from Acts, xiii. 36. ‘For David, after he had served his own generation by the will of God, fell on sleep.’ This passage he considered as descriptive of the useful life, and the peaceful death of our aged brother. He pointed out how the Doctor had served his generation as a Christian, as a minister, as a missionary, and

especially as a translator of the Holy Scriptures. He showed he did this "by the will of God,"—in obedience to his call, and in accordance with his instructions. This was most eminently conspicuous in all that Dr. Carey did. He was induced, not by the romance of a missionary life, to enter upon and prosecute his arduous labours: it was the authority of God that touched the spring that set his mighty energy in motion; and a regard to his will and pleasure in all things, enabled him to persevere to the end of his life. Thus having faithfully, and diligently, and perseveringly served God and his generation, he fell asleep; he rested from his works, from his difficulties and sorrows. And surely it may with truth be said of him: 'And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'

"It is an interesting fact, that the very last thing in which our dear Doctor appeared to take any interest was the *Mission*; and it must gratify our friends at home not a little to know, that his last thoughts respecting it were thoughts of gratitude, thanksgiving, and praise. It was about the 22d of last month, that we received the delightful news of the deep and increasing interest that our friends at home are taking in the cause of God among us in this dark idolatrous country. The large contributions that had been made for the cause, and particularly the noble offering for Chirrapoongee—the many prayers that were continually ascending in our behalf to the God of missions—and the many cheering letters that brought this information, were all like cold water to a thirsty soul. When brother Mack took these letters, and read the most important of them to the dear old man, as he was able to hear them, his heart revived, his strength seemed to return; and the whole day he was filled with gratitude to God, and to his dear people, for the goodness thus manifested to the cause that he loved. I went in to see him shortly after brother Mack had left him, and I shall never forget how the aged saint raised his emaciated hands to heaven, and expressed his delight, though he was then so weak that we could scarcely distinguish what he wished to say—he could only speak in the lowest whisper. This was the last thing in which he took an interest. The last chord that vibrated in his heart was gratitude to God and his people, on behalf of the mission. Very soon after this his mind began to wander. But this was still uppermost, even in his incoherent thoughts. Often, in his delirium, he was anxious to get to his desk, that he might write a letter of thanks to his friends at home, and particularly to that friend who has contributed so liberally for Chirra.\* In that part of the mission he always took a deep concern. He bore the half of the expense of the station himself to the last, notwithstanding all his losses. And he lived to see it in a very prosperous state, before he was taken to his great reward. Indeed it was one of the most consoling circumstances connected with our dear Doctor's removal, that he has left the mission in a more peaceful and prosperous state

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\* A Lady, anonymously, 500*l.* to Chirrapoongee; 500*l.* to the College; and before, 500*l.* to the Translations, and 100*l.* to the Mission generally.

than he could have done at any previous period of its history. The little church that he at first formed has branched out into *six and twenty* churches now connected with the mission, in which the ordinances of the gospel are regularly administered! Often did he exclaim, in astonished thankfulness, 'What has God wrought!'

"And now, my dear Sir, what shall we do? God has taken up our Elijah to heaven—he has taken away our master from our head to-day. But we must not be discouraged. The God of missions lives for ever. His cause must go on. The gates of death, the removal of the most eminent, will not impede its progress or prevent its success. Come, we have something else to do than to mourn and be dispirited. With our departed father all is well. He has finished his course gloriously. But the work now descends upon us! Oh! that a double portion of the Spirit of God may descend upon us too, that we may enter into the labours of those who have gone before. And as we have been honoured to be fellow-workers with CAREY on earth, may we have grace to be faithful unto death, and at last share with him the repose and the blessedness of heaven."

It would be unjust and unkind not to acknowledge our obligations to Mr. Anderson, from whose sermon on the death of Carey, we have so largely quoted. It is, independent of its interest as a record of Carey, a most ingenious, evangelical, and instructive discourse.

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#### BRIEF NOTICES OF BOOKS LATELY PUBLISHED.

The Gospel by John, in the Angular Character, for the use of the Blind. 4to. James Gall, Edinburgh; William Curry, Jun. and Co. Dublin. 1834.

THE produce of seven years' study: and we must say that, as the object was worthy of such attention, so the fruit has been pleasant and satisfactory.

Mr. Gall is well known in the literary world, as the indefatigable caterer for the youthful mind; and all his productions have, hitherto, borne the marks of a pious man, in constant application to things useful to his fellow-creatures—the advancement of general knowledge, and the increase of religious principles among mankind. This last is a work, singular in its character, and peculiar in its design. Much labour and expense must have been devoted to it; and we trust that the institutions

formed for the benefit of the blind, will give substantial proofs of their approbation, by assisting in meeting the expense of such a Christian performance. And that numbers of the unhappy persons deprived of sight might be able to read the Word of God, through its medium, and become wise unto salvation. Gentlemen fond of furnishing their libraries with specimens of genius and of art, will not neglect to give this a place on their shelves.

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The Present Position of Church and State Described. The Cause Assigned, and the Remedy Proposed. By a Clergyman of the Church of England. London: James Nisbet, Berners-street. 1835. Price, One Shilling.

WE have made up our minds to expect many such pamphlets as this: because, it is impossible for any

thinking man to survey the present state of our country, without having his thoughts led backward to the investigation of those things which, might be considered as the cause of the existing condition of the nation; and then forward to what might be the probable remedy for the various evils introduced into the several departments of our civil and religious institutions. We do not pledge ourselves to adopt all the sentiments or reasonings which good men might see fit to publish on these subjects, however good the intention, or pious the spirit manifested. Agreeing, as we do, with the author of this pamphlet, in regretting the passing of what was termed "the Relief Bill," and the removing of every test of a Christian character, which so long stamp the ordinances of our country with the recognition of Divine revelation as the foundation of all wise and salutary government, we are not yet prepared to accede to the propriety of hastily repealing that act, or reviving the same tests, which were so long required as qualifications to enter the House of Commons, or to hold offices of trust in the state. On this, as on every other topic connected with measures of government, we hope the Great Sovereign of the universe will vouchsafe to the present ministry, the spirit of wisdom and prudence, to act with discretion; and that the motto of each and of all will be, "Let integrity and uprightness preserve me." As it regards what may be called the domestic or internal management of the machinery called into operation by the existing state of our national Establishment, we must confess that in what this writer has stated in the foot-note, page 49-54, there are many things to be lamented, and much that calls for serious revision, and prompt amendment, that we give not the enemy cause of glorying over us. Therefore we do hope, that ere long, the heads of our Church will, of their own accord, come forward, with the sanction of Parliament, and, with wise deliberation, adopt such measures as shall at once secure the scriptural rights of incumbents;

repress *injudicious* obtrusions into pre-occupied districts; and yet give to *hallowed* zeal full scope for benevolent labours in ministering to the spiritual necessities of the children of men.

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Home Happiness, or, Three Weeks in Snow. Dublin: R. M. Tims, 85, Grafton Street. Price, 5s. 1834.

WE have just glanced over the contents of this little volume, and as far as we have been able to give our attention to it, are of opinion that it mixes, in a very agreeable manner, the *utile* with the *dulce*. How far works of this description are calculated to advance real and solid education, is a subject that might admit very different opinions; and is certainly worthy of serious consideration. We sometimes think that the youthful mind is likely to be carried away too much with the *tale* to retain the *sentiment*. There is, in the present little work, an evident regard to things serious and divine; yet we could have wished some more decided and explicit declaration of the writer's views of the ground of acceptance before God, and the hope of righteousness. What a fine opportunity for this was lost, when giving an account of the death of the worthy Rector of Elmwood. In it there is peace; but how general the terms, and even vague the ground of that peace specified!! Should the writer be encouraged (and we anticipate this will be the case) to undertake another work of this class, we hope, with an apparent respect for religion, she will not be afraid to bring before her readers, in a more prominent view, the peculiar doctrines of the grace of God.

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Villeroi; or, Religion founded on Principle, not on Excitement. By the Author of the Valley of Clusone, etc. etc. Small 8vo. Dublin: William Curry, Jun. and Co. Simpkin, Marshall, and Co. London; Fraser and Co. Edinburgh. 1835.

WE have great pleasure in announcing this interesting work to our readers; assured, that those who have read and admired the former productions of this lady's pen, will not be disappointed in this. The same clearness of style, lucid deli-



neation of character, and correctness of judgment, as it regards the operation of Christian principle and feeling, will be readily seen in this, as in the former works. The design is important. For, it is much to be feared, that many persons are led away into active engagements of a religious nature, from the mere impulse of excitement, occasioned by affecting narrations of the misery gendered by sin, or eloquent descriptions of the pleasing change produced in the condition of human life, by the influence of divine truth, brought home to the heart, through the medium of those benevolent exertions which are, in the present day, called forth in such various ways; whilst the heart is not the subject of that work of grace requisite to give a personal interest in the blessings of salvation, is the fate of many; and this has always appeared to us a dangerous result of those very useful and soul-stirring meetings which are annually held in the cities and towns of the British empire. In them there is much to admire; much to call forth gratitude to God; and much to confirm, to strengthen, and increase the zeal of the genuine servants of Christ. And yet, there is much to be apprehended from them of a hurtful character, lest, pleased and gratified by the scenes, as to animal feeling, we should mistake these for spiritual life and zeal: and, entering on labours for which the heart had no real affection, we should become sickened and disgusted with religion altogether; or, flushed with the imagination of great and important services conferred on others, be led away from personal religion, and become vain and conceited—thinking more highly of ourselves than we ought to think—rearing up a beautiful fabric of ideal religion, whilst the heart remains far from righteousness: busily employed in cultivating the vineyards of others, whilst our own is suffered to lie open to “the wild boar out of the wood” to waste and destroy. If, however, we have sometimes thought in this way, of the influence which public meetings have, to produce excite-

ment, where principle was not in existence, we have not acceded to the opinions of some good and benevolent persons, who condemn their use, and would put them down altogether. No. We think our author has taken “the more excellent way;” viz: applauding the object, and agreeing with the conductors of such meetings; at the same time pointing out the evil to be deprecated, and aiming to guard against its influence and correct its operation. There is a very graphic description of the state of mind produced by excitement such as that to which we have alluded; and a faithful delineation of true Christian feeling, which fits the soul for active, useful, comfortable, and persevering employment in the service of God, at the foot of page 22–3, to which we would direct the attention of the reader, and which we would have quoted with pleasure if our limits allowed us.

Before we close our remarks on this work, we cannot avoid saying that, whilst it is evident the writer entertains a respect for the work of Jesus as a Saviour, there seems to be an inclination to give more than a proportionate weight of consideration to personal character and experience, as the source of comfort and usefulness. In our view of divine truth, we love to keep the work of Jesus *without*, and the work of the Holy Spirit within us, in their scriptural connexion. The first, the ground of acceptance before God; the second, the origin of that which makes the accepted soul meet for the enjoyment of God.

There is, likewise, in page 81, a phrase which seems to savour more of the olden and obscure days of Arminian prejudice, than of the enlightened and liberal feeling of the present day; we mean that in which she alludes to the doctrine of particular redemption, and says: “One individual holds the doctrine, that the Lord Jesus died only for a *small* portion of mankind.” Now, the writer must know, that this is rather a caricature representation, and not an accurate idea of the doctrine of the Calvinists: and we defy her to



produce one single advocate of the opinion thus imputed to them. On the contrary, they all believe that the redeemed constitute "a multitude which no man can number: and that even in this respect, Christ will have the preeminence."

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**The Book of Revelation, with Compendious Notes, according to the Exposition which has been most generally received in the Church.** By the Rev. Isaac Ashe, A.B. Small 8vo. Dublin: William Curry, Jun. and Co; Simpkin, Marshall, and Co. London. 1835.

NEVER, perhaps, was the doctrine of Christian liberty and human responsibility, more difficult to be understood than its application to booksellers and printers. If every individual of these classes was not at liberty to lend his aid to the publication of books, till he had examined the truth or the tendency of the works offered to his disposal, how slow must be the progress of literature, and how uncertain the supply of information to the human mind! If every bookseller and every printer was accountable for the sentiments of the books he was the means of sending into the world, who that had the fear of God before his eyes, would engage in either of those valuable departments of the business of life? Verily knowledge would quickly be shut out from the world, and darkness that might be felt would cover the earth. We justly dispute the authority of the Pope to give an "Index Expurgatorius;" and we should equally dispute the right of the Biblioplist to assume such a prerogative. We, therefore, are not among the number of those who would attach solemn responsibility to the bookseller who ventures to sell a book not sound in the faith. Yet, we would caution him not to turn his liberty into licentiousness, nor give circulation to books directly opposed to God, to Christ, or to the things of God. These remarks are suggested by the fact, that we had to introduce to our readers, in our literary notices last month, "Burgh on the Second Advent;" a book so opposite in its mode of interpreting unfulfilled

prophecy to the present work, that no two things could be more contrary to each other; and yet, both published by the same worthy and highly respected firm of Biblioplists. If, as some squeamish minds have suggested, the printer and book-vender are responsible for the truth of the doctrines contained in the books that pass through their hands, our friends in Sackville-street would be in a very awkward predicament. But, if left to our judgment, they would easily be acquitted of all responsibility, and receive a vote of thanks for their impartiality. They set before us both sides of the question, and then say, "We speak as to wise men; judge ye." We, too, shall proceed on this principle.—Burgh on the Revelation, and Ashe on the Revelation, are both before the public; let them judge of the truth and accuracy of the interpretation. After all, it is but a subject of opinion: and, whilst both venerate the divine inspiration of the book, we commend their diligence in applying their minds to the illustration of its mysteries.—What Mr. Burgh will say to the first page of the preface of this book, we know not. We can, however, give a guess. But all will confess, that Mr. Ashe has furnished the juvenile reader in his notes, with much useful and interesting information, of an historical character, and therefore the work will be read with advantage by those who wish to have their minds furnished as it regards by-gone days, with a *multum in parvo*.

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**Family Prayers.** By the Author of Explanatory and Practical Comments on the New Testament. Small 8vo. Dublin: William Curry, Jun. and Co; Simpkin, Marshall, and Co. London; Fraser and Co. Edinburgh. 1835.

To the believer in Jesus, no duty appears more clearly dictated by the word of God, and the impulse of the renewed mind, than that of family prayer: yet, though this be the case, it is to be lamented that it is too much neglected by those who bear the name of Christ. We do not wonder at the thought, that those who know not the grace of God in

truth should neglect this exercise. They bear the name, but possess not the spirit of Christianity. They have a name to live, whilst they are dead. But it is a matter of surprise that any, who have really a love to religious services, and of whom there is good reason to hope they desire to walk humbly with God, should yet abstain from introducing this hallowed exercise into their families. Yet, such is the case. We are aware that many reasons have been adduced for this: but, perhaps, the most general cause is diffidence of ability to conduct family prayer in a profitable manner, without preconcerted forms; and, finding none suitable, they neglect the duty altogether. To remove this obstacle, many excellent forms have been published, and often have we witnessed family devotion conducted in a feeling and impressive manner, through the medium of such helps, where, without them, the service would have been entirely neglected. If, therefore, we are inclined to agree with the author of this set of prayers, in his preface, (so far as domestic religion is concerned,) "that extempore prayer is so much more valuable than any precomposed form—that all who pray extempore in private, are strongly urged to do so in social worship;" yet, we by no means are prepared to advise a rash commencement of unpremeditated prayer, in any congregated number of persons, before custom and experience have

given facility of expression, and a readiness to adapt the language of devotion to the circumstances of those present. We should never forget that there is this difference between *private* and *social* prayer. The first gives vent to the feelings of the heart to God only, who knows what it means, and needs not the full utterance of the sentence, or the flowing continuous period, to inform or impress. The second embraces the state of those that unite, as well as that of him who speaks; and unless the mind be composed, the utterance free, and the expression fluent, they are not likely either to be pleased or profited; hence, preparation is requisite, either from habit, or from prearrangement of thoughts. It is on this account, that both churchmen and dissenters have joined to lay down rules, and give specimens of social prayer. The volume before us claims its share of patronage. It is simple in its construction, scriptural in its expression, and evangelical in its sentiments. The origin of its publication is thus stated by the publishers' advertisement:—"The prayers contained in this volume were originally written to accompany the Explanatory and Practical Comments on the New Testament, in two volumes; but a very general desire having been expressed for their publication, in a separate form, the publishers have been induced to present this volume to the public."

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#### RELIGIOUS INTELLIGENCE.

WHEN we commenced our career as editors of the **CHRISTIAN EXAMINER**, we felt that it was ours chiefly to mark the affairs of the religious community, without noticing the things which pertain to worldly policy or mere temporal governments. We were then almost wholly engaged in the contemplation of the progress made, from time to time, by the word of God, in illuminating the human mind, dissipating the clouds of error that hung over the nations of the earth, as it regards the service of God and the hope of salvation, and recording in our annals the state of scriptural information in our own country and the world at large.

Seldom had we then to enter into the consideration of politics, or concern ourselves with the measures adopted by our governors in reference to national legislation. But latterly these have been so much mixed up with things of a religious character, and have borne so much on the vital interests of what we must consider genuine Christianity, that it is impossible to give our readers a fair statement of the situation of the Church of God as to its circumstances, actions, and prospects, without noticing the state and feelings of the public, as they are associated with the political occurrences of the day. We, therefore, feel it perfectly compatible with the nature of our work to embody in our religious intelligence such things as, though not separate from political measures, yet have an intimate connection with the interests of Christ's kingdom, and the progress of truth and righteousness in the earth. Since our last publication, the King has formed a new ministry, of which Sir Robert Peel is the premier, and consequently holds the most conspicuous place as the responsible adviser of the crown. In announcing his accession to this office, Sir Robert Peel has put forth a bold and manly *exposé* of the principles which will regulate the future proceedings of his Majesty's government; and if they act faithfully and fearlessly according to them, there can be no doubt on the mind of the genuine patriot, but that, under the blessing of God, the country will become gradually rescued from the destructive machinations of the infidel and the Jesuit, who have long combined, in unhallowed agitation, to overturn all the regulations of wise and orderly government, and to sever the different classes of our citizens from one another in discord and in strife. As churchmen, we congratulate our readers on the following sentiments contained in the document alluded to:

"I cannot give my consent to the alienation of Church property, in any part of the United Kingdom, from strictly ecclesiastical purposes. But I repeat now the opinions that I have already expressed in Parliament in regard to the Church Establishment of Ireland: that if, by any imposed distribution of the revenues of the Church, its just influence can be extended, and the true interests of the established religion promoted, all other considerations should be made subordinate to the advancement of objects of such paramount importance."

Again: "With regard to alterations in the laws which govern our ecclesiastical establishment. I have had no recent opportunity of giving that grave consideration to a subject of the deepest interest, which could alone justify me in making any public declaration of opinion. It is a subject which must undergo the fullest deliberation, and into that deliberation the government will enter with the sincerest desire to remove every abuse that can impair the efficiency of the establishment, to extend the sphere of its usefulness, and to strengthen and confirm its just claims upon the respect and affections of the people." With this we are satisfied. But it was not to be expected that the priests of Rome—whose utmost exertions have for many years been used to uproot the present religious establishment, and pave the way for its own baleful exaltation to power and supremacy—would be inclined to receive such an *exposé* of the principles of Sir R. Peel's administration with satisfaction. It is the death-blow to all their aspiring hopes; the complete overthrow of all their dark and wily schemes, so long and so fondly cherished. Consequently, we were not surprised to find their leaders coming forward to announce their direst opposition, and proclaim their most inveterate hostility. Yet we were not certainly prepared to receive such a daring declaration of malignant feeling and bloody excitement as is to be found in the following sentence, said to have been uttered by one of their chief agents in agitation and mischief: "I will tell the Knight of Kerry, that every Catholic voter on whom he may be able to prevail at the ensuing election, will have a *death's head and cross bones*

printed over his door, and be denounced through the country as one of the supporters of the orange tithe murderers!" Surely the heart that could dictate such expressions as these, and send them forth to the perusal of the already too much excited peasantry of our country, deeply stained in blood, must be destitute of every feeling of humanity; and whatever be the sophistry used to lull it to peace under the guilt of such a deed, we hesitate not to say that its condition before God, is such as may well cause the deepest remorse and the most acute agony. We could not record it in our pages without annexing to it the Saviour's prayer for his enemies, "Father forgive them for they know not what they do."

#### IRELAND.

**DOCTOR MAC HALE'S LETTER.**—We furnish our readers with an extract of this famous letter, addressed to the Duke of Wellington, in order to shew that the spirit of popery is unchanged and unchangeable, to guard the present generation from the influence of the delusion, long attempted to be thrown over their minds, that the *march of intellect* has meliorated its sanguinary and dominant spirit, and to prove to future generations that we were right in our apprehensions, that the more of political power they were permitted to enjoy the more restless would their spirit become in attempting to impede social order and peaceful government. The declaration of good old Flavel, in his address to William III. has been clearly verified in our days, 'Popery is like a nettle, the gentler you handle it, the more it will sting.' "Imagine not that it is my intention to trouble your grace with a series of letters on the subject of tithes and the establishment. I trust my time shall be better employed. I have written this letter to convince you that the question is already disposed of, and that further controversy on its merits would be nugatory. Compositions and land taxes in lieu of tithes are all vain artifices. If the landlords take on them the payment of tithes, and attempt to charge them on their tenantry, then the landlords will be *conspiring against the payment of their rents*, nor need they any more dangerous combination. I shall freely declare my own resolves. I have leased a small farm, just sufficient to qualify me for the exercise of the franchise, in order to assist my countrymen in returning those, and

those alone, who will be their friends, instead of what their representatives usually were, their bitterest enemies. I must therefore confess, that, after paying the landlord his rent, neither to parson, or proctor, or landlord, or agent, or any other individual, shall I consent to pay, in the shape of tithe or any other tax, *a penny which shall go to the support of the greatest nuisance in this or any other country.*

"I have the honour to be your obedient servant,

"† JOHN TUAM."

With what face a Roman Catholic bishop can resist the payment of tithe to the support of religion, we know not, as, in every country where it is dominant, this is the mode by which it has been supported. With what face he can speak against national establishments we are at an equal loss to know, seeing its very vitality consists in union to worldly governments. Dr. M'Hale, the *soi disant* John of Tuam, then, cannot argue against tithes or establishments *per se*, but only as connected with Protestantism; and we naturally conclude, from the state of those countries, where his church is the established one, what he means, when, in another part of his letter, he speaks of the "unconquerable mutiny of the minds of the people of Ireland against those odious acts (I will not call them laws) which have ever forced them to pay tribute to the teachers of an adverse creed." Oh, he would have but one church existing in a state; that church should be the Romish; and no one forced to pay tribute to the teachers of an adverse creed, because, as in Spain and Rome, the Inquisition would take

care that it alone should exist in the land; and woe be to that community of people that would dare to say theirs was an adverse creed. But we trust the day is far distant when such turbulent spirits, who commend themselves to the Roman Pontiff for elevated rank in the church by the hostility of their machinations to the peace and comfort of our country, shall see their baneful schemes crowned with success. We turn from this document, so pregnant with malignity and rebellion, with feelings of a very different character than those excited by its perusal, to the following Christian and loyal *Address to Sir Robert Peel, from the Congregation of Union Chapel, Dublin, under the Pastoral Care of Rev. David Stuart, connected with the Associated Presbyterian Church of Ireland:*

“ To the Right Hon. Sir Robert Peel, Bart. First Lord of the Treasury of Great Britain, and Chancellor of the Exchequer, &c.

“ We, the Minister, Elders, Deacons, and Managers of the Congregation of Orthodox Presbyterian Dissenters, worshipping in Union Chapel, Dublin; and in connection with the “ Presbyterian Synod of Ireland, distinguished by the name Seceders,” in our own names, and on behalf of the Congregation we represent,

“ Beg to return our cordial thanks for the benevolent dispositions of his Majesty’s Government towards Dissenters, in your reply to the resolutions of certain persons styling themselves Dissenting Deputies, and bearing the signature of TIMOTHY EAST, passed at a meeting, held on the 26th December, 1834, in Ebenezer Chapel, Birmingham.

“ With these Deputies, we beg to assure Sir ROBERT PEEL we have no connection; nor do they represent either our sentiments and feelings, or those of the great body of orthodox Dissenters in Ireland; on the contrary, we utterly disclaim all participation in the spirit of these resolutions; and declare our conviction, that so far from affording proof of “ the clothing of virtue and sparkling intelligence,” of which they ostenta-

tiously boast, they are, from the ignorance and turbulent spirit they display, calculated to bring discredit upon all Dissenters who are not careful to repudiate such proceedings.

“ We further beg leave to express our confident hope that his Majesty’s Government may not be moved, by such vain ebullitions, to depart from the course they may have proposed to themselves for correcting such abuses as, in the lapse of time, may have crept into the establishments of the empire, while they take measures to resist the alarming “ pressure from without,” of such persons as, forgetting the privileges they have long enjoyed under the constitution of these realms, and unmindful of the obligations so solemnly enjoined by the Word of God, of submission to rulers, and peace and charity towards fellow-subjects, assume an attitude of arrogant defiance towards Government, and clamour for the destruction of the Established Churches of Great Britain and Ireland.

“ We, therefore, without waiting for any public expression of the mind of the Synod with which we are connected—though fully assured that the sentiments of the great mass of ministers, elders, and people, are in unison with our own—avail ourselves of the occasion afforded us of expressing our decided disapprobation of these Birmingham Deputies, and our thankful admiration of the just and dignified rebuke administered in your reply.

“ In conclusion, we beg to state that, unaccustomed to intermeddle in political affairs, though far from being unconcerned or uninterested spectators of passing events, so deeply affecting the religious as well as civil weal of the empire, we should not probably have felt called upon to give public declaration to the high satisfaction we feel at your being called upon, at such an eventful crisis, to preside in his Majesty’s councils and government, and our hearty approval of the principles upon which that government is to be conducted—so admirably expressed in your Address to the Electors of

Tamworth—had not the proceedings and resolutions we have referred to seemed to us to leave us no alternative, between tacitly sanctioning what we utterly abhor, or openly declaring our sentiments.

“May He who reigns—who has all hearts in His hand, and who controls all events, overrule all things for the advancement of His glory, and the spiritual and temporal prosperity of the empire.”

ORDINATIONS.—At an Ordination held by the Lord Bishop of Cloyne, on Sunday, 11th January, 1835, at the cathedral of St. Colman, the following candidates were admitted into holy orders:—*Priests*—Rev. Messrs. Hare, Allen, Bastable, (from the diocese of Cloyne; Hill, (diocese of Cork); Babington, (diocese of Derry). *Deacons*—Messrs. Chester, Campion, Johnson, Ross, (diocese of Cloyne); Beacon, (diocese of Lismore). A most impressive and evangelical sermon, on the station and high privileges of the Christian ministry, was preached by the Rev. David Hare, Curate of Kilworth, from Deut. iv. 22—“But you shall go over, and possess that good land.”

#### ENGLAND.

THE past month has been in England, as in Ireland, a busy time in the political world. The friends and the foes of the religious institutions of our country have been roused to active exertions in seeking the introduction into parliament of such persons as are likely to advance the cause they mutually espouse. As we admire the manly exposé of the principles of government given by the present premier, and as he has avowed his determination to base all his acts on the recognition of the word of God as the source of all true and prosperous government, we cannot but rejoice that the result of the late elections has been decidedly favorable to his majesty's government; so that they need not fear to meet the representatives of the country in bringing forward such measures as may be adapted to promote the religious instruction and civil prosperity of the people.

GENEROSITY OF THE BISHOP OF LLANDAFF.—We have great pleasure in recording that the Right Rev. the Bishop of Llandaff, Dr. Copleston, has, in addition to the sum of £100, which he has lately given for erecting a new church for the use of the inhabitants of the borough of Newport, in the county of Monmouth (in his own diocese), most liberally added the sum of £100 to the subscription now raising for building a new church at Honiton, which, we are glad to learn, is going on prosperously.

CLERICAL MUNIFICENCE.—At the close of the audit, last week, the dilapidated state of the beautiful cloisters of the cathedral of Worcester was reported to the Prebendaries then assembled, and it appeared that a large sum would be required for their repair, in addition to the many costly works now in progress. The Rev. Mr. Peel immediately rose and stated, that he had, in his will, bequeathed the sum of £1000, to be laid out for the general advantage of the fabric, but he felt that on no occasion could that sum be better bestowed than under the present circumstances; he therefore requested their immediate acceptance of it. This is but one of the many instances of the munificence of the rev. gentleman. Our readers may recollect it was but a short time ago we recorded a donation of £600 towards the erection of a tower for his parish church in Worcestershire.

ORDINATIONS.—The Bishop of Ely's next Ordination will be holden in London, on Sunday, the 15th day of February inst. The candidates for holy orders are desired to transmit the requisite papers to his Lordship at Ely House, Dover-street, Piccadilly, a month previous to the before-mentioned day.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 15th of March. Candidates are required to send their papers to his Lordship before the 1st of February.

#### SCOTLAND.

GENEROSITY OF THE MARQUIS OF BUTE.—The Marquis of Bute has appointed the Rev. Mr. Macbride to the



new parish of Rothsay. His lordship has most handsomely and liberally come forward and offered to build another church, manse, and offices, to give a glebe, and to endow a new parish. Such noble conduct cannot fail to endear the aristocracy to the people of this country; and were it generally imitated by the nobility, radicalism and voluntarism, those twin enemies of our country's peace and prosperity, would, ere long, be extinct. The best reply to the cry of destroying the church is to extend her borders, to make atonement for a century's neglect. The extension of the church is the death of voluntarism. Even the ranks of voluntarism will begin to thin when the doors of new parish churches open to the poor, and new pastors inquire after them and their families. If the Marquis of Abercorn would endow one or two new parish churches in the Abbey parish of Paisley, out of the Teinds which he possesses; and if the Duke of Hamilton were to subdivide the overgrown parish of Hamilton, containing 10,000 souls, these noblemen would do more for true conservative politics, and for the destruction of radicalism, than by any other possible means. There is nothing more certain in Scotland than the connexion between irreligion and radicalism.

CONTINENT.

EDUCATION OF THE POOR IN PARIS.—In the 49 children's schools maintained by the city, and the 71 establishments under the hospitals, there are 25,035 scholars. In the 19 adult schools of the city and 7 similar schools of the hospitals 1898 scholars. In the seven colleges there are 4,932 pupils, of whom 1263 are boarders, and 3059 day scholars. The total number of these several establishments is 172, and of the scholars to whom they afford instruction 35,306.

HOLLAND.

We had selected, from the Presbyterian Review, (an able work, conducted by clergymen of the Established Church of Scotland,) an interesting account of the manners of the Dutch, and the mode of observing the

Sabbath, but found it rather too general for this department of our work; therefore have omitted it. Yet we notice it in hope of inducing some of our literary friends to furnish us with a more ample and minute detail of the doctrines, discipline, and practice of this section of the Protestant Church. For, close as Holland is to our country, and assimilated as she is in her religious creed and discipline, at least to one of the Established Churches of the united kingdom, it is a matter of surprise how little is known by us of the state of religious feeling, and the nature of Christian observances among the Dutch people. The following is a very pleasing account of the observance of Sunday at Amsterdam:—  
“The din of the week-day, the stir of industry which all the week through fills the streets, canals, markets, and houses of this city of universal trade, disappear. The shutters of all the shop-windows are closed; all buying and selling is interdicted, and so it remains the whole day. A solemn stillness prevails on every side, and forth goes the Christian on the celebration of the Sabbath. From seven in the morning, when the early services begin, until seven in the evening, when the latest close, the streets are filled with Christians going to and from the house of God, in their Sunday clothes. There is a new movement in the streets and bridges, and along the canals, yet how different from that of the working days. How calmly and quietly meet, or go along with each other! How do even the most intimate acquaintances exchange but a few words, and they that are least acquainted find themselves on this day drawn together by the feeling of a common holy want and holy longing! They pace quickly along. Is it then in pursuit of more gain? Does a sumptuous banquet await them? They are influenced by hunger for the bread of life, freely offered to all. We may here apply, with more truth, what Schiller has elsewhere said of pilgrims journeying to Rome. ‘All the roads swarm with pilgrims. It is as if all mankind were on a pilgrimage, travelling towards the heavenly kingdom. Yes, here indeed they do travel to-



wards the kingdom of heaven; for they proceed towards another heaven than the tabernacle of erring man: they go towards the house of the living God, where his revered word is heard—where his presence is felt amongst them, for they meet together in his name; and where He is, there is the kingdom of heaven.'—Divine worship is held five times a-day, at 7, 10, 12, 2, and 5 o'clock, conducted by more than fifty ministers, viz., 28 Dutch Reformed, in ten churches; 5 French Reformed, in two churches; 9 Lutheran ministers, in three churches; 3 Remonstrant ministers, in one church; 5 Mennonite ministers, in one church; and 5 English, in two churches. Besides these, there is a Greek church, many Roman Catholic churches, a Portuguese, Jewish, and German Jewish synagogue, both like palaces."

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#### AMERICA.

**EPISCOPAL STATISTICS.**—From the numerous and very complete statistical tables in the Churchman's Almanack, we take the following particulars respecting the Episcopal Church in the United States:—Since the Revolution there have been 90 bishops; 14 have died, 16 are now living; 3 were consecrated in England, 1 in Scotland, 1 by Bishop Provost, and 25 by Bishop White. Students in the General Theological Seminary, 65. The

Missionary Society has eight missionaries in this country, and two in Greece. A mission is soon to be established in China. The number of clergy increased during 40 years, between 1792 and 1832, from 192 to upwards of 600. In Connecticut 22 to 57, New York 19 to 163, Pennsylvania 14 to 60, South Carolina 15 to 34. Virginia decreased 61 to 56. Connecticut and South Carolina increased twofold, Mass. and Penn. fourfold, and New York sevenfold.—Diocese of New York. The total number of clergy in this diocese is 183, and the total number of congregations 190. Reports were received from 162 organized parishes, under the care of 129 officiating ministers, of whom 66 are rectors, seven assistant ministers, and 56 missionaries. There were reported 2,842 baptisms, 10,300 communicants; 1,101 confirmed; 22 deacons, and 9 priests ordained; 1,043 marriages; 1,419 burials; there are 34 candidates for orders; 10 new congregations were organized; 20 churches consecrated; and the following sums collected—For the Episcopal Fund, 797 88 doll.; Missionary and Education Society General Fund, 553 27 doll.; Missionary Fund, 3405 67 doll.; Education Fund, 1274 59 doll.; Diocesan Fund, 744 29 doll.; General Theological Seminary, 1849 26 doll. —*New York Paper.*

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#### HEBREW LITERATURE.

WE are happy to learn that the Rev. William Burgh has been induced to give a public course of lectures on the Hebrew language. We have reason to know that Mr. B. has, for several years, devoted much attention to the discovery of the best means of facilitating the acquisition of the Hebrew language; and feeling, as we do, the low ebb to which it has fallen amongst us, and the importance of its revival to the Biblical student, we rejoice in every attempt to facilitate its acquisition. Particulars may be learned of our publishers.

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AND  
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THOUGHTS AND REFLECTIONS.

ON BEING WISE ABOVE WHAT IS WRITTEN.

**T**HERE is nothing which, in my mind, has done more discredit to religion, and tended more to mar its symmetry and beauty, than the vain attempts which the lovers of system make, to add to that which wants no addition, and to improve that which is incapable of improvement. Thus, in order, as it were, to enhance the goodness of God, we are often told, that it would have been in full consistence with his justice, to have left all mankind to perish in the iniquity of Adam. Now, in the first place, where is this revealed? And, in the next place, what does it mean? Does it mean that such a procedure would be consistent with any justice intelligible to us? Or, that our understandings are so formed that we can conceive the justice of constituting one man the representative of countless millions, yet unconscious, and unborn; and, because he disobeyed, predestinating them to eternal misery, and creating them, in successive generations, as inheritors of that curse? But if it be said, "Who art thou, O man, that repliest against God?" I answer, Nay, who art thou that attributest to God that which he hath not revealed of himself, and thereby defeatest the great object of the Scriptures, namely, to set before us the *true character of God*? To say that God could, in consistency with his nature, have pursued a different course, from the one he did pursue, respecting man, is, I repeat it, to give a different character of God, from that revealed in Scripture. Such representations amount, in fact, to this—that the adorable goodness which God's mercies in Christ Jesus dis-

play is merely a history of the manner in which he was pleased to act towards us ; and is not a development of that which is essential and unchangeable in the temper and constitution of his mind and nature. I will endeavour to illustrate my meaning by the following supposition : A fellow-creature has, in some given instance, acted towards me with unparalleled kindness and generosity. This conduct naturally produces in my mind not only a deep sense of obligation, but the highest admiration of his disposition and character. Now, would not this latter impression be diminished rather than increased, were I to give credit to the testimony of one who thus addressed me—"You may, indeed, rejoice in the benefits you have received, for such is the character of your benefactor, that he is quite capable of acting in a far different manner?" Such a belief might, indeed, enhance to me the value of my own good fortune, but it could not but lessen the admiration and esteem which I had before experienced.

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ON A MERE LITERARY KNOWLEDGE OF SCRIPTURE.

It is amazing in what different lights the same man will appear in the eyes of the multitudes around. I have been told of a porter, who heard so much of the celebrated Pope, that he went to see him. But his disappointment was complete. He came back, and reported to his friends, that the poet was a little crooked thing, and that his own boy, of twelve years old, would not think him worth the flogging. This is but one instance of what the world is full of. Each individual is interested with whatever suits himself, in the character of a public man. Thus the statesman, upon the movements of whose mind an empire may depend, is known perhaps to jockeys by nothing but his seat on horseback, and to tailors by nothing but the cut and colour of his coat ; in short, he is principally, to each observer, that which falls in with the habits of his own mind and interests. This may illustrate to us the disposition in every man, in some sense, to make a god for himself, or, in other words, to see God through the medium of his own governing tastes and feelings. Of this many examples might be given, but I shall content myself here with one. There is then, I believe, in what may be termed the mere literary man, a tendency to think God altogether such an one as himself—to think of him, in a word, as a literary God. His own heart is centered in the love of letters ; his highest ambition is to be an author ; and, therefore, the God he is chiefly conversant with, is the writer of a book, *the Author of the Bible*. It is not the door of mercy opened by a Saviour's merits ; it is not the living bread which came down from heaven, or the well of water springing up into everlasting life : it is not the matter, but the manner of the revelation—the mode of expression, the choice of words, and turn of phrase—which engage the mind of mere literary student. Let it be that the Bible, even in these respects, rises far above all merely human excellence ; this can

never palliate the folly which seizes upon the casket, and throws the pearl away. If a man were to stand before an earthly judge, awaiting from his lips the sentence of acquittal, or of death, how strange would be the delusion were he chiefly employed in admiring the elegance and neatness of those expressions, on which his fate depended ! But what is that to the fatuity of the learned dreamer who devotes his days and nights to critical discussions of the mere letter of the Scripture, and, at the same time, remains in stupid apathy as to the terrors of its judgments, and the promises of its mercy ? Who is perfectly careless whether he himself is to go upwards to that heaven, or downwards to that hell, which are equally acceptable to him, provided they are sublimely and poetically described ?

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ON THE FINAL CAUSE OF THE PLEASURE DERIVED FROM WORKS OF IMITATION.

In order to our enjoyment of happiness in the life to come, there must manifestly be a suitableness of our tastes and tendencies to the change we are to undergo, and the scenes in which we are to live. This requires no proof; it is self-evident. If, then, it be true, that the heavens and earth which now appear, are, however darkly shadowed out, the counterparts of the new heavens and new earth which will be the future residence of the blessed, we may reasonably suppose that there are in the human mind fitnesses for, and predispositions towards, that kind of enjoyment which would naturally result from this correspondence between the two systems. Now, such a tendency is, I think, discoverable in the following instance. It has been often asked, whence is derived, or how are we to account for, the peculiar pleasure which the mind experiences from excellence in the imitative arts ? In seeing, for example, the different parts of a painting which stand out in bold relief, while life and nature are starting from the canvass ? That the pleasure is not necessarily connected with the perception of beauty, is clear from this, that it is equally felt where the object described is grotesque or monstrous. It has been, however, said, that our chief gratification is derived from witnessing the triumph of the artist's skill, or from what some French writer has called the *difficultè surmontèe*. But that this is not the true solution, will, I think, appear evident from two considerations. 1. Because in many words of consummate ingenuity, and where the triumph over difficulties is just as great, (in the construction of nice and complicated machinery, for instance,) no pleasure of the kind is experienced at all. 2. Because this notion is falsified by the fact, that were the effects which we most admire in imitation produced, not by art, but by accident, or nature, the pleasure would be increased, and not diminished. If, walking in some stony desert, we found a rock cast, by the sportive hand of nature, into the form, and exhibiting all the divisions and compartments of a commodious house;

or if, amidst the scenes of vegetable life, we discovered a plant answering, in every lineament, to the form and figure of a man; or if, in some strange land, we suddenly came in view of a village or rural landscape, which answered in every the minutest feature, so as to be the exact counterpart of some well-known scene which we had left behind; I ask, whether, in all these cases, a peculiar pleasure, nay, a degree of transport, would not be felt, wholly independent of the excitement of having discovered something merely strange and marvellous in itself, such as any *lusus naturæ* or sport of fortune might chance to be? No; the sense which such exhibitions would call forth is a pleasure, *sui generis*, and no less than a distinct passion of the soul, namely, that which arises from the discovery of *correspondencies*, or *from seeing objects which belong to one region or sphere of things, transferred over to, as it were, and exhibited in another*. That there should be such a tendency in man, and such a capacity of enjoyment appears to be in the most admirable accordance with his future destiny. How delightful is the thought, that Almighty Goodness has provided for those who will accept his mercies pleasures exceeding in degree what eye hath seen, or ear heard, or it hath entered into the heart of man to conceive! That, amongst other enjoyments, will be the glad recognition of all the objects which we loved on earth, in brighter exhibition than before! That we shall again behold all that is pure and lovely in this present world, the fields of nature, and those forms and countenances which we looked on with so much tenderness here below, transfigured into brighter existence, and shining forth in their celestial counterparts.

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**THE CHARACTERS OF THE JEHOVAH OF THE JEWS, AND THE  
LORD JESUS CHRIST, COMPARED.**

It has struck me very forcibly of late, that a new and luminous body of evidence to the divinity of the Saviour, might be derived from a comparison of the character of God, as revealed in the Old Testament, and particularly in the prophets, with that in which the gospels exhibit the Lord Jesus Christ. I believe that the representation of God, as humbling himself, is altogether peculiar to the scripture revelation. It is true, that the gods of the Gentiles, debased themselves to the lowest level of human intrigues, and human vices. But no heathen records represent them as condescending in the mode of bearing indignities with patience; of meeting insult and ingratitude with long-suffering; and perseveringly endeavouring to overcome evil with good. Such, however, is, I might say, in a peculiar and emphatic sense, *the character* which the Old Testament Scriptures attribute to Jehovah. To take a few of those instances, which might fill a volume. When the Almighty would represent himself as the husband of his people, hear his inexpressibly tender, and deeply affecting language, Isaiah, liv. 5, 6, 7, 8: "For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer, the

Holy One of Israel: the God of the whole earth shall he be called. For the Lord hath called thee, as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." Jer. iii. 1. "They say, if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet, return again to me, saith the Lord." Or, when he would speak in the accents of a parent, to what depths of condescension does he stoop! Isaiah, i. 2, 3. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." But there are yet lower depths to which Almighty goodness deigns to condescend; as, in Isaiah, xliii. 24, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Amos, ii. 13, "Behold, I am pressed under you, as a cart is pressed that is full of sheaves." Micah, vi. 3, "O my people, what have I done unto thee? And wherein have I wearied thee? Testify against me." Now, if it be asked, in the language of the Psalmist, "Who is like unto the Lord our God, that hath his dwelling so high, and yet thus humbleth himself?" Answer: That between that God who revealed himself to David, and the incarnate Saviour, there is a sameness, and identity of character, which cannot be mistaken. If, for instance, Jehovah describes himself as the husband of the Church, and as feeling all the tenderness of that relation, the apostle thus speaks, in reference to the Lord Jesus—Eph. v. 25, 26, 27, "Husbands love your wives, even as Christ also loved the Church, *and gave himself for it*; that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." And here I cannot avoid observing, that if the Jewish and Christian Churches be, as in truth they are, the same, the one being only the enlargement and perfection of the other, the fact that Jehovah and Jesus are each set forth in Scripture as the husband of the Church, would, of itself, be sufficient to establish their identity. Again, if the Almighty, under the old dispensation, speaks, in accents of the most touching tenderness, as a parent, we find the blessed Jesus thus lamenting over the beloved city, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her chickens under her wings, and ye would not!" (A passage which, it may be remarked, establishes on other and unquestionable grounds, the identity for

which we are contending.) And further, do the prophets describe Jehovah in such terms as those of serving with his people's sins, &c.? We find, in Matt. xx. 27, 28, the exactest parallel, "Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." And in Luke, xxii. 27. "I am among you as he that serveth." In conducting this comparison, it must be allowed, (though to those who have not considered the point before, it may appear startling,) that the condescensions of the Most High are set forth in more frequent and express declarations of patience, forbearance, and long-suffering, in the Old Testament than in the New. But the reason of this is plain. The same Being who, under the former dispensation, "spoke unto the fathers by the prophets," manifests himself under the latter, in living and palpable exhibition: and, therefore, the humility of the incarnate God appears in what he *did* and *suffered*, still more than in what he *said*. Nay, though he spake as never man spake, his *silence* expresses what no words can reach. When "the high and lofty One that inhabiteth eternity" declares that he is "meek, and lowly in heart," it does, indeed, "revive the spirit of the humble." But the impression is still more tender and profound, when we behold him assailed with taunts and insults, to which "he answered nothing:" when we behold him, "led as a lamb to the slaughter," and when, "as a sheep before her shearers is dumb, so he opened not his mouth."

If, to all that I have urged, it be objected that the foregoing representations of God, in the Old Testament, are not descriptions of what he is, in himself, but mere accommodations to our weakness, I admit the objection, to a certain extent. But, as far as it goes, it still more confirms the view which I have taken. It proves that Christ is identical with God, not in his incomprehensible essence, but brought down to the level of human apprehension. It proves that he is what the Scriptures declare, "God manifest in the flesh."

H. W.



## STATE OF THE JEWS IN THE AGE OF THE CRUSADES.\*

WE have had numberless histories of the wars misnamed holy, from Fuller's, which would form an appropriate introduction to Quixote, exposing, as it does, the quackery of chivalry with unrivalled wit and humour, to Michaud's, whose pages too often remind us of tawdry romance: but most of the writers who have treated of this extraordinary period, omit altogether, or very lightly pass over its most characteristic feature, the dreadful persecution of the Jews, by those who professed themselves the soldiers of Christ. The novel of Ivanhoe, which, in nine cases out of ten, is the source whence ordinary readers derive their opinion of the condition of the Jews, in the twelfth and thirteenth centuries, conveys a very imperfect, if not a totally false, notion of their state. They were, doubtlessly, oppressed and persecuted; tyranny had taught them cunning: they had unlearned mercy; they were fast imbibing all the vices of slavery; but they still stood superior to Christendom, in intellectual and social knowledge; and were no despicable rivals of the Arabs in the arts and sciences. The shades of night were beginning to gather around their glories, when Benjamin, of Tudela, composed his famous "Itinerary:" the celebrated school of Pharutz Shiboor was closed in Persia; the fanatic Hakem had driven them from Egypt, because they would not recognize in that insane tyrant their expected Messiah; but they found a refuge in Spain, where the five Isaacs, and other Rabbis, revived Hebrew literature, and made a vigorous effort to emancipate their followers from the yoke of the Talmud. "Cursed," says one of the traditions in that wondrous monument of human strength and human weakness, "Cursed is he who eateth swine's flesh, or teacheth his son Greek." The precept belongs, manifestly, to the age of the Selucidæ, when Antiochus Epiphanes attempted to Hellenize the nation; an attempt subsequently renewed, with partial success, by Herod; for the Herodians of the New Testament are manifestly the apostates to Hellenism, so severely censured in the Talmud. Rabbi Solomon, who was professor at Barcelona, in the early part of the eleventh century, declared that this prohibition should be interpreted in conjunction with the reasons of its enactment; and therefore gave liberty to all who were above twenty years of age, to direct their attention to Greek literature. Rabbi Mar, a cotemporary of the preceding, took a step farther, and declared that all sciences and languages

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\* The Chronicles of Rabbi Joseph-Ben Joshua-Ben Meir. The Sphardi (Spaniard.) Translated from the Hebrew, by Frederick Bialloblotzky. Printed for the Oriental Translation Fund.

were free to students of every age. This was done at a time when the name of Greek was scarcely known to any Christian ecclesiastic in Western Europe. Nearly at the same time flourished Rabbi Gershom, "the light of the French captivity," as he was fondly named by his successors, who ably maintained the intellectual supremacy of the Jews in France and Germany. In Italy, the Jews were sought as the best teachers, while they monopolized all the learning of Hungary.

It is impossible to conceive the strong feelings of astonishment with which the Jews must have regarded the claims, made by the confederate Gentiles, to the soil of Palestine, as "the crown-lands of their Lord." *They* had ever regarded Canaan as the rightful inheritance of "the seed of Abraham." Making the same blunder as their Christian cotemporaries, and nine-tenths of modern historians, they confounded the Turks with the Saracens, and imagined that its Moslem possessors held Palestine by rights derived from Ishmael. It is not surprising that the Jews fell into an error, which prevails to a great extent at the present day, and which even so accurate an antiquarian as Sir Walter Scott has not avoided. It is very probable that many of our own readers will stare when told that the Crusaders never once fought against a Saracenic sovereign; the enemies they had to encounter were Turks, Kúrds, and Mamelukes. But while the Jews were confounded at the new claims made to the inheritance of their fathers; while they remained almost in a state of stupefaction at the audacity of strangers, who called the land of Israel the rightful property of their church, they were suddenly overwhelmed with a volcanic eruption of fanaticism, to which the annals of bigotry, dark as they are with horror and with crime, can furnish no parallel. A Jew, nearly cotemporary with the events, has written the melancholy annals of the dreadful calamities inflicted on his name and his nation; and we are about to introduce to our readers the records that contain "the last sad wailings of the harp of Judah."

Rabbi-Ben-Joseph was a Sphardi, or Spanish Jew,\* by descent, but born at Avignon, in France: his family had been driven into exile by "Ferdinand the Catholic," as it pleased the Pope to baptize a brutal bigot. He was an eye-witness of Fiesco's rebellion, and a cotemporary of Martin Luther; his works are, the history we are about to review, and memoirs of his own life and times, which Mr. Bialloblotzky is engaged in translating for the Committee of the Oriental Translation Fund.

The design of the history will be best understood by a glance at the translation of the original title-page:

\* Mr. Bialloblotzky thinks he was called Sphardi because he belonged to the sect of the Sphardun.

"THE BOOK OF THE WORDS OF THE DAYS  
OF THE KINGS OF FRANCE AND THE KINGS OF THE HOUSE OF OTHMAN  
THE TURK ;

Which the wise Rabbi, Joseph, the Son of Joshua, the Son of Meir, the Priest, the Sphardi, compiled. In it are told all the Wars and Events which came to pass, and happened to us in the Kingdom of Edom\* and of Ishmael,† from the time when it became a Nation. And in this Book are found the Persecutions and Captivities of the Sons of our Nation, which came to pass in the Kingdoms of France, Spain, Germany, and other Countries. The Lord will protect us !

"Whereas we have seen the great utility found in this Book of Records, which teacheth us what has been from the days of old, and relateth the Wonders of the ETERNAL, who putteth down one and setteth up another, and maketh known unto us how many degrees of goodness the LORD hath conferred upon us ; for in every generation there are some who rise up against us to destroy us ; but the Holy and Blessed One delivereth us out of their hands ; and it hath not been printed but once, in the Year Three Hundred and Fourteen ; and it is not to be found, even one in a City, and two in a Tribe ; and hence it was almost unknown amongst us ; therefore we have caused it to be printed afresh, that the Earth may be full of knowledge.

"IN AMSTERDAM :

In the House and Printing-office of the respected SOLOMON, Son of the respected JOSEPH PROOPS, the righteous Priest, (may the memory of the righteous be a blessing !) Seller of Books.

*"In the year ' ABOUT THAT TIME, I WILL BRING YOU ' ‡ of the small number."*

The style of Rabbi Joseph is modelled on that of the historical books of the Old Testament, and, in consequence, his translator has chosen as a model our own unparalleled version of the sacred volume. Indeed, we must confess, that Rabbi Joseph, like many other imitators, has copied the style of the inspired writers in many instances too closely, and hence arises frequent obscurities which it is by no means easy to elucidate. "He hateth with a perfect hatred," and vents, in unmeasured terms, his feelings of indignation against the persecutors of his brethren, but he very frequently breaks forth in bursts of sorrow that remind us of that unparalleled elegy, "The Lamentations of Jeremiah," from which he borrows, not merely the ideas, but the very words. There is a tender melancholy and subdued hope in the concluding passage of his preface which is very affecting :

"I have gathered in Israel after the reapers, as my hand hath found it, here a little and there a little. Therefore have I shaken my arrows to write

\* Europe, or Christendom.

† The Moslem countries.

‡ בעת חתיא The numerical value of which is 493 ; the thousands are omitted for the sake of the anagram ; the year, therefore, is 5493 of the Jewish era or A.D. 1732. The cabalistic powers of the Hebrew letters will come under our notice again.

a book of the Chronicles of the Kings of Tzarphath (France) and of Sphard (Spain), and of the Kings of the House of Othman;\* and to put their times in a book, *and to write* how these Egyptians have wronged us, as well as our fathers, *that the remembrance thereof* may not pass away from among the Jews; and the memory of *our wrongs* shall not come to an end, *nor depart* from our seed, until the lame man shall leap as an hart, and the tongue of the dumb shall sing. Sing praises unto the Lord, for he hath done glorious things! This is known in every land."

The Rabbi commences his history with a brief account of the Carlovingian dynasty, which is tolerably accurate, except that he was manifestly at a loss to understand the nature of the Papal authority, and quite unable to comprehend the obedience of princes and potentates to the see of Rome. He then details briefly, but with apparent satisfaction, the usurpation of Hugh Capet, or Hugh the Great, though he elsewhere speaks in the warmest terms of the Martels. He carefully distinguishes between the Saracens of Spain, whom he calls Hagarenes (from Hagar, the mother of Ishmael), and the Turks who held possession of Palestine. His account of the Turkish conquests is graphic and correct:

"And it came to pass in those days, that the Turks said, 'We will place heads over all the nations which are round about us, even the men which are keepers of cattle. And from the uttermost part of the north, from Tartary, went these tribes out for the first time in the days of Pepin, king of Tzarphath (France). And they fought against the Hungarians, and destroyed much people from among them. And they went their way, and they captured all that was trodden by the soles of their feet; and they devoured the spoils of their enemies, one portion as well as the other; and they put chiefs over them, and no man could stand before them. And they took the circuit of Cappadocia, and Asia (Minor) also, and the countries which were near them. And they went from the Ionian Sea unto the Ægean Sea; and they had no king many days. And they sought and found among themselves one hundred families, of men of renown; and they cast lots among themselves; and the lot fell upon the family of Hilduk: and they again chose a hundred men. And they cast lots a second time, and the lot fell upon Seljuk, and him they made king over them. And the man was of a fair countenance, as one of the king's sons, a mighty hero, and a man of war. And he went out from before them in the days of this Henry, king of Tzarphath (Henry I.), and in the days of his son (Philip I.); and whithersoever he turned he prospered, for the Lord was with him. And they made war against the king of Egypt, and took the land of Aram and Jerusalem, and the cities round about it, with a mighty hand. And they embittered with hard labour the lives of the uncircumcised whom they found there, and made their yoke heavy upon them."

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\* The Turks. Rabbi Joseph is wrong in making the Turks, with whom the Crusaders fought, Othmans; they were chiefly Seljukians.

He speaks of Peter the Hermit with more respect than we could reasonably have expected. He describes the wonderful effect of his preaching in very glowing terms, and throws no suspicion on his motives; but he manifestly regards the enthusiasm with which the Hermit's exhortations were received as a species of inexplicable delusion, and so in sooth it was:

“ And they gathered themselves together from all lands; from Ashkenaz, and from Tzarphath, and from Sphard, and from England, and Scotland, and Italy, much people, which for multitude could not be numbered, men and women, all whose spirit was willing to go, kings and counsellors of the earth, great and small, rich and poor, strong and weak, priests and bishops together; and of them it was said, ‘ The locusts have no king, yet go they forth all of them by bands.’ ”\*

But the hour of Judah's bitterness was now come, and cold must the heart be that resists the simple pathos with which Rabbi Joseph describes the first burst of crusading bigotry.

“ That year was a year of sorrow for Jacob; and they were given over to plunder in the countries of the uncircumcised, and in all the places where they were scattered. And upon them fell many sorrows and devastations, which are written in the law of Moses, and which cannot be told in a book; for the abominable Germans and French rose up against them—people of a fierce countenance, that have no respect to the persons of the old, neither have they mercy upon the young. And they said, ‘ Let us be revenged for our Messiah, upon the Jews which are among us; and let us destroy them from being a nation, that the name of Israel may be had no more in remembrance; so shall they change their glory, and they will be like unto us:—then we will go *to the East*.’ And when the congregations which were in Ashkenaz heard these fearful tidings, their hearts melted within them, and became like water; and trembling took hold upon them, as pain upon a woman in her travail. And they bare their lives upon their hands, and proclaimed a fast, and put ashes upon their heads, and girded themselves with cloth, and cried unto the Lord in their distress: but He covered himself with a cloud, that the prayer should not pass through.”

He then proceeds to detail the cruel persecutions, at Worms and Spires, of the Jews who refused to be baptized, or, as he expresses it, “ to be defiled with the proud water: ”

“ O Lord, behold and see! They left none alive, save the children and sucklings, which were defiled with the proud water by force. But it came to pass afterwards that they esteemed their fear as vanity, and their persons as the mire of the streets; and they said, ‘ Let us return to the Lord our God;’ because fury was over them, and the slain did sanctify the Holy One of Israel in the eyes of the sun; and they chose death rather than life, for they refused to be defiled. Many did slay themselves, every one his brother and his neighbour, his sons and his daughters, the bridegroom and the bride, and the wife of his bosom. And from compassion, the women slew their

children with all their heart and with all their soul; and they said, 'HEAR, ISRAEL!'<sup>\*</sup> when their souls were poured out into their mothers' bosoms.

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"And when the holy assembly of Mayence heard these evil tidings, their hearts were poured out and became like water; and they all fled into the house of the bishop, which they accounted a city of refuge, to deliver their lives from destruction; and the enemies rose upon them on the third day of the month Sivan, and slew them with the edge of the sword; and they regarded not the countenance of the aged on that fearful day; and it came to pass, when the enemies fell upon them, that they cried with a loud voice, 'HEAR, O ISRAEL!' and they put forth their hands to the pleasant things in their sight,<sup>†</sup> and slew their wives and their children. The women also filled their hands with *instruments of destruction* on that bitter day. And some of the old men covered themselves with their praying garments, and said, 'He is the Rock, His works are perfect.'

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"And it came to pass, on the second day in the second month, that the abominable enemies went into the village of Nosa;<sup>‡</sup> and also a mixed multitude went with them at that time. And they rose up against Samuel the son of Asher, the Jew, and they killed him, and his two sons with him; and they trod them down like the mire of the streets, and his sons they hanged at the entrance of his house; and they mocked them, and blasphemed the people of the living God. And now, O Lord, thou art a God of vengeance; thou wilt not blot out their sins: in the hour of thine anger thou wilt work among them!"

Among those whose fate our author most piteously bewails is the son of a Rabbi, Samuel-Ebu-Jechiel, "a youth choice as the cedars," who fled "from the midst of the waters, when an attempt was made to baptize him by force. The unfortunate father, unable to afford him protection, resolved with his own hand to slay his beloved child, rather than permit him "to be defiled with the proud water:"

"And the youth stretched out his neck, and the old man took the knife, and pronounced a blessing on the sacrifice; and he slew him, the youth answering, 'Amen!' And all the by-standers answered and said, 'HEAR, O ISRAEL!' Behold and see, all ye that pass by the way, if there be any

\* The commencement of the Jews' confession: "*Hear, O Israel! the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might,*" &c. Deut. vi. 4, 5. These words are written upon the phylacteries of the Jews, and often repeated under trials of faith, and they are usually recited beside the death-bed of a Jew.

† That is, the objects of their natural affection.

‡ נוסא. This name, like some others mentioned, is difficult to be ascertained. Perhaps Nossen, a small town on the river Mulda, near Meissen and Dresden.

sorrow like unto their sorrow, and their strength, and the power which filled their heart to do it. Or was there ever such a thing heard from the day that the Lord created man upon the earth? Wo unto the eyes which beheld it!

“ And there was there a young man who feared God, the beadle of the synagogue, his name was Menahem. And the old man said unto him, ‘ Take my sword, and slay me upon my son :’ and the young man strengthened himself,\* and slew him, and he died also there. And many, like these, destroyed themselves, who chose death rather than life : these all sanctified the Holy One of Israel before the eyes of the sun, for they would not be defiled by the proud waters. And some of them were drowned in the waters, and they sank in the deep like a stone ; there were not left of them save two or three berries on the top of the uttermost bough.

A fearful account is given of the treachery practised by Gaspar, archbishop of Spire, which is confirmed by other authorities ; indeed, we believe that this prelate made a boast of his treachery.

“ There was among them a Jew, whose name was Shamriah ; and Gaspar, the bishop, said unto him, ‘ Shamriah, fear not ; stay with me, and I will deliver thee from their hand.’ And the man consented to stay with him. And he gave him the money which was found with him. And he led him and his wife and his three children away, and left them in a forest, until the ninth day of the month Ab, which is the fifth month. And this Belial oppressed them, so far as to send to his sons, who were in Spire, to take from thence silver and gold. And they sent unto him the silver which was found with them ; and this Belial took it, and delivered them into the hand of their enemies. And the inhabitants of the village rejoiced over him, for they knew them ; and they granted unto him that he should not be defiled till the next day. And they did not eat any abominable thing on that day ; for they said, ‘ To-day we will act according to our own law, and to-morrow we will become one people.’ And they went into the chamber, for they were bitterly afflicted and wearied ; and they lodged there and locked the door. And it came to pass in the morning watch, that sleep left his eyes ; and the man arose before any one could distinguish his neighbour, and he took the knife, and slaughtered his children and his wife.”

The wretched father then attempted to cut his throat, but failed in giving himself a mortal wound. He was dragged before the treacherous prelate, and sentenced to be buried alive. Pardon was offered on condition of his becoming a Christian, but he steadfastly refused, and the cruel sentence was executed. Three times the earth was removed to afford him an opportunity of retracting, but his firmness continued unshaken. We can scarce refrain, when we peruse the narrative, from joining in the exclamation of the historian, “ Wilt thou refrain thyself at this, O Lord ?”

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\* Took courage.



We have given only a few specimens of the atrocities our author records of this first persecution. He turns from them to contemplate, with a savage satisfaction, the miseries endured by the crusaders, which he ascribes to the Divine vengeance on the oppressors of God's chosen people :

“ And now I begin to write what happened unto our enemies, in all the way they went ; that the children of Israel may know that the Lord is jealous ; and that the Eternal avengeth the blood of his servants, which is spilled ; and that the *uncircumcised* also died on the road by the sword, by famine and pestilence, by thousands and tens of thousands, and there was only a small number left : and that took also the land of Israel and Judah, and they polluted it with their abominations and their idols to the end of eighty-eight years. At last the verse was fulfilled by them—‘ Your enemies shall be desolate upon her :’\* and they fell also a thousand at a time into the hands of them that sought their lives ; into the hands of the kings of Persia and Egypt, according as you will see, if the Lord spare me alive.”

Spain has always enjoyed eminence as a land of persecution, and there after a brief interval of tranquillity, the sufferings of the Jews were renewed. The pretext employed for fresh outrages was the common calumny, that the Jews were murdering Christian children. Rabbi Joseph gives a very natural and plausible explanation of the circumstances that were made the ground of this charge :

“ Joseph, the priest, saith, ‘ Wo unto me, my mother, that thou hast borne me ! for evil impends from Tzarphath, and destruction is in Bilbilis ;† upon her summer-fruits and upon her harvest is the destroyer fallen.‡ And it came to pass in the year four thousand nine hundred and thirty-one, which is the year one thousand one hundred and seventy-one, that a Jew went to give unto his horse to drink at eventide ; and he found there a Gentile who went also thither. And when the Jew saw him he became afraid ; and there came out from his bosom a flap of fur, from under his clothes. And the horse of the Gentile saw it in the dark, and was also frightened, and turned back, and would not come to the water ; and the Gentile became alarmed, and returned unto his master, and told him, saying, ‘ I have seen a Jew, who did cast into the water a little boy, whom the Jews have killed ; and I was afraid, lest he should kill me also ; and the horse also was startled at the rustling of the water ; so I came to tell thee.’ ”

The governor, anxious to enrich himself by forfeitures, pressed forward a rigid inquiry, but no witnesses could be found to sup-

\* An allusion to Lev. xxvi. 32.

† ביבליס, perhaps Bibilis or Bilbilis Nova, now Calatayud, a city of Aragon, near the ancient Bilbilis, the native place of Martialis, which is now called Banbola.

‡ Isa. xvi. 9.

port the accuser. At length a priest appeared and proposed the ordeal by water, which, in accordance with "the spirit of the age," a phrase in all ages signifying the passions and prejudices of the multitude, was instantly adopted.

" ' And now, bring the servant that has seen it, and cast him into a reservoir of impure water ; and it shall come to pass, if his words are true, he shall swim upon the water ; and if not, he shall sink down as lead.' And they did so ; and they made the servant to swim, and they brought him up : and they justified the wicked and condemned the just ; and all the city was moved about them. And the governor sent unto them a Jewish man to know what they would give him as a ransom for their souls. And they took counsel with the Gentiles and the Jews ; and they promised to give a hundred pounds, and their debts, which were about one hundred and eighty. While they were speaking, the priest stood to hinder them ; and he said unto the governor, ' Turn not thyself unto their offering.' And he turned his heart back, and hearkened no more unto them : and no riches could profit in the day of wrath.\* And the oppressor commanded, and they put them into a house of wood, and arranged wood and branches about. And it came to pass, when they brought them out into the street, that they said unto them, ' Save your souls, and become like unto us, that ye may live and not die.' But they would not be defiled with the proud water : and they afflicted and chastised them, to see if they could perhaps turn them away from the God of Israel : but they would not. And one assisted the other, and said unto his brother, ' Be strong ; and let us be strong for our God ; for we are his people : let the Lord do what seemeth good in his sight.' And the oppressor commanded, and they took Rabbi Jechiel, the son of Rabbi David, and Rabbi Jekothiel, the son of Rabbi Judah, the priests, the disciples of our Rabbi Samuel, and Rabbi Judah, the son of Rabbi Aaron, and bound them with cords, and kindled a fire with the wood. And the fire blazed in the cords which were upon their hands, and they were torn asunder ; and all three went out. And they said unto the servants of the oppressor, ' Behold the fire had no power over us, and why do we not go away ?' And they said, ' As our soul liveth, ye shall not go away hence.' And they pushed them, and brought them again into the burning house."

Among the victims were some of the author's near relations, and his lamentation over their fate is exquisitely pathetic :

" O daughters of Israel, weep ye over these pure souls, who were lovely and pleasant in their lives, and in their death they were not divided. Put not on silk garments, dress not in purple, ' for glory is departed from Israel ;' and let your brethren, the whole house of Israel, bewail the burning. And they were then not given to be buried ; and it came to pass, after some days, that the Jews came and buried their bones ; and they wept very sore over them, for the sorrow was great. And all the Jews who were in

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\* Prov. xi. 4.

**Tzarphath**, and in the isles of the sea, received that bitter day as a day of mourning and humiliation. So it is, according to the saying of our exalted Rabbi Jacob, the son of Rabbi Meir, when he writes, ‘This fast shall be greater than the fast of Gedaliah; for this is a day of atonement.’ And the Jews received that which they began to do.” \*

But, perhaps, a more singular proof of the inhuman severity with which the Jews were treated, may be found in the Rabbi’s exultation for the delivery of his brethren at Cologne. In that city a number of the Jews had been condemned to death, after the mockery of a trial, in which false witnesses deposed, not merely to improbable, but impossible crimes. A hint, however, was given, that the magistrates preferred gold to blood; and it is terrible to find the extravagant joy with which the historian records this permission to purchase life:

“God heard their cry, and put it into the hearts of the judges to take a bribe, lest they should shed innocent blood. And the congregation and the Jews who were round about gave a hundred and eight scudi, to save them; and themselves gave also thirty. Sing unto the Lord, for he has done excellent things. It is known in all the earth, that every one that cometh into the court of Cologne, and his judgment is concluded, after his sentence is for death, no gold nor gem can save him. And as for the Gentiles, they blew the trumpets, and sounded with a horn in their house of vanity, and pulled the bells with the cords of wickedness. They enclosed Benjamin, they persecuted him; they brought out Abraham, they trode him down, without leaving him rest; but the Lord delivered them. There was not the like, from the time it became a nation. Blessed be the Lord, who has not given them as a prey unto their teeth! Amen and amen. And they went out and blessed the people, and gave thanks unto God; and all the people answered, ‘Amen.’ Remember it unto the congregation of Cologne, for good, O God, and plead their cause!”

This second persecution was neither so severe nor so enduring as the first; for the sovereigns of Europe found it their interest to protect the Jews, whose contributions formed a considerable portion of their revenue; and thus royal avarice became a check upon popular bigotry. When next an attempt was made to raise a persecution at Cologne, we find the emperor and the bishop levying fines, instead of committing judicial murders:

“In the year four thousand nine hundred and eighty, there went out in a ship some Hebrew men from Cologne, which is in Ashkenaz. And some of them went on shore, to go along the banks of the river. And it came

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\* i. e. They commenced the practice, which they have since continued, of celebrating this fast.

to pass, when they were by the city of Bibrat,\* behold, there was another ship behind them. And the sailors thereof found a Gentile girl, fallen on the bank of the river Rhine, and it was not known who had slain her; and they cried after them, saying, 'Why have you slain this girl?' And they went on continually crying after them till they reached the city; and they smote them, and cast them alive into the river Rhine; and those also, who were in the ship they cast in alive. And they pressed them much that they should change their glory; but they hallowed their Creator, and would not hearken. And the Emperor, Frederic Barbarossa, fined the congregation five hundred pieces of gold; and the bishop also fined the Jews who were in his country, four thousand two hundred. Had it not been for the Lord of hosts, they would have been like Sodom, for the misery increased more and more. And they drew Rabbi Judah, one of the slain, by his feet, dragging and casting him about into the water, and on the dry land, from city to city, from province to province. At Cologne, also, they dragged him from gate to gate. And they had almost swallowed the Jews up alive, had it not been that the Lord was for them, and gave them favour among the Gentiles. May his name be blessed!"

Turning from the history of persecution, Rabbi Joseph gives us a very spirited and accurate account of Saladin's triumphant progress in Palestine. We shall extract his account of the capture of Jerusalem:

"And Saladin came nigh unto Jerusalem by the way of the sea, and besieged it; and the city was besieged. And they fought against it day by day, and cast up trenches against it; and they battered its walls till they were cast down; and the men of the city were much afraid. And it came to pass, when they saw that there was no strength in their hand, and that the evil was determined against them, they gave the city into their hand; and they gave silver as a ransom for their souls; and they, and their wives, and their children, went away free.

"And Saladin came into the city in the eighth month, which is the month Kheshvan, on the second of the month, in the year one thousand one hundred and eighty-two. And they put their horses into the churches, in scorn of the uncircumcised; only unto the great high place† they did not come, for the uncircumcised from Assyria ransomed it with silver and gold in abundance. But the ruined sanctuary of the Lord the Turks honoured. And Saladin commanded, and they washed the walls of the house round about with rose-water, before they came thither. And they perfumed it with a sweet savour; and he went within, and prayed unto the Lord, and went out.

"And he commanded, and they brake the bells of the churches completely in pieces with hammers; and they are still there broken, for a scorn

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\* Probably Biberich, on the Rhine.

† Cathedral.

unto the ~~uncircumcised~~ until this day. This was the Lord's doing, (it is marvellous in our eyes,) that he might cast them away from his territory; for the land is filled with violence through them,\* and their ways were before him as the \* \* \* \* \*. And the priests went out from the midst of it; and the western uncircumcised, and the Nazarenes of Hodu,† and the Maronites, and the Jacobites, and the Georgians, and the Armenians, and the Nestorians, remained there; and they were unto the Turks servants unto tribute; they bent their shoulder to the burden."

Most of our chronicles have recorded the popular tumult, raised against the Jews in England, on the day of the coronation of Richard I., and the severity with which the King punished its authors. Our Rabbi adds some particulars, which are worthy of being noticed, from the light they throw on the character of the age:

"And there gathered themselves together, in that place, much people from Tzarpbath, and from the isles of the sea. And also the Jews, the heads of the people, were among those who came to bring gifts unto the king. And the people murmured against them, saying, 'The thing is not right, that the Jews should look at the crown wherewith the priests crowned him;' and they pursued them and reviled them. But the king knew nothing of it. And a report was heard in the city, saying, 'The word came forth from the mouth of the king, to destroy the Jews.' And they arose suddenly against them, and pulled down their houses and their towers, and killed of them about thirty men. And some of them slaughtered their children and themselves, that they might not abide that bitter day: there fell slain Rabbi Jacob, from Orleans, for the sake of the holiness of his Creator, on that fearful day. But of all this King Richard knew nothing, till he heard the voice of the multitude; and he said, 'What is this to-day?' and the door-keeper said, 'Nothing; only that the boys rejoice, and are merry in heart.' And it came to pass, when he heard this great evil, his anger was much kindled, and his wrath burned within him. And he commanded, and they tied the door-keeper to the tails of the horses, and dragged him, and cast him about in the markets, and in the streets, until his spirit departed, and he died. Blessed be he who giveth vengeance! Amen."

Philip of France, Richard's great rival, was, however, a cruel enemy to the Jews; and hence Rabbi Joseph, in describing the third crusade, shows a strong partiality for "The lion-hearted king of England." Philip's wrath seems to have been kindled more by the interference with his royal authority, than by religious zeal. The narrative of the Rabbi seems, indeed, to insinuate, that it was a political cause that stimulated him to violence:

\* Gen. vi. 11 and 13.

† The Hindu Christians, perhaps Christians of St. Thomas.

“ And it came to pass in that year, that a Gentile arose ~~against~~ a Hebrew man, and killed him (for he was an enemy unto him) in the city of Bruges, and in their books it is called Brugge, in the land of Tzarphath. And his relations cried unto the princes who were in the city. And they seized the murderer, and put him in prison. And they brought him out on the day of Purim,\* and hanged him upon a tree: and they set not their hearts thereon† that he was the servant of the king of Tzarphath. And when Philip heard of it, his wrath burned within him. And he made ready his chariot, and his people he took with him, and came into the city of Brugge; and he commanded, and they burned the Jews with fire; and his wrath was appeased. And in their books I found that those who were burned were eighty in number.”

But, whatever was the moving cause, the second French persecution raged with inordinate severity, the people zealously labouring to outstrip their rulers in cruelty. Instead of harrowing our readers with examples of savage ferocity, we shall quote the heart-broken strains with which the author of the “Touchstone,” (quoted by Rabbi Joseph,) describes the afflictions of his brethren:

“ Twice was this evil in the land; when the wicked flourished, they arose against us, to destroy us; they did cast lots upon the holy seed in their wrath; they killed amongst us, the old man with the child; the young man with the damsel; the suckling with the grey-headed man; and much people died of Israel, in the day when the wicked cut off our hosts. It was the Lord's doing, because we had forsaken his law, and the Lord would not forgive: there was pain in all loins, when we heard these, who were then taken to die, and when they bowed down to be killed, hallow the Holy One of Jacob: for the confession of his name they were counted as sheep for the slaughter. In the day of the great slaughter, some did not fear; nor were they moved in the day of great slaughter, in the cloudy and dark day: may it not be joined unto the days of the year! On that day some of my people changed their worship, and chose new gods; they could not restrain themselves when their sons were brought out to be killed. Their hearts were divided, and they made a new covenant with them; at first they were forced, but in the end it was with free-will.”

Rabbi Joseph, inspired by similar feelings, adds:

“ Who has heard of the misery of Israel, and the oppression wherewith the oppressors oppressed them, to bring forth from their lips things which

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\* The feast of Purim, (lots,) or of Haman, is celebrated in remembrance of the narrow escape of the whole Jewish nation from destruction, which is related in the book of Esther. It is celebrated about the middle of March. The occurrence, related in the text, must have been especially agreeable to the Jews, as it exemplified the fate of Haman on the anniversary of his death.

† i. e. They considered not.

had not ~~come~~ into their hearts, and his soul would not choose strangling? Who has seen the wrongs of Jacob, the hard chastisement and torments, the like of which have not been done in the whole earth, and among all nations? God had discovered the sins of Israel to pour out his wrath upon them, and the fire of the Lord was burning among them; the saints of the Most High came, every one with his household, into the flaming fire; as a bridegroom coming out of his chamber, they came out from the prison-house, to hallow their Father in heaven. O God of vengeance, shine forth to avenge the blood of thy servants, which was shed because they had done no wrong!

The next persecution of importance was commenced in Spain, by a friar of the order of St. Dominic, named Vincent. It was as cruel as any of the former, and Rabbi Joseph records, with proper indignation, that the wretched fanatic, by whom it was commenced, is honoured in the Romish Church as a saint:

“And my forefathers, the priests, went out from the city of Coinca, in those days, on account of the oppressor, and they went into the fortress of Avitium,\* and remained there; and they that were left of them were killed. And some of them killed their sons and their daughters, that they might not be defiled; but some of them changed their glory for one that does not profit, from that day and afterward. Those who were constrained to be baptized became numerous in the land of Sphard; and they put upon them a mark of distinction unto this day. And the Jews returned unto the fortress of Avitium, and the fortress of Soriah, and other fortresses, until they went out from that accursed country, which the Lord had cursed.

“Also upon the Jews that were in Savoy did this grievous oppressor turn his line of desolation. And I have seen the book of Mischath Marehu,† how they hid themselves in the castles of Savoy, in those evil days. And this Belial was in their sight a saint; and the Pope Calixtus wrote his memory among the saints, and appointed feast-days unto his name, on the fifth of the month of April. May God recompense him according to his deeds!”

The Rabbi gives a very full history of the illustrious Scandehag, the last hero of Christendom; it is too long to be extracted, and too good to be abridged. We must, however, make an extract from his account of the siege of Constantinople, which, it will be seen, fully justifies our defence of Justiniani, against the insinuations of Gibbon, in our “Comparison of the Greek and Turkish accounts of the Capture of Constantinople,” published in our Number for last July:

\* Avitium, now called Benavente, a small town in Leon, on the river Ela.

† “The marring of his visage.” See Is. lii. 14.



“ There was a man of Genoa among them, his name was John Justiniani;\* and he was a mighty man of valor, and fought with all his strength; and the Greeks put their trust in that man. And it came to pass, as they were fighting, that the enemy wounded him; and he was taken from the wall to be healed. And when Constantine, the son of Helena, the emperor, heard of it, he went unto him, and entreated, and asked of him to return unto the wall; but he would not hearken unto him. And the emperor commanded, and they opened the gate of the inner wall, and he entered the city. And it came to pass, as he went, that the men who were upon the wall did fret, for his shadow had departed from them,† and they fought no more as at other times. And the Turks drew nigh, and went up to the wall, and the Yavanim fled before them. And they sought to come into the city by the way of the gate, by which the Genoese came; and they fled, as before the sword, and fell one over the other; and among them the emperor himself fled, for he feared for his life; and he fell to the ground, and the men of the city trampled upon him in their hurry; and he died in that day like one of the lowest. And the men from within fled, save only two, who chose death rather than life on that day; and they fought until their soul departed, for their hearts were like the hearts of lions. And it came to pass, when they entered the city, that they slew about eight hundred men, able to draw the sword, who were found at the entrance of the gate of the city at that time. And also the inhabitants of the city, who came out against them with arrows and with bows, they slew with the edge of the sword. And they ran about in the city, and climbed up upon the walls, and came in through the windows, and laid hand on the prey; and there was none to deliver out of their hand. And the city went into captivity; and the people were cut off from the city, and the women were lain with; and they went into captivity before the oppressor. And they went into the churches, and took their spoil, and their silver, and their gold, and their images, and brake their monuments; and the priests were led away captive on that day. Then did the Lord fulfil that which he spake by the prophet Jeremiah, saying, ‘ The cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked.’ ”‡

The modern historians of this fatal war, by which south-eastern Europe was removed from the pale of Christendom, have generally agreed in celebrating the humanity and good faith of Mohammed, the conqueror of Constantinople. He is, of course, one of Gibbon's heroes, because he was a bitter enemy to Christians. We can, however, on authority beyond suspicion, that of our Jewish historian, whose enmity to the Christian

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\* Gibbon writes Justinian. See chap. lxviii.

† Numb. xiv. 9, (margin;) i. e. his encouraging defence was removed.

‡ Lam. iv. 21.

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faith appears in every page of his work, show that this hero of Gibbon's was equally cruel and perfidious. Out of many instances recorded, we shall quote the account of the siege of Chalcis, or, as it is now called, Negropont, because the incidents that occurred there have been omitted in the ordinary histories. Mohammed was, on his first attempt, driven from the walls; but he advanced against it a second time, with fresh hordes of Turks, from Asia:

“ And they fought against it two days, day and night, and gave no sleep unto their eyes. And the earth shook and trembled in those days, at the voice of the battering rams: and the city was twice broken into, but the besieged drave them back by force, and much people perished. And the Turks returned once more; and the inhabitants of the city retained no strength. And they entered the piazza of the place, and said, ‘ Let us die.’ And those whose hearts were not filled\* to withstand, fled unto the tower, and all the soldiers died there. And the Turks came into the city; and they took the Italians who were found there, and put them upon a pole after their manner,† and flayed them alive, and they cut them in half: this was never heard of before. And the streets of Negropont were filled with the blood of the slain of every sort; and their stink‡ went up toward heaven. And the women and children went captive before the enemy, who took all the spoil at that time. And they went unto the tower, and the garrison gave it into their hand, only asking that they should let them go free. And it came to pass, as the garrison went out, that the Turks brake their covenant, and slew them with the edge of the sword; their eye had no compassion upon them. And this desolate city became Mohammed's on the fifteenth day of the month of June, which is the month Thammuz, in the year one thousand four hundred and seventy, which is the year five thousand two hundred and thirty of the creation.”

Once more Rabbi Joseph turns from general history, to record the afflictions of his brethren. He writes with strong feeling the account of the expulsion of the Jews from Spain, by Ferdinand and Isabella. The overthrow of the Moors, and the discovery of America, have given a false fame to these sovereigns, at least to Ferdinand, who was a mere brutal bigot, and owed all his success to the mental powers of his queen. The expulsion of the Jews was, as is well known, soon followed by the expulsion of the Moors; and Spain, thus deprived of its most industrious inhabitants, received the reward of its fanaticism, by sinking into the state of misery and degradation which has now lasted more than three centuries; while all prospects of ame-

\* i. e. With courage.

† i. e. The Turks impaled their captives.

‡ Compare Joel, ii. 20, and Amos, iv. 10.

literation seem as remote as ever. It must be added, that the Spanish Jews, at the period of their expulsion, surpassed the rest of their brethren in literary intelligence and commercial wealth :

“ In that year,\* the exiles from Jerusalem† were driven away from Sphard, by command of the wicked ones, Ferdinand, king of Sphard, and his wife Isabella, and were thence dispersed unto the four wings of the earth. And they went in ships, whither the wind allowed them to go : unto Africa and Asia, and the land of Yavan, and Turkey ; and they dwell therein unto this day. And there came upon them many sorrows and afflictions, and the souls of the people became weary on the way. For some of them the Turks killed, to take out the gold which they had swallowed, to hide it ; and some of them hunger and the plague consumed ; and some of them were cast naked by the captain upon the isles of the sea ; and some of them were sold for men-servants and maid-servants, in Genoa and its villages ; and some of them were drowned in the sea. See, O Lord, and behold, whom hast thou afflicted so much, that a man should consume his fruit?‡ For there were among them who were cast into the isles of the sea upon Provence, a Jew and his old father fainting from hunger, begging bread ; and there was no one to break unto him in a strange country. And the man went and sold his little son for bread, to restore the soul of the old man. And it came to pass, when he returned unto his father, that he found him fallen down dead.”

Portugal, of course, followed the example of Spain. The two kingdoms of the Peninsula have been long rivals in ignorance and bigotry ; but it is worthy of remark, that the Portuguese nobles had, in better times, frequently intermarried with rich Jewish families ; nor is there one titled house in that land of pride and poverty, free from the stain of Jewish blood. When Pombal was required to publish an edict, requiring that all tainted by Jewish descent should wear a distinguishing badge, he coolly asked, “ To what part of the royal robes shall it be attached ? ”

“ In Portugal, also, the destructions§ increased ; and the enemies decreed by the power of the sword, that none should walk according to the law of Moses, the servant of the Lord. And the Jews took their sons and their daughters, and sent them unto the isles of the sea wherein no one dwelled. And many hallowed the Holy One of Israel ;|| but many fell down and worshipped the image,¶ and changed their glory for an unprofitable one.

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\* A. D. 1492.

† The Jews.

‡ i. e. Whom hast thou afflicted so much, that he should eat, or sell in exchange for food, his own children ?

§ Baptisms.

|| By martyrdom.

¶ Daniel, iii. 12, and vii. 14, 27.

And it came to pass, after some days more, that there arose upon the fugitives a priest as a Satan. And it came to pass, when they were in their houses of prayer, that he stirred up against them the inhabitants of the country; and they arose upon them, and killed them, and they had no compassion upon man or woman. And the king was not at Lisbon at that time. And it was told unto the king, and it grieved him much; and they took the priest, and burned him in fire; and the few who were with him they brought down in blood unto the grave.

“And many Jews went out from Portugal, at that time, and went unto the east country, to serve the Lord our God as at the first; and they have dwelled there until this day. And many were left there halting between two opinions: \* they feared the Lord, yet swore by the image of the uncircumcised, and went daily unto their churches. And they have increased and become mighty in riches until this day. From that day and afterward, there was not a man left in all the kingdoms of Sphard, who was called by the name of Israel.

“But the king of Navarre did not expel them from his country, and many of the Jews of Arragon went thither to dwell. And it came to pass, when the year came round, that the men whose hearts God had touched, sought to go out from the furnace of iron, for they feared for their lives. And the king of Arragon allowed them to pass, and they came in ships unto Provence, and dwelled in Avignon several days.”

We have already mentioned, that Rabbi Joseph was a cotemporary of the Reformation; and it is by no means uninteresting to read the view taken of this great event by an intelligent Jew:

“And it came to pass, when the Pope Julius began to build the great high place† which is in Rome, that he sent the Franciscan friars into all the districts of the uncircumcised. And he gave them power to loose, and to bind, and to deliver souls from perdition. And they departed, and cried with a loud voice, saying, ‘Take off the ear-rings of your wives and daughters, ‡ and bring them for the building of the high place; and it shall come to pass when ye shall come, that ye shall save the souls of your generation from perdition.’ And it came to pass, after the death of Julius, that the Pope Leo sent again; and they went, as before, unto the cities of Ashkenaz; and they were lifted up. And it came to pass, whenever the Germans would speak, saying, ‘How could ye say this thing, and how can the Pope do it?’ they answered them proudly, saying, ‘Ye shall be cursed if ye do not believe; for there is no faith in you, and ye shall be an abhorrence to all flesh.’§ And there was one Martin Luther, a monk, a skilful and wise man; and he also said unto them, ‘Why are ye not ashamed, when ye let

\* 1 Kings, xviii. 21.

† St. Peter's.

‡ These are the words of Aaron, when about to make the golden calf. Exod. xxxii. 2.

§ Jer. lxvi.

your voice be heard on high, speaking such dreams?" And the priests could not give an answer; and they behaved with madness after their manner; and they anathematised him in the year one thousand five hundred and eighteen. And the wrath of Martin was much kindled; and Martin opened his mouth, and preached with a loud voice against the Pope, and against the dreams and the abominations of the Popes: but still he delighted in **THAT MAN**:\* and many gathered themselves unto him. And he made them statutes and ordinances, and spake revolt against the wise men of the church; and he would explain from his own heart their law, and the words of Paul; and they went not after the precepts of the Popes; and their laws are two different laws until this day."

We have extracted so largely from this interesting work, that there is little need for giving it a formal character. We deem it one of the most valuable yet produced under the auspices of the Oriental Translation Committee, and we trust that this specimen will be the forerunner of other translations, from the Hebrew literature of the middle ages, which abounds in works of historical importance. We should have been glad to see a portion of the original text printed with the version: a Hebrew Chrestomathy, containing specimens of the poets, historians, and philosophers, that have appeared among the Jews since the destruction of Jerusalem, would be a valuable contribution to general literature. It must, however, be undertaken at the expense of some university or literary body, for publishers will not speculate in any works where there is not a prospect of immediate profit; and, however much ardent scholars may be supposed to desire fame, they will scarcely purchase it by the sacrifice of time and money.

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THE CORNER-STONE.†

It is an apostle's exhortation to us to contend earnestly for the faith which was once delivered unto the saints, and to hold fast the form of sound words received from him. To act in accordance with this apostolic injunction, we consider it to be a duty especially incumbent upon us in our character as Christian Ex-

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\* i. e. Jesus. According to Rabbi Joseph, it was only to be regretted that Luther believed in Christ.

† The Corner-Stone; or a Familiar Illustration of the Principles of Christian Truth. By Jacob Abbott, Author of "The Young Christian," "Parental Duties," &c. &c. Carefully Revised, with Preface and Notes, by the Rev. R. Philip, of Maberly Chapel. London: T. Ward and Co. 1834.

aminers. We feel it to be our bounden duty to examine religious works, and especially those of popular authors; with pleasure to point out their excellencies and their beauties; but, at the same time, with fidelity to warn our readers against those statements which appear to us to be at variance with the faith which was once delivered to the saints. We are far from thinking that the beauty of an author's language, the loveliness of his imagination, or the elevated character of his practical piety, form any ground for our abstaining from pointing out the errors of his doctrine. On the contrary, if there are really fundamental errors in doctrine, we conceive we are more bound to warn our readers, lest they should be led away by the other excellencies of the author, and lest the fascination of his style, &c. should give him power over his unwary readers to draw them aside from the simplicity of the Gospel. We are led to make these remarks from a consideration of Abbott's works, especially his "*Corner-Stone*." He has great attractions as an author; there is something very pleasant in his style; there is a very uncommon play of imagination, and he exhibits a very peculiar power of illustration. Indeed, the use he makes of illustration goes quite into excess. He depends on illustration for proof of doctrine. Illustration is, we conceive, in its place when it is used in explanation of doctrine already proved from Scripture—when it is employed to show the reasonableness and propriety and suitableness of that which stands upon the authority of God's word. But illustration never can have that accuracy which is necessary in first settling the truth and the particulars of a doctrine. Whilst in any supposed case, which is brought forward to illustrate any of God's dealings with man, there may be such an approximation as may give room for very useful explanation, there must also be always such a falling short, such a difference as must make the case totally insufficient to give the doctrine in all its bearings. We think it a censurable character in Abbott's writings, that he too much endeavours to back the truths of the Gospel by supposed cases of his own construction. All his cases must be necessarily inadequate, and never can reach to the height, and length, and depth, and breadth of his subject. Some of them, we think, very defective; and some of them so mistaken as to inculcate error to the subversion of truth. No possible relationship between man and man can adequately represent the relationship between God and man. If, then, we are to be taught God's dealings with man, by illustrations drawn from supposed cases of man's dealings with man, we must certainly be inadequately instructed, and it is more than probable that we shall be taught quite erroneously. There is one feature in Abbott's work with which we were very much struck, particularly in reading the "*Corner-Stone*"—the great scantiness of scripture reference as authority. When he would establish a doctrine, or command a practice, it is not his habit to say, "Thus saith the Lord." We have seldom ever read a book that has in it so much religion—so much warm, affectionate piety, and, at the same, so

little reference to Scripture. He takes Scripture passages to explain them, to give his interpretation of them, to draw from them what he considers practical improvements: but he very rarely refers to Scripture in support of the views he is anxious to impress upon his readers. There is displayed in his works more of the working of the mind of the philosopher than of the disciple who sits humbly at the feet of Jesus, and hears his word. It is not surprising, then, that there should be error, deviations from truth, and truth itself stated in a way not perfectly scriptural.

Every reader of Abbott's "Young Christian" has been delighted with it, and so carried forward by its lively, attractive manner of conveying instruction as not to be either able or willing to sit calmly in judgment upon its language. We have read the "Young Christian" with pleasure, and, we hope, profit to ourselves, and have given it to others, with a hope of its being made useful to them, and we never felt in the least moved to criticise the accuracy of some of the views there expressed. But we cannot say the same of the "Corner-Stone." It treats more decidedly of doctrines, and therefore, of necessity, discovers more clearly, and puts forward more dangerously, any error in doctrine which the author may unfortunately have fallen into. And, as we have dissented from much that we have met there, we are forced to recollect that even in the first work, which, upon the whole, we so much liked, we met with language to which we could by no means give our assent. In the very first chapter we meet with expressions on the subject of confession of sin which we think very erroneous, as, p. 6:

"By such a confession, the lad will relieve himself of his burden, restore peace to his mind, and go away from his Father with a light and happy heart." "Yes, *confession of sin* has an almost magic power in *restoring peace of mind*."

As we before remarked, Mr. Abbott is not in the habit of proving his assertions by direct reference to the authority of Scripture; and, indeed, he would find it very difficult to bring forward any text of Scripture that asserts, or seems to assert, that confession of sin has a magic power in restoring peace of mind. Wretched Judas confessed his sin; yet, for want of peace of mind, he went and hanged himself. There must, we conceive, be some darkness as to the nature of sin, when a man could say that confession of sin could produce peace. Mr. Abbott says, very justly, a little further, that confession makes no atonement for sin. How is it possible, then, that it can have "an almost magic power to restore peace of mind?" The great danger of such an error as this is, that it leads the mind of man to be exclusively occupied with what passes within itself.

But we shall not dwell upon the "Young Christian." We proceed to draw the attention of our readers to the "Corner-Stone." And we must first notice the editor's preface. He seems fully



aware of the defects and errors of the author. He tells us that he tries "to work more upon the heart and conscience by moral than by mediatorial considerations;" and he justly adds, "This is both a strange and a sad mistake." Might we not ask him, why does he publish a book, where there is such a strange and sad mistake? And it is to be remarked, that this edition, of which the editor thus speaks is "*expurgated, or corrected.*" As it came into his hands, it must have been much more objectionable—so much so, that we cannot but wonder that he did not throw the book aside, and leave it to others to send it forth to the public.

Before we proceed to point out the errors in doctrine of this little book, we wish to say, that we are not blind to its beauties and its excellencies. Beside the liveliness of the manner, and the interesting nature of the stories, there is much declaration of truth which we cordially approve. There are some very masterly descriptions of the depravity of the human heart, and well-sustained accusations against the purity of common worldly morality; but on the subject of pardon, and the grounds on which God may be merciful to a sinner, and a sinner have peace with God, we conceive Mr. Abbott to put forward much serious error. In the beginning of his third chapter, he maintains that our Lord preached forgiveness of sins on the sole ground of repentance, without requiring faith in the sinner. It is strange that this should be said in the very face of the Scripture, where we have, Mark i. 14, &c. how after that John was put into prison, Jesus came into Galilee, preaching the Gospel of the kingdom, saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel." One of the earliest instances of his grace in the forgiveness of sins, we have recorded at the end of Luke vii. where he says to the woman that was a sinner, "Thy sins are forgiven thee—thy faith hath saved thee." In order to illustrate this position of God's forgiving sins upon repentance, without faith, or without such an acquaintance with those measures on account of which pardon can be safe, as could make them an object of faith, he introduces one of his many interesting stories. We admit the simplicity and beauty of his story, but we very decidedly dissent from the doctrine which it is intended to convey. That we may not do our author injustice, we must make a long quotation:

"Whenever, under any government, a wrong is done, there is, as any one will see, a broad distinction between the measures which the government must adopt, in order to render it safe to pardon, and the conditions with which the guilty individual is required to comply, in order to avail himself of the offer. To make this plain, even to my younger readers, I will describe a case. It illustrates the principle, I admit, on a very small scale.

"In a remote and newly settled town in New England, on the shore of a beautiful pond, and under a hill covered and surrounded with forests, was a small school-house, to which, during the leisure months of the winter thirty or forty boys and girls gathered, day after day, from the small farm-

houses which were scattered over the valleys around. One evening a sort of exhibition was held there. Before the time had arrived, there had been indications of an approaching snow-storm. These increased during the evening; and when, at the close of it, the assembly began to disperse, they found that the storm had fairly set in.

"The master was sitting at his desk, putting away his papers, and preparing to go home. The snow was beating against the windows, and the aspect of the cold and stormy weather without made many of the scholars reluctant to leave the warm and bright fire, which was still burning on the spacious hearth. For many of them, sleighs were to be sent by their friends; others were waiting for company, and every minute or two the door would open and admit a boy shivering with cold, and white with snow.

"Presently the master heard some voices at the door, in which he could distinguish tones of complaint and suffering. Several of the boys seemed to be talking together, apparently about some act of injustice which had occurred; and after waiting a few minutes, the master sent for all the boys who were standing at the door, to come to him.

"Half-a-dozen walked eagerly in, and behind them followed one, more reluctantly; his head was bare, and he had evidently been in tears. As they entered the room, the conversation among the other children was hushed; all their preparations were suspended, and every face was turned with an expression of eager interest towards the master, as this group approached him.

"'William,' said the master, to one of the foremost, 'there seems to have been some trouble; will you tell me what it is?'

"'Yes, Sir: Joe Symmes threw *his cap*' (pointing to the sorrowful-looking boy in the rear) 'off upon the pond, and it has blown away, and he cannot find it.'

"'Joseph,' said the master, 'is it so?'

"Joseph acknowledged the fact. It appeared, on more careful inquiry, that there had been some angry collision between the boys, in which Joseph had been almost entirely to blame; it was a case of that kind of tyranny of the stronger, which is so common among schoolboys. In the end, he had seized his schoolmate's cap, and thrown it off upon the icy surface of the pond, over which it had glided away with the driving wind and snow, and was soon lost from view. Joseph said he knew it was wrong, and he was sorry. He said he ran after it, as soon as it was gone, but he lost sight of it, and that now he did not know what he could do to get it again.

"The master told the boys they might go to the fire, while he considered, for a few minutes, what he ought to do.

"When left alone, the teacher reflected that there were two separate subjects of consideration for him. First, there was an individual who had been guilty of an act of injustice. Next, there was a little community who had been witnesses of that injustice, and were all in suspense, waiting to know what would follow.

"'I am sorry to punish Joseph,' thought he, 'for he seems to be sorry for what he has done, and I think it highly probable he will not repeat it;

but if I let such a case pass with a mere reproof, I fear it will do injury to the school. The boys will have less abhorrence in future for acts of injustice and oppression by the stronger, than they have had. Just in proportion as they see sin, without seeing sad results coming from it, they will lose their sensitiveness to its guilt. I must not let this case pass, without something to make a moral impression. I wish I could do this without bringing suffering upon Joseph, but I do not see how I can.—Ah! I see what I can do,' thought he; 'I will take the suffering myself. Yes, I will forgive Joseph at once, and then I will go out myself and find the cap, or help them to find it; and when the scholars see the consequences of this offence come upon my head, bringing me inconvenience, and even suffering, especially if they see me bear them with a kind and forgiving spirit, perhaps it will do as much good as punishing Joseph would do. Yes, I know that all my pupils, and Joseph among the rest, are strongly attached to me; and I am sure that when they see me going out into the cold storm, over the ice, and through the snow, to repair the injury which he has done, it will make a strong impression. In fact, it will, I am sure, touch them more effectually, and produce a much stronger dislike to such a spirit, than four times as much inconvenience and suffering inflicted as a punishment upon Joseph himself.'

"It is evident now that such a plan would be safe and proper only on supposition that Joseph is really sorry for what he has done. The course proposed would be altogether inadmissible, if the offender, instead of being humble and penitent, should appear angry and stubborn.

"On the other hand, if the master's plan was a wise one, although real penitence on the part of Joseph would be absolutely necessary, nothing else would be necessary. *He* need not know any thing about the plan on which the master relies, for producing the right moral impression on the little community.

"Now, the whole object of this illustration is to bring clearly forward the distinction, between what is necessary *as a measure of government*, in order to prepare the way to offer pardon, and what is necessary *as an act of the criminal*, in order to enable him to receive it.

"It is very evident, in this case, that these two things are entirely distinct and unconnected, and that it is not at all necessary that Joseph should know the ground on which the teacher concluded it safe for him to be forgiven. The master's suffering the inconvenience and trouble is an essential thing *to be done*, in order to render it safe to forgive; but it is not an essential thing *to be known*, at the time forgiveness is declared. In fact, the most delicate and the most successful mode of managing the affair, would be for him to say nothing about it, but simply to do the thing, and let it produce its effects,

"Accordingly, the master, in this case, after a few minutes of reflection, called the boys to him again.

"'Joseph,' said he, 'you have done wrong, in oppressing one younger and weaker than yourself, and I might justly punish you. I have concluded, however, to forgive you; that is, if you are sorry. Are you sorry?'

"'Yes, Sir, I am,' replied the boy distinctly.

"'And are you willing to make the proper reparation, if I will tell you what to do?'

"'Yes, Sir.'

“ ‘James,’ continued the master, ‘are you willing he should be forgiven?’

“ ‘Yes, Sir, I am willing he should be forgiven; but how shall I get my cap?’

“ ‘I will talk with you about that presently. You see that is another part of the subject; the question now is, what is to be done with Joseph? He has done wrong, and might justly be punished; but he is sorry for it, and in this case, I conclude not to punish him.’

“ If the whole subject were to be left here, the reader will perceive how incomplete and unfinished the transaction would be considered, in respect to its effects on those who witnessed it. It would, if left here, bring down the standard of justice and kindness among the boys. And if the pupils had been accustomed to an efficient government, they would be surprised at such a result.

“ But still, though the teacher had something in reserve to prevent such an injury, it was not, as I have said before, at all necessary, nay, it was not expedient, that he should say any thing about it. Thus far Joseph’s penitence was essential to render his pardon proper. This it was, indeed, proper for him to understand. The measure to be adopted was essential to render that pardon safe. This it was essential for no one but the master to understand. It was necessary that the moral effect should be produced on all, but the measure which the master had in view for producing it, might safely remain unexplained till the time came for putting it into execution.

“ After all this was settled with the boys, the master took down his cloak, and said he would go out and see if he could find the cap. Joseph wanted to go with him, but his teacher replied, that it would do no good for him to go out in the cold too—it might be necessary to go quite across the pond. He, however, asked Joseph to show him exactly where he had thrown the cap, and then, noticing the direction of the wind, the master walked on in pursuit.

“ A cluster of boys stood at the door, and the girls crowded at the windows to see their teacher work his way over the slippery surface, stopping to examine every dark object, and exploring with his feet every little drift of snow. They said nothing about the philosophy of the transaction: in fact, they did not understand it. The theory of moral government was a science unknown to them; but every heart was warm with gratitude to their teacher, and alive to the vivid sense of the criminality of such conduct as had resulted thus. And when, after a time, they saw him returning with the cap in his hand, which he had found half buried in the snow, under a bank on the opposite shore, there was not one whose heart was not full of affection and gratitude towards the teacher, and of displeasure at the sin. And the teacher himself, though he said not a word in explanation, felt, by that occurrence, a more effectual blow had been struck at every thing like unkindness and ill-will among his pupils, than would have been secured by any reproofs he could have administered, or by any plan of punishment, however just and severe.

“ Such a case is analagous, in many respects, to the measures God has adopted to make the forgiveness of human guilt safe. It is only one point,

however, of the analogy, which I wish the reader to observe here, viz., that though the measure in question was a thing essential for the master *to do*, it was not essential for the criminal to *understand*, at the time he was forgiven.

“ So in regard to the moral effect in God’s government, produced by the sufferings of Jesus Christ, in preparing the way for the forgiveness of sin ; the measure was necessary to render free forgiveness safe, but a clear understanding of its nature and of its moral effect, is not always necessary to enable the individual sinner to avail himself of it.”

We are forced materially to differ from our author. We do not think the proceeding of the master at all analogous to “ the measures adopted by God, to make the forgiveness of human guilt safe.” There is in it nothing that exhibits satisfaction to divine justice for the transgression of the law ; there is nothing at all analogous to that wonderful plan of redemption, by which God can be just, and the justifier of a sinner who believeth in Jesus. According to this illustration, there is nothing necessary towards the forgiveness of a sinner, but his being really sorry that he has offended. Nothing can be required by the lawgiver, but the penitence of the offender ; and therefore, what was done was not intended to repair the breach of the law, and make it honourable, but to have a good influence upon the boys, and keep them from being disposed to offend again. There is nothing at all analogous to that of the high priest entering with the blood, and sprinkling it before the mercy-seat, to make atonement unto God for sin. We would state a case to illustrate our meaning ; and it shall not be like Mr. Abbott’s illustrations, an imaginary case ; it shall be from real life ; it shall be the case of Saul of Tarsus. Jesus had made atonement to God for the sins of the world ; he had died as a victim to divine justice, on the cross ; he had risen from the grave, and had, as high priest, ascended into heaven, and carried there his blood, upon the ground of its meritorious efficacy, to make intercession for sinners. He came, then, with forgiveness to the chief of sinners. We would ask, in the language of Mr. Abbott, was such a plan safe and proper, only on supposition that Saul was really sorry for what he has done ? Was Saul penitent, when Jesus met him with such distinguishing mercy ? No, assuredly : but the very same grace which freely gave him pardon for his great sins, brought him to repentance for all his transgressions. The repentance was as much the consequence and fruit of grace as the pardon was. Jesus is exalted a Prince and a Saviour, to give repentance and forgiveness of sins.

But we must proceed to our author’s chapter upon pardon, in order to come fully and fairly at the views he puts forward as to the redeeming work of Christ. We must give two short extracts :

“ We have, in former chapters, taken a view of two great objects for

which the Son of God appeared here, to set us an example, and to teach us, by precept, our duty. We have considered the nature of the example, and also the system of duty which he held up to men. We now come, however, to look at another great design, far greater, probably, than either of those, to make, by perfect obedience during his life, and the sufferings he endured at the close of it, such an exhibition of the nature and the effects of sin, and such an expiation for human transgressions, as should render it safe to forgive all who are penitent. He came, in other words, not only to teach us duty, and to set an example of its performance, but to suffer for us, and to make, by that suffering, a moral impression on the great community of intelligent beings, which should go instead of our punishment, and render it safe that we should be forgiven."

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"This impression, too, is of the right kind. A knowledge of the death of Christ, with the explanation of it given in the Scriptures, touches men's hearts; it shows the nature and the tendencies of sin; it produces fear of God's displeasure, and resolution to return to duty, and thus produces effects by which justice is satisfied, and the authority of law sustained, far better, in fact, than it would be by the severest punishment of the guilty sinner."

We conceive that we have here a most inadequate, and therefore most erroneous, statement of the object intended, and the end gained by Christ's sufferings: "to make a moral impression on the great community of intelligent beings, which should go instead of punishment," "and thus produce effects by which justice is satisfied, and the authority of law sustained, far better, in fact, than it would be by the severest punishment of the guilty sinner."

We must protest loudly and firmly against this doctrine, that justice is satisfied by any effects produced in man. We conceive it to be an error of the grossest kind to say, that the repentance or any other good feeling produced in man, by grace, satisfies divine justice, and answers the demands of God's law. This directly derogates from the work of Christ, and renders useless the reparation of God's broken law, made by his death and life. We may well say, if righteousness could come thus, then has Christ died in vain.

We must proceed a little further with the statements of our author. He goes on to apply, as he says, a remedy to a *burdened conscience*. The remedy, he says, is simple and effectual; IT IS, FOR YOU TO COME, IN FAITH, TO THE CROSS OF JESUS CHRIST. This is excellent; but, unfortunately, he goes on to explain what he meant. We must give his own words:

"Let me explain precisely what I mean by this. Your conscience is uneasy, being burdened by the load of your past sins. Perhaps you do not distinctly fear punishment, but it is the sense of responsibility for sin, and

an undefined dread of something that is yet to come, which really destroys your rest. Now, why have you any thing to fear? Why should God ever call you to account for those sins? It must be either from personal resentment against you, or else, because the welfare of his government requires the execution of his law upon you. There cannot be any thing like the former, you know. It must be the latter, if either. Now, the balm for your wounded spirit is this, that the moral impression in respect to the nature and tendencies of sin, which is the only possible reason God can have for leaving you to suffer its penalties, is accomplished far better by the life and death of his Son; and if you are ready to abandon sin for the future, there is no reason whatever remaining, why you should be punished for the past. God never could have wished to punish you for the sake of doing *evil*, and all the *good* which he could have accomplished by it, is already effected in another and a better way. Now, believe this cordially. Give it full control in your heart. Come to God and ask for forgiveness on this ground. Trust to it fully. If you do, you will feel that the account for the past is closed and settled for ever. You are free from all responsibility in regard to it. Ransomed by your Redeemer, the chains of doubt, and fear, and sin, fall off, and you stand free, and safe, and happy, a new creature in Jesus Christ—redeemed by his precious blood, and henceforth safe under his mighty protection.”

We cannot help saying, that on such ground as is laid down in this passage, no awakened sinner could ever find peace. If the ground of his assurance of pardon is, that a moral impression has been produced, and that he has been made ready to forsake sin for the future, and that therefore there is no reason whatever remaining why he should be punished for the past; if this is to be the ground of his assurance, it is one, we venture to say, upon which no convinced humble sinner ever could find peace.

We would ask, is there not, in all these sentiments of Mr. Abbott, a totally erroneous view of the nature and purpose of the atonement of Christ? Or rather, we should say, is not the atonement of Christ, in its proper propitiatory character, entirely thrown aside; its bearing upon God's character and attributes, entirely put out of sight, and nothing adverted to but its moral impression upon them?

We are fully aware that there is no argument in calling names, in saying that this is Socinianism, or Arianism, or calling it by the name of any other heresy; but we feel we should not be doing justice to the cause of truth, if we did not point out the similarity of the expressions of Mr. Abbott, and those of such men as John Taylor, of Norwich. We shall refer for them to the valuable work of Archbishop Magee on the Atonement, vol. 1, p. 172; where we find the following quotations from John Taylor, and the archbishop's remarks:

“ Truth required (says he, Key, No. 149) that grace be dispensed in a manner the most proper and probable to produce reformation and holiness.



Now this is what our Lord has done ; he has bought us by his blood, and procured the remission of sins, *as* what he did and suffered was a proper reason for granting it, and a fit way of conveying, and rendering effectual the grace of God," &c. "Now," he says, "this could be done no otherwise, than by means of a moral kind, such as are apt to influence our minds and engage us to forsake what is evil, and to work that which is good," &c. "And what means of this sort could be more effectual than the heavenly and most illustrious example of the Son of God, showing us the most perfect obedience to God, and the most generous goodness and love to men, recommended to our imitation by all possible endearments, and engaging considerations ?"

And again, he says, (Scrip. Doct. No. 170) :

"By the blood of Christ God discharges us from the guilt, because the blood of Christ is the most powerful mean of freeing us from the pollution and power of sin."

And he adds :

"It is the ground of redemption, as it is the means of sanctification."

He maintains that (Scrip. Doct. No. 185.)

"Our Lord's sacrifice and death is so plainly represented, as a powerful means of improving our virtue, that we have no sufficient ground to consider its virtue and efficacy in any other light."

We shall subjoin the Archbishop's just remarks upon these statements :

"To what, then, according to this, does the entire scheme of the atonement amount ? God, being desirous to rescue man from the consequences and dominion of his sins, and yet, desirous to effect this in such a way as might best conduce to the advancement of virtue, thought fit to make forgiveness of all sins that were past, a reward of the meritorious obedience of Christ ; and by exhibiting that obedience as a model for universal imitation, to engage mankind to follow his example ; that being thereby improved in their virtue, they might be rescued from the dominion of sin, and thus making the example of Christ, 'a mean of sanctification.' Redemption from sin might thereby be effected.—This, as far as I have been able to collect it, is a faithful transcript of the author's doctrine ; and what there is in all this, of the nature of sacrifice or atonement, or in what material respect it differs from the Socinian notion, which represents Christ merely as our instructor, and example, I profess myself unable to discover."

We have put before our readers the sentiments of Mr. Abbott, in his own words, and we have put before them the sentiments of John Taylor, as quoted by Archbishop Magee, and we can really see no great difference between them. If the one is erroneous, the other is erroneous also ; if the one is inconsistent with the true nature of atonement and propitiation, the other appears

to us to be necessarily inconsistent also. They both seem to us, to agree in this, that they seem to speak as if the redemption of Christ, in virtue of which God can forgive sinners, has a respect entirely to the character of man, and to the moral impressions to be made on him, and not to the attributes of God, and the harmonizing his justice and his mercy. It is in conformity with this view of things, that Abbott says, (we conceive most erroneously,) p. 193, "Moral renewal is the essential thing for pardon."

We say, on the contrary, that an advocate with the Father, and a propitiation for our sins is the essential thing for pardon; and that moral renewal is not essential for pardon, but is a consequent from pardon; it flows from God's grace to a pardoned sinner, and a knowledge of the pardoning love residing in God, is one of the means which produce a moral renewal.

Were we reviewing a new book, unknown to the public, we should think we acted most uncandidly, if we selected only the parts we thought erroneous, and did not point out also the beauties and the excellencies.

In this book there are many parts truly beautiful and excellent, which we have read with much pleasure; but the work is so well known, that we do not think it necessary to point attention to them.

Knowing how generally readers have been carried away by its fascination, we thought it our duty to guard our readers against its errors.

We know, indeed, that many persons may read it, and have read it, without receiving harm; because some have discrimination enough to discern between good and evil; some can take the good of a book, and throw aside its evil; there are others, who escape the evil of a book by the very same process by which they escape its good—by a carelessness, and inattention, which makes them scarcely aware of the real character of that which they have been reading. Some are such inaccurate readers, that they barely catch the general outline of a book, but know nothing of its peculiar features. It is, with them, a very good book, or a very bad book, and they can tell nothing more of it. But, then, there are those who still hold within their breasts a hostile feeling to the vicarious atonement and sufferings of the Lord Jesus Christ; who have a lurking dislike to the doctrine of justification by a work wrought for them, instead of by a work wrought in them; who, perhaps unknown to themselves, have still a spirit of self-righteousness lingering within. These, and perhaps they are a large class of professing Christians, would receive, we conceive, much injury from the inaccurate statements, and erroneous doctrines of Mr. Abbott; they would suck in, greedily, the poison, and their minds would fasten readily, and hold tenaciously, the false views which we conceive to be put forward; strengthened in their own views by the countenance of such an author. The question then naturally arises,

whether we think "The Corner-Stone," on the whole, a good or a bad book; such an one as a Christian ought, or ought not, to circulate? We have no hesitation in saying, we could not circulate it. We dare not put it into the hands of the young, or inexperienced—the very class of persons for whose use it was written. We may be called bigots, for thus speaking against a book in which there is so much excellent, because, in some points it does not agree with us. We cannot help it; we consider those points fundamental, and we dare not compromise the truth. We feel ourself bound to hold fast the form of sound words delivered to us, and to contend earnestly for the faith once delivered to the saints.

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DR. WATTS' LIFE AND TIMES; OR, NONCONFORMITY OF OLD, AND  
DISSENTERISM NOW.\*

AN author's honesty sometimes, though rarely, leads him to correct, in *the preface*, the pretensions of his *title-page*; and we sincerely rejoiced in the hope that it might be so in the case of the first work, whose title is below. We love biography, and especially the biography of good men; and though we did not anticipate, in a life of Dr. Watts in the year 1835, much worth knowing, which was not already known—and this ponderous tome has but too faithfully confirmed us in the opinion we had entertained—yet we did not regret the appearance of a new biography of such a man; but, on finding that it was to be an account, not only of his "Life, and Correspondence," but also, of his "Times," we resolved, at once, not to encounter it. If any one wishes to make a great book, out of a slight subject, we recommend him to take any one—it matters little who—and write his "Life and *Times*." All matters—religious, literary, and political, of the age—become thus fairly within his avowed scope; be they great or little, interesting or worthless, well known or recondite. Every man—and woman too, who has figured during the given period, is entitled to a *minor life*, or, at least, to a *sketch*; and the facts of history, and the gossip of literature, and reli-

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\* I. The Life, Times, and Correspondence of the Rev. Isaac Watts, D. D. By the Rev. Thomas Milner, A.M., author of "The Seven Churches of Asia." 8vo. London, 1834.

II. The Sacred Classics; or Cabinet Library of Divinity. Edited by Rev. R. Catermole, B.D., and Rev. H. Stebbing, A.M. Vol. IX. Watts' "Horæ Lyricæ;" with a Memoir of the Author. By Robt. Southey, Esq. L.L.D. 12mo. London, 1834.

gion, may thus mingle with lives, characters, and caricatures, to form an agreeable *melange*; and dissertations on all subjects, on which the author wrote, may eke out the book to the prescribed size. We do not, by any means, rank Isaac Watts among the little men of past times; or the scenes and events of his life among the trivial and uninteresting occurrences; but while Mr. Milner's book, had it been one third the size and price, would have been a thousand times more valuable, as a biographical record of Watts, and an analysis of his works, we only wonder that, proceeding upon the plan he has adopted, and which is becoming alarmingly common, of writing the history of *the times*, as well as the life of the man, he did not give us half a dozen, instead of one, closely printed, ponderous, and expensive tomes. Godwin swelled his "Life of Chaucer" into four volumes, by the aid of dissertations on every subject connected with the "times" of his hero; though half-a-dozen pages would have told his history, and a moderate volume, all that was requisite for the illustration of his writings. But yet, from the remoteness of the æra, and the unacquaintedness of the many with the topics of his disquisitions, his work was, at least, tolerated. But what shall we say of biographies, comparatively modern—almost of our own age—filled with common-place narrations, from the common histories of England? Wilson's "Life, Times, and Writings of De Foe," and the work now before us, are certainly masterpieces of this species of tedious, common-place, and all but unreadable bookmaking. Indeed, Mr. Milner in his preface candidly confesses that he designed to make a big book; and fearing that he would not have materials, he made quite too much of "Dr. Watts' early career;" and so had not room for "some valuable letters and papers," towards the close; but he considerably promises to remedy this defect, in a second edition—so that any, who choose to spend a second sixteen shillings, may have the benefit. Pref. p. xiv.

But, on opening *the preface*—for we are not of those who skip such parts, being often decided by a glance thither, whether we shall go further—we had hopes; and were tempted to go on. "The following pages," says the preface, "are devoted, to the *personal history, ministerial character, and literary labours*, of Dr. Isaac Watts." The "Times," we concluded, must have been surreptitiously introduced; and we determined, manfully, to set to the volume.—Well, though the title-page was right, and the preface wrong—though the book records much of the "times,"—very supererogatorily, of Dr. Watts, yet we are not sorry that we have perused it. The author is as keen a "dissenter" as most of those who claim the name, *par excellence*, in the present day; and yet his book furnishes an instructive contrast between the condition, privileges, and spirit of the Watts and Doddridges of that period, and their successors of this age. The spirit of kindness towards the established church; the devotional feeling and spirituality in themselves and their people; their utter

freedom from, and hatred of secular and political agitation, is so strikingly and mournfully contrasted with what is exhibited by not a few of the "Leaders," who glory in being their successors in the present day, that we trust it will not be overlooked by many of the sober-thinking, peaceful, and pious ministers and people, on both sides the Tweed; and the result, happily, be very different from what such book-compilers, as our author, seem to intend.

We shall give our readers a brief sketch of the life of Watts; and shall keep in view the spirit breathed by this learned, enlightened, and holy man—characteristic alike of the great and good nonconformists of his age—towards the Establishment and his brethren therein, who cherished a kindred spirit, apart from all sectarian peculiarities, towards him and such dissenters as he, as contrasted with the predominant spirit called, unhappily for the interests of religion, into powerful and incessant activity in the present day.

Isaac Watts, born at Southampton, July 17, 1674, was the eldest of nine children. His father, called also Isaac Watts, kept a boarding-school in that town. Dr. Southey says:

"The persecution which the Church of England had undergone during the Great Rebellion, was then too recent to be forgotten by the nation, or forgiven by the clergy themselves; for toleration is a principle which is seldom learnt by the persecuted. Mr. Watts was a decided nonconformist, and is described as a man of lively devotion. He was imprisoned, on the score of his religion, and, during his confinement, his wife often sat on a stone, at the prison-door, with this their child, then an infant, at her breast."

Now, while we admit that the outcry of many dissenters—as if, of persecution, their ancestors had been the only victims, never the inflictors—is unfounded and absurd;—(Romanists we put out of the question; for nothing but a face of triple-brass could trumpet their undeserved wrongs, as if unparalleled in the inflictions of their progenitors,) we think such a statement unworthy the amiable Laureate. Persecution has been but too much the crime of all ecclesiastical parties, when in power. Toleration, we believe to be owing to the wisdom of the state. Would the Cameronians, in Scotland, have tolerated Episcopacy? If we may judge of the spirit of some ultra-liberals and radicals, in religion and politics, is it not somewhat problematical whether toleration would ever have emanated from them? Romanists, we repeat, are out of the question; for persecution is essentially interwoven with the framework of Popery. And if the "persecuted" do not learn "toleration" who should? We condemn *all* persecution, for the sake of religion, by whomsoever inflicted, and upon whomsoever; and we long for the period (it is still somewhat distant) when *the spirit* that would prompt it shall be no more; for, happily, notwithstanding the outcry of factious partizans, who refuse to be relieved and comforted, the thing itself is gone—for ever.

The reader has thus had the Churchman's version of the persecution of the father of Watts; now let him have the Dissenter's:

"His father was a nonconformist; and unhappily, on that account, he suffered from the persecuting court of Charles II; and it is probable that the legal proceedings in which he was involved, materially injured his private fortune, and deprived him of the fruits of an industrious life. This was, indeed, a common case with the dissenters in that age of bigotry and oppression; as dissidents from the national establishment, they were obnoxious to fines, proscription, and contumely; and often had they to suffer 'the spoiling of their goods,' to meet the expensive suits instituted against them in the civil and the law courts."—p. 29.

Now, the fact of the persecution is established; the causes are in dispute. We lament the fact; and we could much more easily tell what sect has not, than what one has, the right to "cast the first stone" of accusation. It was the sin of the age, and it is a deplorable specimen of the way in which prejudice can influence the minds of even good men, that all parties appealed to Scripture authority, and perverted it to justify their doings. The leaven of Romanism, "the parent of abominations," had not been thoroughly purged out of the reformed churches.

But is it not deplorable in the present day, when the principles of civil and religious liberty are so much better understood—when successive governments vie with each other in the effort to strike off every remaining link of intolerance, so far as can be done consistently and safely—to hear some of the most high-sounding champions for unlimited freedom declaring, at the very moment when they magnify their few and comparatively insignificant privations into monstrous persecution, that they had rather continue under them, than receive deliverance from the hands of the present administration, merely because they happen to be of different political opinions from themselves and the party they applaud?\*

It is matter of thanksgiving that the great body of orthodox dissenters in *this* part of the empire are of a different spirit. In general they approve of the principle of an establishment of religion. And though, in the earlier times of Presbyterianism, they did suffer, it is matter of thankfulness that their grievances are redressed—that they complain not, and utterly repudiate connection with the radicalism of many English dissenters. But will it be believed that this very thing is charged against them as a crime? The *Morning Chronicle* of Jan. 31, 1835, referring to

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\* Vide the resolutions of the Birmingham deputies, with their chairman, Rev. Timothy East, which appeared in all the public prints. We rejoice that Mr. James, of Birmingham, and Mr. Stuart, of Dublin, have disclaimed participation in their sentiments.

the Address of Mr. Stuart and Congregation to Sir Robert Peel, says :

“ He is an Irish Presbyterian, receiving a regular allowance from the *Regium Donum*, and avowing his sentiments as favourable to national establishments of religion. He has none of the grievances of English dissenters to complain of; he can marry, baptize legally, and bury the people of his own flock, and deliver any service he may please in the parochial burying grounds; his sons, or those of his congregation, can enter Trinity College, Dublin, and take degrees. What has he to complain of?”

What? Why, that the generic name, dissenter, may include him with such persons as the writer of this paragraph, merely because he is not an Episcopalian. But why have the Irish Presbyterians no grievances to complain of? They once laboured under them. Who removed them? A government in principle the same as Sir Robert Peel's. Why did the government remove them? Because they discovered that they were not factious partizans, making religion the stalking-horse to cover their hostility to established institutions, but conscientious men, in whom loyalty was a scriptural principle. But does not such a sentence come well from the pen of a writer who applauds the men who hug their grievances, real or fancied, to their hearts, and will not give them up, because, forsooth, Sir Robert Peel was to be the redresser of them? We verily believe they do not wish the few paltry privations under which they labour to be removed, because they know that then, in the case of many, “ their occupations would be gone.”

But those men take care to show the *animus* of the politico-radical dissenters; for they add, “ He (Mr. S.) may yet see that the good-will and the fellowship of the English dissenters are equally valuable,” &c. &c. Liberty of conscience—to *think with us*, say these champions of liberty; but if you differ from us—especially if you tell the world that you do, and give your reasons—then, if we ever have an opportunity, we shall let you know how deeply you sinned against the majesty of our dictatorship! Liberty of conscience! Would not the man who penned that threat persecute, if he dare?

But we turn to men of another spirit, whose religion was a heavenly-wrought principle; and who were loyal when suffering and privation were not imaginary, but real—we turn to Watts.

His earliest years evinced that thirst for knowledge which characterized him all along; a book was his earliest favourite; he went to school at the age of four, and commenced the learned languages, having been taught to read by his mother; and at seven began to make verses. His religious commenced as early as his literary life: .

“ He appears to have been in a measure sanctified from his birth, and from the first dawn of reason he devoted himself to the service of God. By means of catechetical exercises, he had early become acquainted with the fundamental doctrines of Christianity; and the frequent perusal of the Scriptures,



under the blessing of heaven, led to an experimental knowledge of their truths. In his father's house he was favoured with religious instruction, and examples of piety; the prayers and precepts of his relatives had in view his early conversion to God; and when at the age of fifteen he seems to have obtained joy and peace through believing."

An extract from a diary of a few pages, kept by himself, which, though containing merely a few memoranda, is among the most valuable of the hitherto unpublished records of Watts' life, given in Mr. Milner's volumes, is as follows:

" Fell under considerable convictions of sin, 1688;  
And was taught to trust in Christ, I hope, 1689."

The proficiency which young Watts made in his studies, with his promising talents and amiable disposition, so attracted the regard of Dr. John Speed, a physician, of Southampton, that he and some other friends generously offered to defray his expenses at one of the universities, with a view to his exercising the office of the ministry; but he had "determined to take his lot with the dissenters;" "a determination," says Dr. Southey, "to which what he had heard his mother relate of her sorrows during his own infancy, must no doubt greatly have contributed."

In consequence of this determination he was removed to London, in his 16th year, to an academy, taught by Mr. Rowe, at that time pastor of the Independent Church assembling in Haberdashers' Hall. "The academy, under the care of Mr. Rowe, to which Watts was sent," Mr. Milner informs us, "was situated at Clapham, in Surrey, in Little Britain, in the City, and at Newington Green;" but whether it was kept at these, successively, or circulated among them, at different periods of the year, we are left in doubt. The academy was founded by Theophilus Gale, the eminently learned author of the "Court of the Gentiles," a work which still has, and will ever have, a place in the library of the biblical student; and Mr. Rowe, who succeeded him, the tutor of Watts, if not so profoundly learned, seems to have been well qualified for the office.

"Between Watts and his tutor an intimate friendship was soon formed," says his biographer, "which existed until the death of the latter, soon after the settlement of his pupil as a pastor." "August, 1705, Mr. Thomas Rowe, my tutor, died. *Mem.* This event was awfully sudden. Riding through the city, he was seized with a fit, near the monument, fell from his horse, and immediately expired."

"Among his fellow-students at this academy," says Dr. Southey, "were Hort, afterwards Archbishop of Tuam; Say, whose poems and essays were published after his death; and Hughes, the author of the *Siege of Damascus*. Mr. Rowe said of him that he never had occasion to reprove him, and often held him up as a pattern to his other pupils."

Watts does not appear to have enrolled himself as a member of the Independent Church at Southampton, in which his father

held the office of Deacon; but, in 1693, the third year of his residence in the Academy, he united with the church of which Mr. Rowe, his tutor, was pastor. In 1694, he left the academy. And though some of his biographers have expressed surprise that he did not immediately enter on the work of the ministry to which his attention had been so long directed; yet, as he was but twenty years of age, and his disposition naturally diffident, the surprise is uncalled for, and his conduct natural. He returned to Southampton, and spent two years and a half in his father's house, diligently pursuing his studies. While in the academy he had been a close student; he used to mark all the books he read, abridge some, and on interleaved paper annotate others; but he "pursued his studies with intemperate ardour, allowing himself no time for needful exercise, and contracting his needful sleep; and his constitution thus received irreparable injury."

Upon leaving his father's house, at Southampton, he went, in the autumn of 1696, to reside in the family of Sir John Hartopp, Bart. at Stoke Newington, near London, in the capacity of tutor to his son. "If he had not," says Dr. Southey, "as may all but literally be said, sucked in the principles of dissent at his mother's breast, this was a family in which, of all others, he would have been most likely to imbibe it." "Sir, John Hartopp," says Mr. Milner, "into whose household Watts' entered as a tutor, was one of the most eminent of the lay nonconformists, and steadily adhered to the dissenting interest, when the throne, the church, and the nobility were most hostile to it." His wife was Elizabeth, daughter of General Fleetwood, by whom he became connected with the family of Cromwell. Here Watts had every advantage for pursuing his studies; cultivating religious habits; laying up those stores which he, in such profusion, afterwards poured forth for the advantage of the world and the church: and here his biographer thinks it probable he officiated as chaplain. To his employment as tutor, we are indebted for his well-known works on "Logic," and "The Improvement of the Mind," which still deservedly retain a place in the mental culture of youth. The friendship thus commenced, lasted more than half a century.

On his birth-day, July 17, 1698, at the age of twenty-four, Isaac Watts preached his first sermon; and within the year he was invited to be the assistant of Dr. Chauncy, pastor of the Independent church in Mark-lane; and in January, 1701, he was chosen his successor. Over this church had presided some of the most eminent nonconformists; such as Caryl, the author of the voluminous commentary on Job, and Owen, whose valuable work on the Hebrews, and many others, are, or ought to be in the hands of all divinity students.

Soon after his connexion with the congregation of Mark-lane, he was seized with a severe illness, which "proved," says Dr. Southey, "in its consequences, the most important and fortunate event of his life. Sir Thomas Abney invited him to try the effect of change of air, at his house, at Theobald's: thither

Watts went, intending to stay there but a single week, and there he remained six and thirty years, which was as long as he lived."

Sir Thomas Abney had been bred up in dissenting principles; and his wife was daughter of Mr. Caryl, before mentioned. He served the office of Lord Mayor of London, and was knighted by King William. They were pious; and their residence delightful. They admired Watts for his talents, loved him for his amiable qualities, and revered him for his piety. On their part there was no pride of patronage; on his no humiliating sense of dependance. Here he had every facility for pursuing his studies; enjoyed every attention requisite for his health of body and peace of mind; and here were composed, successively, those numerous and various works which have placed his name high among the poets, the literati, and the theologians of his age.

But neither our limits nor our design permit us to go into any enumeration, or analysis of the writings of Watts; to most of our readers they are too well known to require it. Others may consult the work of his present biographer. Of his poetical works, the "*Horæ Lyricæ*," and "*Psalms and Hymns*," are the most celebrated. Of the former, the present edition, with a memoir, by Dr. Southey, is decidedly the best. It is one of a series, entitled "*The Sacred Classics*"—a work which ought to have a place in every Christian family; and in every Christian library in the world. Of the latter, the editions have been all but innumerable: they are known as extensively as the English language; have comforted the hearts, and been the subject of the praises of myriads, and will continue to be so, while that language exists.

It is delightful, in perusing the memoirs and correspondence of such men as Watts—and Doddridge, a worthy successor—to mark the union of *conscientiousness* in forming and holding opinions they believed to be founded on the word of God, with *respect for the same conscientiousness in others*; and a determination to hold what they believed to be truth, at all risks, with the utmost kindness for those who as firmly held by what they as decidedly maintained to be the scriptural constitution and government of the Church of Christ. *They* never thought of "dissevering" the connexion between church and state; nor of banding themselves together for subverting the institutions of the empire. All they wanted was, to *be let alone*; with this they were satisfied: and it is refreshing in this age of turmoil—when so many dissenters, and dissenting ministers, on the other side the channel, act the part of noisy politicians, and turbulent agitators, with as much zeal as the lay and clerical agitators of Romanism on this—to mark the spirit that existed, and was mutually manifested between the nonconformists of the olden and palmy days, and the bishops, and others of the Church, their contemporaries; when the latter did all that in them lay to soften and alleviate what they could not remove; and the former knew, and felt, and appreciated, and reciprocated the kind spirit.

Many fine specimens will be found in the correspondence of Watts, contained in Milner's volume; and sure we are, that if astonishment can possess a glorified spirit, Watts is astonished at much of the exhibitions constantly made on the scenes of his earthly labour, by many who chant his praises, and glory in being his successors.

Indeed, the earlier nonconformists were all advocates for the principle of an ecclesiastical establishment; and so were the Erskines, and Wilsons, the Gibbs, and Browns, north of the Tweed, the ancestors of the present Seceders—who, having caught the spirit from the degenerate sons of the English nonconformists in the South, join them in the attempt that would have filled their fathers with horror, to raze the establishments of the empire to their foundations. They believed that *what Jehovah had sanctioned, AS A PRINCIPLE—no matter what the modifications might be as to development and details—never could be essentially and inherently wrong*; and unless our Lord had *positively prohibited* an establishment, under the New Testament—seeing that one existed, with Divine sanction under the old—they thought his followers must have believed such to be his will—without a repealing mandate. They conceived that it were as absurd to call for a positive precept, under the New Testament, for an establishment, as to call for one for the baptizing of infants—sanctioned by the corresponding seal of the covenant, under the Old Testament, and requiring a positive command to annul it. The *onus probandi*, they thought, rested with the opponents of establishments, if such there were: and they called, and we call, in vain, for the chapter and verse which contains the prohibition.

But liberty is liable to abuse; privileges often lead to licentiousness; and the spirit that animated the nonconformists, when they had grievances, but beneath which they bowed—a spirit of meekness and love, of ardent piety, and exalted holiness, delighting in communion with God, and burning with the most elevated devotion—was as different from that which too generally animates their children, as the sermons and writings of the modern school differ from the solid, massy, learned, and pithy productions of the olden time.

Dr. Watts was charged with being a Unitarian, in his latter days. From this charge Mr. Milner has triumphantly freed him—a charge advanced against him, in common with many others, and with as little foundation, by modern Socinians, who, with all their hatred of authority, never fail to catch at the authority of a truly great man, when they even fancy they can get it, which is very seldom; for true greatness of mind, and depth of learning are antipodes to Unitarianism. But neither could he be called a Trinitarian, in the common acceptation of the term. He wished to conciliate, and he loved to speculate; and he fell, as others had done before, and have done since, from the simple truth of Scripture—a warning to all to be content with the simple revelation of Scripture, upon the testimony of God;

who having given it, stamps it with the seal of his authority, so that it is our wisdom and our duty to receive it, whether we can comprehend it or not.

But his latter end was peace. He composed his own epitaph: let it testify the spirit in which he died.

“Isaac Watts, D. D., Pastor of a Church of Christ, in London, successor to the Rev. Mr. Joseph Caryl, Dr. John Owen, Mr. David Clarkson, and Dr. Isaac Chauncey, after fifty years of feeble labours in the gospel, interrupted by four years of tiresome sickness, was at last dismissed to his rest,

“In uno JESU omnia.

“2 Cor. v. 8. Absent from the body, and present with the Lord.

“Col. iii. 4. When Christ, who is my life, shall appear, then shall I also appear with him in glory.”

#### CRITICAL ESSAY.—MATTHEW, xvi. 18.

(Continued from our last Number.)

MANY commentators of authority, who refer the term “*Rock*” to the person of the apostle, restrict the interpretation to the priority of St. Peter’s ministerial instrumentality, (Acts, xi. 14, x. 15,) altogether rejecting the inference of supreme control and authority. And it may not be unimportant to add a few observations for the purpose of proving, that supremacy was not intended by our Lord, nor claimed by the apostle, nor ceded to him by his brethren; and that it is inconsistent with right reason, and the analogy of faith.

The gift of the keys is repeated in three passages, twice by Matthew, (Matt. xvi. 19, and xviii. 18,) and once by John, (John, xx. 23.) In the two latter passages, it is conferred on all the apostles alike, without especially regarding St. Peter. Thus, allowing Scripture to be its own interpreter, the gift of the keys is here conferred on St. Peter, not distinctively, and apart from his brethren, but as their spokesman; and in a sense, which includes the other apostles as recipients of the same privilege. And if the preceding clause be also referred to St. Peter, from its necessary connection in the construction, it must also be interpreted in a similar sense, and not of St. Peter distinctively, and apart from his brethren. Therefore, supremacy can not be inferred from the passage under consideration.

If our Lord intended to confer supremacy on any of his disciples, is it consistent with propriety and fitness, that a doctrine of such overwhelming importance should be declared only in one conversational remark, and subject also to ambiguity in the construction—a doctrine which has given rise to the most extensive schisms that Christianity has witnessed.

If a personal allusion of such extraordinary and paramount importance had been intended, is it consistent with fitness, and the analogy of faith, that our Saviour's declaration should have been altogether omitted in the narrations of the other Evangelists? St. Mark, alone, relates the circumstances of the confession, and of Peter's offence in rebuking Christ: but it is remarkable, that he omits entirely our Lord's declaration, in reply to the confession.

If the interpretation of supremacy be adopted, how does our Saviour's election of the apostle to such transcendent authority and privilege, consist with the context, wherein St. Peter is so severely reprehended by the words, "Get thee behind me, Satan," &c.

If the disciples had conceived the expression to have been applied distinctively to St. Peter—and those individuals, present during the colloquy, must have been aware of such an application—would it not probably have elicited some jealous remark from his brethren; for it is manifest that these holy men, on less important occasions, exhibited jealous feelings; Luke, ix. 46; Matt. xx. 21, 24; John, xxi. 20, 22.

St. Peter utters the confession in the name of all his brethren on another occasion: "We believe, and are sure, that thou art the Christ, the Son of the living God." John, vi. 69. A confession correspondent to which was made by Martha, John, ii. 27; and also by Nathaniel, some years previously to St. Peter's confession; John, i. 49. If, then, it is asserted, that supremacy was conferred on St. Peter, on account of his faithful confession, each apostle, and even Martha, and Nathaniel, may lay claim to the privilege on the same account.

If, then, it appears, that supremacy can not be consistently affirmed to have been conferred by our Lord, on St. Peter, on account of a confession of faith, which had been previously made by Nathaniel, and which was made by Peter, as spokesman of his brethren—in order to support the necessary connection of the clauses, according to the interpretation implying supremacy, we must consider it as conferred on account of that apostle's zealous promptitude; a quality that manifestly induced him to stand forth as spokesman upon all occasions; but which more frequently betrayed him into rash and presumptuous measures, than ministered to his own or the church's benefit; and which probably was the especial instrument, by means whereof "Satan desired to sift him as wheat." Luke, xxii. 31. For all his ΠΑΡΑΙΤΩΜΑΤΑ, (and more are recorded of St. Peter than of any other disciple, except the son of perdition; and this, perhaps, for the express purpose of warning posterity against the enormous error of investing humanity with incommunicable power,) may be traced, in a great degree, to this confident temper. It led him into a predicament, which induced our Lord to apply to him the epithet *ολιγοπιστος*. And on another occasion, to address him with the severe rebuke, "Get thee behind me,



Satan," &c. It led him, in direct contradiction to our Lord's prophetic asseveration, to vow a hasty and passionate declaration of unshrinking fidelity, which was followed by almost immediate denial, accompanied with several aggravating circumstances. Matt. xxvi. 35, &c. It led him to display a vain curiosity, which received his Lord's reprehension. John, xxi. 20, 22. And, many years after our Saviour's ascension, it contributed, in a considerable degree, to draw him into that dissimulating conduct for which he was so sharply reprov'd by St. Paul, Galatians, ii. 11, &c. I would not be considered as depreciating the character of St. Peter, who seems to have been constitutionally sanguine, warm-hearted, and energetic: but the possession of an ardent temperament cannot be considered a sufficient reason for placing on his Atlantean shoulders the whole fabric of Christianity: and it appears clearly, that such a disposition alone induced him to stand forth, as spokesman of his brethren on this occasion.

We do not find St. Peter, in any instance, claiming precedence, or exercising control over his brethren: nor do we discover that the other apostles, on any occasion, acknowledged in him superior authority.

The question, "which should be the greatest," was warmly discussed amongst the apostles, the year preceding the crucifixion, Luke, ix. 46; which contention could not have occurred, had St. Peter been invested with supreme authority. And it is observable, that our Lord silences their unholy emulation by declaring, that the humblest should be the greatest. St. Peter certainly, did not excel his brethren in the grace of humility.

In the election of the successor of Judas, when fit opportunity occurred for exercising official prerogative, St. Peter, far from asserting supreme control, merely suggests to his brethren, that prophetic Scripture required the fulfilment of the apostolic number: whereupon, *the eleven* apostles appointed two, and then cast lots, to decide the election.

In the first ecclesiastical council, the important debate concerning the obligation of the Mosaic ceremonies was closed authoritatively by St. James, with these decisive words, "My sentence is," &c. *Διο εγω κρινω*; and the opinion is immediately assented to, and embodied in a decree, by the apostles and elders. St. James here appears to claim a certain precedence; and we further find him named first in order, as in Galatians, xi. 9.

In Acts, viii. 14, we read, that the Apostles "*sent* Peter and John" to the Samaritans: and St. Peter, so far from claiming extraordinary authority, at any period, over his brethren of the church at large, even calls himself *Συμπεσβυτερος*. 1 Peter, v. 1.

St. Paul, in his letter to the Galatians, (ii. 11.) "withstood St. Peter to the face, because he was to be blamed:" expressly affirming, with especial reference to St. Peter, that none of the apostles had jurisdiction over him. And he further states, that the gospel of the uncircumcision had been committed to him, as



the gospel of the circumcision had been to St. Peter. Now, we have already seen, that James, if any, possessed precedence in the Jewish church. And certainly St. Paul, upon whom "the care of all the churches" depended, must have exercised a more extensive office, and weightier responsibility, than St. Peter. St. Paul, also, bequeathed to the universal church a complete body of divinity, luminously arranged, in several epistles, and adapted to all persons and circumstances; whereas St. Peter's legacy to the Christian church consists only of two short epistles. Indeed, (if we may so remark,) St. Paul seems wonderfully best fitted of the apostles, in efficiency, zeal, ability, judgment, and sustained energy, to exercise the functions of control. His instrumentality was unsurpassed in usefulness: and even in Rome, admitting the debated question of St. Peter's visit to the seven-hilled city, St. Paul's mission appears to have been more blessed. There he resided "two whole years:" and his labours were crowned even in the corrupt court of the monster Nero; who, according to Chrysostom, ordered that apostle to be crucified, because he had converted one of his concubines to the truth. St. Clement, also, the disciple and cotemporary of St. Paul, eulogizes that apostle's unparalleled exertions in the cause. But so utterly inconsistent is the claim of supreme authority with the spirit of Christianity, and the tenor of Scripture, that St. Paul calls himself "the least of all the apostles." 1 Corinthians, xv. 9. "Less than the least of all saints." Ephesians, iii. 9.

JOHN LOCKE.

Newcastle, January, 1835.

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LETTER FROM ROME.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

ROME, Dec. 26, 1834.

SIR,—Undoubtedly the Imperial City is a most delightful place to sojourn at all times, but particularly during the sacred seasons. As the anniversary of the Saviour's nativity was approaching, we, forestieri, strangers, were expecting to hear and see great things, nor were we disappointed. The result of what we saw, on Christmas-day and its eve, I hasten to communicate to you.

It was arranged, under the guidance of our cicerone, M. Signore C., that we should go to San Pietro, one hour before the Ave Maria, on Christmas-eve, to see the solemnities there. We found the interior of this splendid edifice more like a pro-

menade than a place where religious worship was to be paid. It was crowded with persons of all ranks, and from all countries; but, as usual, the cortège of English fashionables exceeded those of any other nation. The inquiry was made in all directions, "Will il Papa appear today?" for his Holiness not being very well, rendered it doubtful whether we should have the pleasure of seeing him on this important occasion. The uncertainty in which we had been placed respecting him increased considerably our joy, when it was now announced that "*sua sanctita*" was coming. The procession, consisting of sub-deacons, deacons, canons, prebendaries, bishops, archbishops, and at length the Pope himself, marched from the Vatican into the great church. They marched in solemn pomp until they reached the great altar of St. Peter's, around which the chief dignitaries formed concentric circles; while in the back-ground, the Pope's Life-guard, without whose attendance (by-the-by) he never appears in public. Through the exertions made for us, by our friend M. Signore, we were placed in the second circle, directly opposite the Pope himself, so that we had a commanding view of him during the whole time that the vespers were chanting. My thoughts now ran back to the days of Hildebrande—to him who hurled the thunderbolts of papal power with such despotic tyranny, and convulsed the whole fabric of Europe with his fulminations. My imagination pictured to me those men who made mighty monarchs crouch beneath them and tremble at their feet. I thought of those who claimed not only universal empire on earth, but even usurped the functions of the Most High, "exalting themselves above all that is called God," or that is an object of supreme regard; and now my heart was wrung, when I thought of all the blood that had been shed by those who sat on the papal chair before me.

I must confess to you, we were expecting to see this mighty personage in a station, and invested with all the insignia of authority, corresponding with the character he assumes, and the spiritual and temporal functions attributed to him by the Roman Church; but, notwithstanding the violence of my emotion at that time from the conception of the former tyranny of popes, there was nothing in the deportment of the present pontiff, or the seat which he occupied, that represented the arbitrary sway which he exercises, and the unbounded homage which he exacts from his priest-ridden subjects. So far as externals indicate, his superiority over the college of cardinals is less, or, at least, no more than that of one of our own bishops, when enthroned in his cathedral, over the chapters with whom he is bound to act. His posture seemed to be that of a person devoutly engaged in worshipping the Most High; and, with profound humility, he received the incense from the priest whose duty it was to waive it.

At half-past five o'clock, we left this splendid edifice, much gratified by having seen the Sancte Padre, and having heard the vespers chanted by the finest choir in the world; not unaccom-

panied with some feelings of disgust, that such exquisite sopranos voices came from degraded human beings.

At mezza notte we again sallied out, under the guidance of our Roman friend, to the French church of San Luigi, to hear a midnight mass chanted. It gave us something to do to force our way through the crowd that filled this church, many of them, like ourselves, attracted by motives of curiosity, until we got inside the military guard who faced the high altar. This church was done up with much taste and elegance, differing from "the light and frivolous," which with the French in general constitute the "beau ideal" of elegance. As to religious feeling, we neither saw, or expected to see it manifested by the priests or people within these walls; the attention of the people was directed to the decorations of the church, or the sweetness of the music that thrilled through us all. Our delight was often interrupted, by some persons, devoid of musical taste, crying out, "Bella! bella! bella!" when they perceived the fine effects produced by the variegated lamps on the beautiful frescoes that adorn the walls of this church. They were more delighted by seeing, and we by hearing.

From what I have thus related to you, you will perceive what charms the Romish Church has for her votaries; it is by captivating the senses, more than by appealing to the understanding, that she conducts religious worship.

Our eyes were fixed on the priest who celebrated the mass, and when he elevated the Host and repeated the words, "hoc est corpus meum," the military guard presented arms, and, with much elegance, fell down on the knee. Instantaneously all those in the church were on their knees, except the heretics whom curiosity attracted. For a few seconds the greatest awe pervaded the whole congregation; when suddenly they rose again, and rolled their eyes from place to place, admiring the objects that attracted them. We left this church at half-past one, A.M. and returned to the Palazzo Guistiniani, where a most comfortable supper had been provided for us. We conversed on all we heard and saw; and notwithstanding the politeness of M. Signore, who in general abstained from conversing on religious topics, he expressed his surprise at my incredulity, wondering why I did not pay more respect to the sacred mysteries. It was in vain I assured him of my steadfast faith in all the articles of the Apostles' creed which are contained in the Sacred Scriptures; he could draw no distinction between all the doctrines the church taught; we must believe all or reject all; and those who did not believe all that she taught, he called *Infedeli*, and classed them among Jews, Turks, and Infidels. This great champion for papal infallibility, although in a very low order of the church, is a prelate; he is expecting a cardinal's cap; and if he finds, in a few years, that his interest at the court is not powerful enough to procure for him this high honour, he will not advance to a higher order.

After partaking of some substantial refreshments, we resumed our nocturnal rambles. We went, under the guidance of the same friend to the Church of Sancta Maria Maggiore. This splendid edifice stands on the Esquiline hill, near the ruins of the temple of Juno Lucina. It is one of the privileged Basilika, which must be visited at the year of Jubilee; its huge portals are never opened unless on this occasion; and, I believe, on stated occasions the Pope himself ascends its portico, and there delivers the benediction to the people, when condensed in the surrounding piazza. We were much amused with the traditionary tales which M. Signore related to us about this church; they were highly entertaining, and banished all inclination to sleep. He informed us that the foundation of this edifice was laid in the year 352, during the pontificate of Liberius, in consequence of a vision which the pontiff and Giovanni Patrizio had the same night. The Madonna appeared, and expressed her regret to them that she had no edifice in the Imperial City worthy of her dignity. And lest there should be any credulity lurking in their minds respecting the reality of the vision they saw, on the following morning, the 5th of August, there was a miraculous fall of snow on so much of the ground as she wished should be occupied as the site of her temple. After this preternatural authentication of the Madonna's wishes, there could be no doubt of the duty that was imperative upon them to erect a magnificent edifice. They had the dimensions of which it should consist pointed out to them by the area which the snow covered. From hence we were informed that it derived its name of Sancta Maria ad Nives, and sometimes the Basilika Liberiana.

This Basilika has had many benefactors from the time of Sixtus III. to Benedict XIV. In the exterior it presents a front remarkable for its architectural beauties, and some fine pieces of sculpture that ornament it; but the interior is more elegant, and richer than the exterior. It is divided into three naves, by 36 fine Ionic columns of Parian marble, which were taken out of Juno's Temple that stood adjacent. Besides these, there are four of granite, that sustain the arches of the great nave. Within this church there are many fine ornaments conspicuous, and its chapels will not be exceeded, even by those of San Pietro, in beauty and magnificence. What a nurse has the Romish church been to the sister arts of painting, sculpture, and architecture. Popes, princes, and prelates, have expended their great wealth on those works of art, which now remain to perpetuate their fame. Thus, while the founders and the contributors to these chapels were gratifying their vanity, and performing what they considered a service pleasing to the Deity, in order that their sins might be pardoned, the artists had encouragement to exert their talents, and to vie with each other in executing those works, which now remain as the records of their fame. So far good has resulted from these corruptions of Christianity that prevailed in Italy, which consist in substituting the pleasure of the senses for the

heartfelt feelings of devotion, which God requires "as our reasonable service."

To return to the Church of Sancta Maria Maggiore: amongst those fine chapels which it contains, that dedicated to the Holy Sacrament, is the most conspicuous. It was erected by Sixtus V. according to the design of Caveliere Fontana. It contains a monument to the memory of that holy father, which reflects no little credit on the skill of the artist, G. A. Valsaldo. In this chapel the remains of Pope Pius V. are entombed. Our great desire was to see the relics which are deposited in the tabernacle, on that altar dedicated to the Navita del Redentore; for you must know it contains no less a treasure than the relics of the hay and straw which were in the manger, at Bethlehem, when our Saviour was born. As this is the only time in the year when persons are allowed to see these relics, there were crowds waiting for a sight. A few persons could only be admitted at a time into the chapel; and in this, as in all other favours, interest prevailed. We were admitted within the sanctum sanctorum. The Preto, who had the charge of these relics, now opened the door, and said, with an air of great importance, his eyes turned upwards with reverential regard, "Ecco le sacre reliquiæ del fieno et delle fasciæ con cui il Salvatore nostro fu involto nel involto nel Presepio." We regarded the little pieces of *straw and hay* which we saw in the same manner as we would look at the articles contained in a museum. This astonished the priest very much, when he saw nothing like that reverential awe about us corresponding with the objects presented to our view. I asked him, how long had they them? He said, they were in possession of the church nearly eighteen centuries. I asked him, again, how often had they been changed? My question appeared to him perfectly unintelligible. I was obliged to say to him, that as they were vegetable matter, they must be soon decomposed, and to account for their existence after so many hundred years. This he said he could do by one word, "MIRACULO!" This word he repeated many times with fervour, and then added, "*perche non credete,*" and then shook his head at me, saying, "*Infedele.*" I asked my friend, in French, if they really believed that these particles of hay and straw were identical with the hay and the straw that were in the manger at Bethlehem? Which question, the *custode* understanding, immediately cried out, "*Si, si, Signore,*" desiring me look at the papal seal affixed, which attested the truth of what he asserted, and adding the illative particle, "*deinque,*" with a triumphant emphasis, if I did not believe in the reality of this miracle, I would believe nothing.

Near these relics, as if to contrast the pomp and splendour which belong to the ceremonies of the Romish Church, with the signs of poverty which attended the Saviour's birth, lay a splendid cradle, called by them "*La culla del Redentore.*" The workmanship of this cradle was very fine; it was richly embossed with pure gold. Here was also placed the magnificent silver image of

the Madonna, who was removed on this occasion from her niche. As we were informed that the reliques, the cradle, and the Madonna were to be carried in procession through the church, we now withdrew from this chapel, that we might get a good place in the central nave. I know not whether we were more objects of pity, of contempt, or of admiration, to the ecclesiastic for not swallowing down implicitly all that he told us about the relics.

Military guards were now placed on either side of the great nave; there was a rush made to get near the guards to see the show. The stately procession soon moved, consisting of the chapter and all the ecclesiastics belonging to the church, with their Madonna, the *culla*, and the hay and straw. At this time, the *Te Deum* was chanted by the whole choir, and the guards, as usual, presented arms to the Madonna, and all the spectators bent their knees in honour of her, except the English, who stood erect, proud of their intellectual superiority. As the image passed us, I could hear the Italian ladies who stood behind us, crying, "*La Madonna l'ottima delle Madonne*," and uttering the vows of gratitude which they had made to her for the services she rendered them. The cry was somewhat like that at Ephesus, "Great was Diana of the Ephesians." These are the means which the Church of Rome uses to excite devotion in her members; it is by cherishing superstition, and carefully excluding the word of God. In England and Ireland, they are boasting of their intellectual refinement, and a freedom from superstition: it is because they come in contact with the pure spirit of Protestantism, which indirectly diffuses so much good even amongst that part of the community who are trying to impede its growth. We must judge of the system of Popery from what it is in these countries, where there is no external obstacle to oppose its growth. I mentioned now to you a series of facts, which we saw, and in the very citadel of Popery, under the immediate sanction and sight of its spiritual head.

During my sojourn here I shall give you, from time to time, accounts of what I see, ancient and modern.

At eleven o'clock we went to our own chapel, which is situated outside the "porta del popolo." It is simple and neat. We heard an excellent sermon from the Rev. Mr. B——. Never did I relish more the beauties of our own liturgy than on this occasion. All the time the congregation seemed devoutly engaged in worshipping in spirit and in truth. There was more sublimity in the prayer of St. Chrysostom, than in all the gorgeous ceremonies that we had lately witnessed. It may be said that the Protestant religion has starved the fine arts wherever it prevails; but lover as I am of the charms of music and the creative wonders of the pencil, I now felt a moral pathos from the service of the Anglican Church that delighted me more than all the allurements of Popery that can affect the senses of her worshippers.



## MEMOIR OF THE REV. GORDON HALL.\*

"If I were to believe your Gospel," we once heard a deist say, "the immediate consequence would be, that I must become a missionary." And a feeling somewhat similar to this ought to be the effect of a due consideration in every Christian mind. It is quite true, that many are restrained by duties from actually engaging in missionary labours; but surely every one may possess a missionary spirit, and this would probably further the work as much as their personal services. If we dwell for a moment on the millions who, in the blindness of their hearts, are sacrificing to stocks and stones; if we look at their condition, so deeply sunk in wickedness and ignorance; if we contemplate them as immortal beings, having souls which must be eternally happy or miserable, and then think of their utter destitution of that knowledge "which maketh wise unto salvation;" surely if these thoughts dwelt for a moment on our minds, we should burn with a holy ardour for their souls' well-being, that they might be made "partakers of like precious faith with ourselves." What! shall we sit still in the slothful and indifferent enjoyment of God's spiritual blessings, with his command sounding in our ears: "Go and teach all nations." He has made us the treasurers of his heavenly riches, and we see our brother in want, and alas! contribute very little out of our abundance to his necessities. It is true, much more interest has been felt, and greater exertions have been made of late years, than formerly, and with good reason. Then but little was known of the debasing superstitions of the heathen world—little of the perishing condition of the Gentiles; but now we know how awfully Satan has deluded the nations, and "led them captive at his will; and to neglect them now would be to imprint, in characters of fire, upon our consciences, that solemn vow which made the excellent Marchman a missionary, 'Whoso knoweth to do good, and doeth it not, to him it is sin. Undoubtedly we do something; some thousands a year are devoted to evangelizing the heathen; but we ask—seriously and solemnly we put the question—do we exert ourselves as we ought? Let us not limit the extent of our doings by the number of pounds contributed, but by the number of souls to be saved, souls whose salvation, as far as we can see, depends on missionary exertions. Oh! with what deep intent would the evangelization of the heathen be viewed, if we really looked upon man as an immortal being, whose destiny for ever must be decided in time! who, in his best estate, has to struggle against an evil will, stimulated and tempted by evil from without; and if with the

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\* Memoir of the Rev. Gordon Hall, A.M. one of the first American Missionaries at Bombay. By the Rev. Horatio Bardewell.



Bible within his reach, and Christian instruction in so many forms available—if, we say, so much doubt and difficulty attends, such as to justify the Scripture phrase of “the righteous scarcely being saved,” how fearfully are the obstacles increased when ignorance, dark, dreary, and almost hopeless ignorance, is added to the list!

But fervently do we pray that this state may not continue; “that as the fields are already white to the harvest,” the Lord will incline the hearts of his people to go, or send the “glad tidings of his Gospel to any region of the earth.”

It is, doubtless, a subject for national exultation, when America took her stand among the thrones and dominions as an independent state; but how much more matter of gratulation was it, when they set the seal to their character as a Christian nation, by avowing their adoption of missions. We scarcely know a picture of devotedness more touching, or an exhibition of faith more striking than when Hall and Newel and Judson were sent forth as the first American missionaries. Memoirs or histories of the two latter have been some time before the public, and Christians are unanimous in their high estimation of their character. Of the former, the work before us proves that he was in no way inferior to the rest; but that, in the midst of persecution, and trials, and distresses, he did the work of an evangelist. We propose to give a very slight sketch of his life, in order to recommend the volume to the perusal of our Christian friends.

Gordon Hall was born at Tolland, Massachusetts, April 8, 1784, of respectable parents, and was distinguished from his childhood by his “sprightliness, energy, and perseverance.” He was occupied on his father’s farm, but employed his leisure moments in cultivating his mind, under the direction of his minister, by whose advice he determined on the adoption of a college education. He entered Williams’ College in 1805, and distinguished himself as an accurate and profound scholar throughout the course. It was on the second or third year of his residence that his mind became influenced by religion. A considerable “revival” had taken place, and several of his fellow students were, along with himself, partakers of the “gift of God, eternal life, through Jesus Christ.” “As a Christian, (says a fellow student, Dr. Fiske,) he was uniform, consistent, decided, and influential.”

After leaving college, he commenced the study of theology, under Dr. Porter, of Andover; and, after a year’s application, he received a license to preach. But even at this time his mind seems to have been firmly decided on a missionary life, and he waited only for a providential opening in order to put his design into execution. On this account he refused a pressing call to settle at Woodbury, Connecticut, where he supplied for some time, as well as at Pittsfield, Massachusetts. His views at this time will be best explained by an extract from a letter to his parents and brother, who, at that time, made no professions of religion:

. “As to my missionary engagements, I hope you have candidly and prayerfully inquired of the Lord what he would have me to do. This is a subject in which I have meditated for almost three years, and I firmly believe it is my duty to preach the Gospel to the heathen. Will you say it is delusion and enthusiasm? Do not, my dear friends; lest, by doing so, you should be found *fighting against God!*” Do you say, it is not my duty to leave you, and go to the heathen? Let me ask, have you prayerfully inquired of the Lord whether He would have me go? If not, you are by no means prepared to decide the question. Will you say, you cannot think of parting for life? Remember that *death* will soon separate us, whether we consent or not. Of what consequence would it be, though seas and continents stretch their length between us for a few days, if afterwards we meet at God’s right hand? There are many parents who would rejoice to have a son willing to go through hardships and dangers, and spend a life in preaching the everlasting Gospel to the perishing heathen. Could I see the love of Christ thus constraining my dear parents to rejoice, I should be amply rewarded for all I could endure in the missionary life. It is my earnest desire and prayer that God would give you such views of the value of immortal souls, of the worth of a Saviour’s blood, and the necessity of the Gospel being preached to every creature, as shall incline you cheerfully to consent that I should go, and even to rejoice that you are permitted to give me up, that I may do something for the salvation of the poor heathen.

“Oh! how unworthy am I to be employed in publishing pardon, life, and glory, to perishing sinners, through a crucified Redeemer! How unworthy to spend and be spent in the service of Christ! How abundantly does he reward all who cheerfully engage in his service! and how assuredly will he punish all who will not submit to him—take up the cross and follow him.

My dear father, you are almost in the grave. Oh! that I might see you rejoicing in Christ before I leave you? My beloved mother, are you a disciple of Christ? Arise, and trim your lamp. Dear brother, choose the *one thing* needful. Oh, my dear friends, could I see all this, how joyfully should I leave you.”

Comment is needless upon the earnest zeal, humility, steadfastness and touching affection of this beautiful letter. After waiting some time, and applying unsuccessfully to the London Missionary Society, a Board for Foreign Missions was formed in America, and it was determined to send these candidates (the Newels, Judsons, Hall, and Nott) to the East, leaving it to the Lord, in his providence, to point out that part of his vineyard where he would have them to labor.

After being dismissed from Calcutta by the English government, (thank God, the stain of refusing his servants permission to spread his gospel is now removed,) some of the little band (Hall and Nott) landed at Bombay, on account of the Christian character of Sir E. Nepean, but they derived little benefit from this at first, as the supreme government issued orders for the banishment of the missionaries. For a very interesting account of this darkest period of suspense, we must refer to the volume itself.

Finally, God's cause prevailed, and they were allowed to stay. Settled on the island, they extended their labours inland, in every direction. After studying the language, they preached the gospel to all around; they established schools, and were early and late at their posts, and in a little time some measure of success was vouchsafed unto them. Feeling the solitariness of his situation, Mr. Hall married, and found both comfort and benefit in his choice; but this was counterbalanced by the ill-health of one of his children, which induced him, after many tears and prayers, to send the mother and her children to America, to try if a more temperate climate would restore them. The little boy, who had been the immediate cause of this painful and final separation, died soon after their arrival in the land of his fathers. Mr. Hall continued labouring hard in his corner of the vineyard, until he fell a victim to his zeal; for, when visiting a village where cholera was raging, he lingered over the dying, pointing at the mode of escape from eternal death, until he himself was attacked with the same disease, which terminated his life in eight hours. We shall give the concluding scenes in the words of his biographer:

“He arrived at Nasseck on the evening of the 15th, and commenced preaching and distributing books. The cholera was then making dreadful ravages. Two hundred or more died on the day after his arrival. He laboured among the distressed population of Nasseck, till he had nearly exhausted his supply of books and medicine. On the morning of the 18th he left that city, and set his face towards Bombay. On the 19th, at ten o'clock, P.M. he arrived at Doorlec Dhapoor, about thirty miles on his way homeward, and put up at a heathen temple for the night. He spread his mat in the viranda of the temple, and lay down to sleep; but finding himself cold, he removed to a warmer place, which however he found occupied by two sick men, one of whom died soon after. Here he staid but a short time, for want of accommodation, and then resumed his former position in the viranda. About four o'clock in the morning, he called up the lads, who were with him, and was making preparation for proceeding on his journey, when he was suddenly seized with the cholera. The spasms were so immediate and violent that he fell helpless to the ground. Being laid upon his mat, he attempted to take the small quantity of medicine which remained in his possession, but it was immediately rejected. He then told his attendants that he should not recover. After giving directions to the lads concerning his watch, clothes, &c. and the manner in which they should dispose of his body after his decease he assured them and the natives who stood around him, that he should soon be with Christ. He exhorted them to repent of their sins and forsake their idols, that they too might go to heaven. He repeatedly prayed with earnestness for his dear wife and children, for his missionary brethren, and for the heathen around him. With his soul filled with pious consolation, he three times repeated, ‘*Glory to thee, O God!*’ then yielded up his spirit.”

Thus died, as he had lived, this devoted servant of God. He in whom he trusted did support him through difficulties and

trials of no ordinary nature : he made him a useful instrument for extending his kingdom, and then carried him, with hope and joy, through the dark "valley of the shadow of death," into his own immediate presence, where there are pleasures for evermore.

We should gladly give more extracts from his letters and journals, did our limits permit ; but we can confidently recommend this little volume to the perusal of any who may be interested by our brief sketch. The subject is intensely interesting, and it is very well written. Oh ! may our united prayers ascend to the Lord of the harvest, that he may send forth more labourers into his harvest. Amen.

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NOTICES OF BOOKS.

**The Anxious Inquirer after Salvation, Directed and Encouraged.** By John Angell James. Third Edition. Religious Tract Society, instituted 1789. Sold at the Depository, 56, Paternoster-row, and by the Booksellers. 1835.

THIS is a treatise founded, as it should seem, on the well-known incident in the history of the Jailer at Philippi, recorded in Acts, xvi. 30-31. Having often read Halyburton's "Great Concern," and Fuller's "Great Question Answered;" we were by no means very sanguine in our expectations that we should find much of originality or novelty in the present work. But we certainly did look for clear statements of the method devised for the restoration of fallen man to the favour of God, and the ample provisions made by Divine grace for the possession of all the blessings of salvation by him who, awakened to the important concerns of eternity, adopts the language of the text. To disencumber the human mind from all slavish fear—remove the too general idea, that something is requisite to be done by the awakened soul, preparatory to its receipt of divine mercy, and induce an immediate application to the Lord Jesus for salvation, seemed to us the chief thing to be aimed at in such a treatise as this. But we must confess, we were a little puzzled at the very outset of

our perusal of Mr. James' book, to know what were his views on this important subject, or what the particular class of persons for whose benefit he wrote it. The title is plain and simple, and we can easily understand what he means by the "Anxious Inquirer after Salvation;" because we are aware, that in the operations of grace, the conscience is often awakened to a sense of the evil of sin, and the need of deliverance from its awful consequences, before the judgment is informed as to the method adopted by Infinite Wisdom for their removal. But we are scarcely able to understand the soundness of that statement which seems to be couched in this phrase, used in the preface : "In the great scheme of salvation, he aims no unimportant object who writes for those *who are anxious to be converted*; and who are willing, for that purpose, to become as little children in the school of Christ." Anxious to be converted ! and willing, for this purpose, to become little children in the school of Christ !! How can Mr. James defend this mode of expression ? To be willing to become little children in the school of Christ, surely implies the existence of faith in him as the Saviour of sinners ; and the existence of faith supposes the actual

conversion of the soul to God. Whosoever believeth that Jesus is the Christ is born of God. 1 John, iv. 1. But according to Mr. James, there is a possibility of being willing to become little children in the school of Christ, and anxious to be converted, when the soul is yet in a state of nature. Such is not the representation of the Sacred Scriptures. Indeed, through the whole of this treatise there is a confusion of character continually manifested, and directions given, which are only suited to the Christian, anxious to increase in the attainment of Christian knowledge, comfort, and usefulness, that seem to be intended for those who know not God, nor Jesus Christ, whom to know is life eternal. However, there is much of valuable matter to be found in this little work. Perhaps the first part would have been better at the end, as an application and improvement of the whole.

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**Doctrinal Errors of the Apostolical and Early Fathers.** By William Osburne, Jun. London: Hamilton, Adams, and Co.; Hatchard and Son; Seeley and Son; and J. Y. Knight, Leeds. 1835.

THIS is a work peculiarly appropriate to the present state of religious controversy. It is well adapted to furnish the youthful advocate of the sufficiency of Divine Revelation, as contained in the canonical books of inspired writ; with hints to conduct any conflict he might be casually brought into with the opponents of this important axiom of the Reformation, "The Bible, the Bible only is the religion of the Protestants." It proceeds on a regular and just gradation from the capacity of the human mind to receive communications of knowledge from the great Author of our existence; the reality of such communications in the Bible; the evidences by which its claims are supported; the inutility of further communications; and the proof of the absence of inspiration in the early fathers, all of which is supported in a very clear and Christian-like manner. And having divested them of every pretension to superior advantages for the understanding of the doctrines of the Gospel, Mr. O. naturally enters upon a

calm investigation of the various sentiments expressed in their writings, which are evidently inconsistent with the recognized writings of inspiration; proving them to have been greatly embued with the fancies and the theories of the schools of philosophy and science, falsely so called, among which they had been nurtured and educated. We have always conceived that the men who have been termed the "Fathers of the Church" have been placed in a very erroneous position, both by the friends and the foes of human authority in matters of faith—the first giving them too elevated, and the second a too depressed station. We hold the middle course to be the best, and regarding them as men, without the extraordinary gifts of the spirit, yet possessing, with all the marks of human fallibility, a no common share of learning, genius, and piety, insomuch that, at the early stages of the Church's existence, they brought to her help fences of invincible argument, and were able to put to silence every gainsayer that attempted to speak against the truth as it is in Jesus. He who reads their writings under this impression, will not fail of deriving much valuable information, both as it regards the doctrine and the discipline of the kingdom of God. Mr. Osburne has been engaged in a service of profit to the Church, and, we believe, has done it with fidelity and impartiality. We do not pledge ourselves to assent to all the conclusions he has come to on every quotation from the Fathers, as to the error of the doctrine or the soundness of the reasoning used; on the contrary, we think that some subjects advocated by the Fathers, and rejected as unscriptural by him, may be justly considered as "*sub judice*."

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**Anecdotes.** The Young. London: Religious Tract Society sold at the Depository, 56, Paternoster Row, and by the Booksellers. 1835.

THE design of these anecdotes appears to be the exciting in the youthful mind a love of truth; a veneration for the Scriptures; contentment with the allotments of Divine Providence; active performance of relative

duties, and cheering prospects of future glory. We willingly bear our mede of praise to the design, and readily express our approbation of the manner in which that design has been sought to be answered. The anecdotes are well adapted to attract the attention, improve the mind, and and purify the heart, of such young persons as may have an opportunity of reading them.

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**Mount Pisgah; or, a Prospect of Heaven.** Being an Exposition on 1 Thes. iv. 13-18. By Thomas Case, sometimes Student in Christ Church, Oxford, and Minister of the Gospel. A. D. 1676. Abridged. London: Religious Tract Society, and sold at the Depository, 50, Paternoster Row. 1834.

IN its original form, an excellent work, bearing ample testimony to the solid provisions which the ministers of religion in those days made for the spiritual instructions of their hearers. In comparison with such works, how *jeune* the flimsy, flippant, Frenchified style of some of our modern preachers! how cold and barren of information others of our would-be metaphysicians! These sometimes force upon us our boyish Latin, "*Verba et Præterita Nihil*;" But Case and Perkins, and others of their day, gave that which at once informed the judgment, aroused the conscience, and awakened the soul to the value and importance of spiritual and divine things. We wish the Tract Society would use the scissors more sparingly, and let us hear these men speak in their own language the wondrous works of God. In cutting these authors up for their Lilliputian libraries, they do the student much wrong by taking the genuine copies out of the market, and the writer's memory much injustice, by garbling and despoiling them of their beauty.

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**A Summary View and Explanation of the Writings of the Prophets.** Consisting of, 1. Preliminary Observations and General Rules for Understanding the Prophetic Style; 2. A particular Account of each Book and Chapter as they lie in order. By John Smith, D. D. Minister of the Gospel, at Campbelltown. A new edition. Revised by the Rev. Peter Hall, Rector of Melston, Wilts, and Curate of St. Luke's, Chelsea. London, John Leslie, 52, Great Queen-street, 1835.

A USEFUL little introduction to the study of prophecy. We have long

been acquainted with the writings of this author, and, in our earlier days, found much benefit arising from a perusal of his work on the Sacred Office—a work in which the student for the ministry will find many useful hints as it regards the importance of the ministerial office: the character best adapted to it; the preparation necessary for the right discharge of it; the awful responsibilities attached to it; and the delightful results attendant on its scriptural performance. We hope that those who have superintended this reprint of one of his works will be encouraged to publish a new edition of his Sacred Office, as we know of no work more suitable to be put into the hands of the young reader.

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**Hyacinthe; or, the Contrast.** By the Authoress of Alice Seymour. London: James Cochrane and Co. 11, Waterloo Place. 1835.

AN every-day story, found in almost all the novels of former days, with an attempt to give it a religious turn. A child stolen by gypsies, reared by a dairyman and his wife, assisted by a benevolent clergyman and his sister, is ultimately found out, by the confession of the thief, to be the only daughter of a nobleman, whose wife is represented as a woman of the world, and dies in circumstances of dubious safety. This makes way for all the principal characters to be brought together at last in pleasing and gratifying situations of enjoyment and usefulness. Whoever likes such romances of religion will find no disappointment. As for us, we love the more sober walks of real life, and therefore shall leave them to the free and undisturbed perusal of "*Hyacinthe, or the Contrast*." We certainly do not understand what the writer meant by the following sentence:

"With this deep conviction, Lady Avondale's last moments were gilded. She sank into her eternal rest from the arms of her daughter and husband, who himself benefitted by the rays of holiness shed on the pillow of death; and we must hope that her humble and contrite heart, with all its affections *increased* and *purified*,



was received as a *peace-offering* by a merciful God!"—p. 243.

This, according to our ideas, is neither rational philosophy nor sound theology. Again, we find the doctrine of popish prayer for souls departed. Speaking of the first time Hyacinthe goes to church after the death of her mother, we are told that "The agitated Hyacinthe there thought of the last scene of the existence of her mother, with a composing satisfaction, and *prayed* with inward fervour that she *was* received by God as a truly penitent sinner, although, indeed, she came to him for pardon at the eleventh hour."—p. 252. This is both ungrammatical and unsound.

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The Christian Choir; or, a System of Christian Psalmody, for Public and Private Worship. William Curry, Jun. and Co.; R. M. Tims, Dublin; G. Ridings, Cork; Hatchard and Son, London.

THIS little work contains a selection of Liturgic Hymns, arranged in an easy method for chanting, with music of chants and sanctusses—some of these original; also selections of Psalms, Anthems and Hymns, with arguments and annotations, practical and devotional; a systematic analysis of the whole, and suitable indexes. The Introduction gives some account of psalmody in the Jewish dispensation, and in the early ages of the Christian Church; laws of the Established Church respecting singing in public worship; and evidence that the Psalms in metre and Hymns are in the same position with respect to those laws; shows that there is no evidence that the old version of the Psalms, by Sternhold and Hopkins,

ever received royal license; account of five other versions of the Psalms in metre, and the Book of "Songs and Hymns of the Church," by Wether, which received royal license; account of several collections of Hymns which have been sanctioned by prelates of the Church, and in one instance by royalty itself; also valuable directions to congregations and choirs, on the proper mode of singing and improving psalmody. The volume contains upwards of 260 articles in one series of consecutive numbers for convenience.

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#### NEWSPAPERS.

DURING the past month, we have seen the first and second numbers of the *Dublin Record*, a newspaper, published on religious principles. We rejoice at seeing the press, in all its departments, putting forth its powerful influence in the circulation of evangelical truth. The work seems to be well got up, and its editorial articles are neat and correct; if not as energetic in its style as some other newspapers, certainly not altogether devoid of strength. We hope it will have a wide circulation. There is another paper which we feel it our duty to notice, as zealously engaged in advocating Protestant principles, with a scrupulous attention to purity and truth—we mean the *Cork Herald*, and cheerfully recommend it to the patronage of our readers. It professes to guard against admitting into its columns anything by which the delicacy of the most refined moral feeling can be offended, and disclaims the thought of courting popularity, by pandering for impiety or impurity.



## RELIGIOUS INTELLIGENCE.

## IRELAND.

THE Christian religion is a religion of benevolence, and although the political agitators, who seek to overturn the existing institutions of our country, and introduce into the measures of administering the affairs of government, plans that have nothing to support them but theory and speculation, are continually representing the wealthier part of our community as having no sympathy with the poor, and the industrious classes of society, we feel confident, that in no part of the British empire will there be found more active exertions of benevolence, or more varied means adopted, to aid in promoting the comfort and well-being of the people, than in Ireland. And if her inhabitants are not bound together in the bonds of social kindness and mutual sympathy, it is not to be traced either to a backwardness in the rich to aid in plans of benevolence, or to a want of institutions of a charitable character; and those who ascribe to either of these the miseries of our country, do so either from woful ignorance, or wilful calumny. Among many other instances of benevolent attention to the interests of the poor, we may notice the formation of Loan Funds, in various parts of our land, by which, without any great sacrifice, persons to whom a kind Providence has given the blessings of life, are enabled to aid in the imparting of a portion of the same to those that are willing to act under the scriptural axiom, "Let integrity and uprightness preserve me;" and from which much good has already resulted. As a specimen of the nature of such institutions, and the mode of their operation, as well as a stimulus to the resident landlords in other places to act upon the plan, we have been induced to present our readers with the following report:

## FIFTH REPORT OF THE ROSCOMMON AND BALLYMURRY LOAN FUND.

(Established in June, 1830.)

Amount of Funds, Jan. 1834,	£407	3	7
Profit, 1834	-	-	106 19 8

Total amount of Funds	-	584	3	3
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John Carson, Treasurer.

John B. Beeche, Superintendant.

George James, Clerk.

## RULES.

Rule 1st. The Institution shall be called, "The Roscommon Society for distributing the Charitable Loan.

2d. The subscribers meet annually the first week in January, to elect a committee and officers, for managing the affairs of the society, and to examine the accounts of the preceding year.

3d. The committee shall consist of eight members, with the officers; and all members of the society who attend shall have voices.

4th. Such part of the funds of the society as the members may think proper, shall be lent (in sums not less than one pound, and not exceeding five pounds each,) to industrious persons of either sex, on two sureties signing a promissory note with the borrower, to be repaid (with sixpence in the pound interest,) at the rate of one shilling for each pound per week, until the entire be discharged.

5th. All applications for the loan must be made at the days of the meeting of the committee, and a printed certificate of the sobriety and industry of the applicant, must be previously signed by two housekeepers, subscribers to the fund, and by the persons who become securities.

6th. A fine of two-pence per pound will be levied for the first neglect of payment; five-pence for the second; and any borrower in arrear for three successive weeks, shall be rendered ineligible to receive a new loan.

7th. Any attempt to impose on the society shall for ever preclude the person or persons concerned from relief from the fund.

8th. The committee will meet at the court-house on each day the loan is paid, at eleven o'clock, for the purpose of receiving the payments and issuing out the loan.

9th. The operations of this institution, it is intended, shall extend to individuals residing in the town and neighbourhood of Roscommon.

10th. That John Carson be appointed Treasurer; that George James be appointed clerk, and that John B. Beeche be appointed superintendant of the institution.

#### REPORT.

The managers, in presenting their fifth annual report to their friends, desire to feel thankful to Almighty God for the increasing prosperity and usefulness of this institution, during the past year, in which 6411 loans, amounting to 19,234*l.* have issued; and since the commencement 12,968 loans, amounting to 41,373*l.*

This establishment was commenced in June, 1830, when much distress prevailed amongst the poor in this neighbourhood; a sum of about 130*l.* was raised by donations, to commence with; this succeeded so well in alleviating and removing much of the existing distress, and promoting industry, punctuality, and other good effects amongst the poor people, that a few individuals lent sums at interest, to extend its usefulness. Others, witnessing the increasing utility, followed the example; and now the sums thus voluntarily given on loan amounts to nearly 4000*l.* from which about 360*l.* weekly, issues to borrowers. Here, on the one hand, is a savings-bank, for one class of industrious persons, who wish to make deposits, allowing 6 per cent., and the fund created not locked up useless, but made the means of diffusing blessings to thousands of poor and industrious persons, by affording them in loans the means of employment and support.

This system is very simple, and managed by the superintendant,

clerk, and boys, as assistants. The interest received, fines imposed for irregular payments, and sale of tickets, have been equal to meet all expenses and interest on sums borrowed, leaving a surplus of 106*l.* 19*s.* 8*d.* in the year, to add to their capital, and thereby more effectually securing the property of those persons who kindly lent their money to the fund, without any personal security, to carry on this good work.

It is here clearly seen, by practical experience, what can be done in promoting the comfort, industry, and punctuality of the industrious poor, when proper means are used to do so, without gratuitous relief; and we hope yet to witness the extension of these simple and valuable institutions throughout the land; being satisfied, from constant observation, that if judiciously, kindly, and faithfully managed, they would, under the blessing of God, assist in removing many of the causes of the evils which now unhappily are to be found in many parts of our native land.

The plan is as follows:—The clerk has a large book of promissory notes printed, (no stamps required by act of Parliament, 4th Geo. IV., cap. 32, sec. 9,) three notes on each page. Each borrower, with his security, signs the book, and obtains a card, which card he keeps, as his pass-book, and sends it in with his weekly instalments, which are marked on the back, and in the book, and returned to the messenger. Each person applying for the loan obtains a certificate, as stated in 4th rule, for which one penny is paid. The document, when filled and signed, is lodged with the clerk; and if the securities are approved of, the loan is issued.

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OUTRAGE OF A PROTESTANT CHURCH.—A few days ago the church of Newport-Pratt was the scene of some of those outrages which disgrace this unhappy country, and which are the natural effects of the antichristian harangues and violent proceedings of priests and popish demagogues. Several large stones

were thrown in through the windows, which were shattered in many places. Not content with this, the assailants threw a great quantity of mud and dirt against the walls, and plastered the doors and some of the windows with the same—thus showing their contempt and hatred of a place of Protestant worship, and what the meaning is, in the Romish vocabulary, of liberty of conscience. The Christian edifice against which this attack was made, is situate in the parish where the people, a short time ago, were desired by a leading man among them, to have two well-sharpened pitchforks prepared in each house, wherewith to stick the readers of the word of God.—*Galway Advertiser*.

ENGLAND.

THE CHURCH COMMISSION.

The Gazette of Tuesday (Feb. 3,) announces the issuing of a commission, the character and power of which, we believe to be of greater importance to the welfare of the state—we will say to the existence of the constitution itself—than those of any commission that has passed under the great seal since the time of the Reformation.

The declared objects are, first, the consideration of the state of the several dioceses in England and Wales, with reference to the amount of their revenues, to the more equal distribution of episcopal duties, and to the prevention of the necessity of attaching, by *commendam*, to bishoprics, benefices with cure of souls. Secondly, the consideration of the state of the several cathedral and collegiate churches within the same, with a view to the suggestion of such measures as may render them more conducive to the efficiency of the Established Church; and for the devising the best modes of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices.—It is most gratifying to find among the high and honourable names of the commissioners, those of prelates, to whom the members of the Church of

England can with confidence and security trust her rights and interests. The talents, orthodoxy, and integrity, of such men as the Archbishop of Canterbury, the Bishop of Leicester, and the Bishop of Gloucester, are the surest guarantees for the safety of the establishment of which they are such dignified ornaments.—*John Bull*.

GREAT CHURCH MEETING AT BIRMINGHAM.

One of the largest, but certainly the most respectable meeting that ever was held at Birmingham, lately took place in the assembly-room of Dee's Royal Hotel. There were a large number of ladies present. Among the most distinguished personages that attended the meeting, we observed the Right Rev. the Bishop of Lichfield and Coventry, the Earl of Dartmouth, the Earl of Aylesford, the Earl of Bradford, Viscount Clifford, the Archdeacons of Salop, of Stafford, of Coventry, of Denbigh, the Dean of Lichfield, Sir T. Wrottesley, M.P., Mr. Dugdale, M.P., Mr. Hawkes, M.P., the Rev. Messrs. R. Bedford, Bray, A. Clive, E. Burn, W. Marsh, T. Mosley, J. Garbett, Dr. June, J. Leigh, H. Poltney, and nearly all the resident clergymen of Birmingham and the surrounding districts. There must have been about 3,000 persons present. The object of the meeting was, to promote the building of churches in the dioceses of Coventry and Lichfield; to extend religious instruction to the lower classes, and to call upon the kingdom at large to follow the example that was to be set to them.

TRIAL OF THE REV. MR. DALTON FOR HERESY.

(From a Correspondent of Record.)

The trial of the Rev. Mr. Dalton, for holding and preaching the heresies of Irving, at St. Leonard's, Bridgnorth, took place on Thursday, the 18th, in the vestry of St. Mary Magdalen, in that town. In the absence of the official, the Rev. T. Rowley, Master of the Grammar-

school, presided as judge. The charges were read, to all of which Mr. Dalton pleaded in the negative. It was, however, recommended that he should plead in the affirmative to the first two, which were merely statements of his name and situation. For some time he would not acknowledge them, as he was therein designated M.A., and he had not taken that degree; but, in order not to lengthen the proceedings of the court, he, by the advice of his friends, waived the objection and admitted them. The counsel for the plaintiffs demanded three court days for examining witnesses in support of the charges; the first day to be Thursday, the 19th February next; after which Mr. Dalton would be allowed to cross-examine the witnesses, and to read his defence. The trial excited some interest. Many persons came over from his congregation in Wolverhampton, and were much disappointed that they could not hear his defence, and that the trial could not terminate on that day.

#### WEST INDIES.

Extracts of a Letter from the Rev. James Scott, dated Demerara, 26th of September, 1834, addressed to the Foreign Society.

"DEAR SIR,—My letters for some time past have related chiefly to secular matters; I purpose to devote this sheet to the statement of a few facts, connected with the progress of true religion at this station. We have been blessed, I am happy to say, for five or six months past, with greater prosperity, with more signal manifestations of favour, than at any former period since my arrival in the colony. Our school is numerously attended; there are rarely fewer than 200 present, often many more: the progress of the more advanced pupils, both male and female, far exceeds our expectations; and while we derive much encouragement from this department of our labour, we fail not to render thanks to God, and through his blessing find several of the members very excellent useful coadjutors, and from one man in par-

ticular we obtain the most efficient aid. The Tuesday evening service has increased in attendance until the chapel is now generally quite full. The fruits of this service are already visible, and are fast ripening to maturity.

"I availed myself of the favourable impression made in the beginning of August, to commence a Friday evening meeting, and I have succeeded beyond my expectations; the attendance is from 200 to 400; the way I conduct this service makes it resemble a school more than a regular service. The people I have arranged into classes; to each class I have appointed a teacher; to the teachers I give a copy of Watts' Second Catechism, a passage of Scripture, which I select and explain to them, and a few lesson-boards for the elements of reading. With the catechism, the passage of Scripture, and the lesson in reading, the teachers exercise those committed to their care for an hour. I superintend the whole; collect the people at the close of the service; address the whole for the space of a quarter of an hour, and then conclude by singing and prayer. The advantages arising from mutual instruction have struck me from the first day of my arrival, but it was not until now I have found myself in circumstances to profit by it.

"The Sabbath congregation is uniformly great—often crowded. If it please God to bless us for twelve months to come, with as much of his presence and favour as he has granted for twelve months past, an enlargement of the chapel will become necessary. At a church meeting, held on the 29th of August, I admitted ten persons to the fellowship of the church. There are at present 18 candidates for membership, most of whom, if not all, will be admitted next church meeting. Eight of the ten last admitted are from an estate in our immediate neighbourhood, and from which we have had scarcely any admissions. Up to a late date it exhibited a picture of apathy which has distressed us greatly; but, after being long our grief, it begins to be our joy.

“ Among the ignorant and careless Negroes, especially those who had been baptized before they believed, self-righteousness is as common as I ever saw it in my native country ; but it is surprising how soon those who have been awakened embrace the Scripture doctrine of salvation by faith in the merits and mediation of Christ. Cases of pious people desponding and despairing of their acceptance, are nearly unknown. I often find the experience of the candidates for membership edifying to my own mind, affording as it does a striking proof of the heavenly origin of that gospel which we preach.

“ I asked a woman, who had evinced considerable anxiety to be permitted to sit down at the Lord's table, what she thought was meant by that ordinance, and what benefit she expected to derive from it, in the event of being permitted to sit down with the members? ‘ Massa,’ she replied, ‘ I am an ignorant creature, and cannot answer questions ; all I know is, I am a sinner—Christ came to die for sinners, and I wish to remember his death until he come.’ ‘ Who told you you were a sinner?’ ‘ Massa, my own heart. I knew I was a sinner when I served sin.’ ‘ If your heart told you you were a sinner, did it likewise tell you Christ died for sinners?’ ‘ No, Massa, that my heart could not tell me ; it was God who made me know this truth ; he told me he spared not his own Son, but delivered him up for us all.’ Another candidate, who was asked why she wished to be a member, and what benefit she expected to derive from it? replied, ‘ It cannot save me ; but, as I wish to be a servant of God, I wish to be found among his servants.’ ‘ Have you not been always a servant of God?’ ‘ No, Massa ; I have been a servant of sin ever since I was a child ; but I wish to serve sin no more.’ ‘ If you have served sin so long, do you think you will be able to conquer your evil habits now?’ With considerable emotion she answered, ‘ God helping me.’

“ I have met with several cases, both here and in my native country,

in which persons have been brought under serious concern about salvation, before enjoying any evangelical means. About sixteen months ago, a woman called to speak with me before the morning service. I was struck with the uncommon seriousness apparent in her looks and entire deportment, and soon found equal cause of wonder at the extent of her knowledge. Being asked where she came from, she named an estate at a considerable distance, from which I knew none attended chapel. ‘ How did you, who live so far from chapel, and on an estate from which people do not attend, come to obtain the knowledge of Christ?’ ‘ Massa, I can scarcely tell. I saw I was a slave—my husband was a slave—my child was a slave ; I knew I must work for my Massa till death—the world could do me no good—my heart was full of misery and bitterness ; so I thought it would be bad if, after so much misery in this world, I should lose my soul, and be miserable in the next.’ ‘ This shows how you came to find yourself miserable ; but how did this conduct you to Christ?’ ‘ Massa, one morning, (it must have been Sabbath,) when my heart was very heavy within me, I looked to the right hand and I looked to the left, but could find no good ; so I thought I would go to chapel—there, Massa, I heard the word of God, and Christ healed my wounded heart.’ ”

#### JAMAICA.

ADVANCEMENT OF RELIGION IN JAMAICA.—(*From the Loyalist.*)—Since the first of August there has been a great increase in the number of Negroes who attend divine service in the various churches and chapels in the island. This arises chiefly from the additional time now allowed them, which enables them to do their worldly duty in six days of the week and to worship God on the Sunday. Overseers, book-keepers, tradesmen, and others, connected with agriculture are also placed in more advantageous circumstances than formerly, and personally have themselves to blame, if they are ab-

sent from the house of God. We have reason to hope the divine blessing will more abundantly accompany the dispensation of religious ordinances, now that the curse of slavery has been taken away, Sunday markets put down, and the necessity of Sunday labour removed. There is nothing in the circumstances of Jamaica to prevent it from becoming as religious as other countries.—

LUCEA.

*Extracts of a Letter from Mr. Watson, dated Lucea, 4th August, 1834.*

**EMANCIPATION OF THE NEGROES.**—For the last two weeks, I have been constantly engaged in visiting all the estates around, and in addressing the people on the subject of the change that was so soon to take place upon their condition. This has been followed by the happiest results. I extended my visits into Westmoreland, and every where I met with a most welcome reception from the negroes. I entered fully into the explanation of the new law, and invited them to ask from me any information that they wanted with regard to it. In exhorting them to quietness and peace on the first of August, and to enter upon their apprenticeship in a spirit becoming their new and improved condition, I found one argument so prevalent with them as never failed to elicit a loud burst of feeling, and a declaration that they would take my advice. My argument was this—Your good conduct on the first of August will not only shew the people of England your gratitude for the great boon you have received, and that you know how to appreciate liberty; but it will be the means of extending liberty to the poor oppressed slaves of other countries. Look at Cuba, which is within a few hours' sail of Jamaica; were you to leave this island in the morning, you would see it before night. Now, that island is full of slaves belonging to the Spanish king. Freedom is not promised them on the first of August. They have no prospect of ever enjoying that most invaluable blessing which is coming to you. Many of the poor Spanish slaves have heard of the good that

the English king has done for you, and they are saying, Would to God, that the ship that carried me from Africa, had carried me to Jamaica—would to God, that I was in English king's country, then I would be free man too. Now, I said, the Spanish overseers, and attorneys, and proprietors are all wondering how you will behave on the first of August. If you behave well, then, perhaps, they also will make their people free—if you behave ill, then you will be the means of riveting the chains of slavery around their necks for ever. This mode of reasoning, I found, had the very best effect upon them. I concluded all my addresses to them by urging them all to go down on their bended knees when the sun rose on the first of August, and return thanks to Almighty God for their freedom, and then to repair to the church, the doors of which would be open on that day, to receive them. Accordingly, on Friday last, the long expected day, I preached to such a congregation of people as I never saw before in Jamaica. There never, in the recollection of man, was seen such a concourse of Negroes in this town at one time; every church was filled to suffocation, and thousands of well-dressed Negroes could not gain admission into any of them. I took for my text these words, "*If the Son make you free, ye shall be free indeed.*" We had a glorious day. Oh it was a heavenly season. I am quite within bounds when I say more than a thousand Negroes in and around the church, lifted up their voices in the 103d Psalm, "Oh thou my soul bless God the Lord," &c. &c. I shall never forget this glorious day. There was no dancing, nor music, but the whole body of the Negro population seemed to vie with one another who should conduct themselves best. Though a week-day and the day of "liberty to the captive," no Sabbath, I venture to say, was ever more solemnly kept in Jamaica than was this day. Immediately after divine service, I set off to Green Island, where I arrived at two o'clock; found every thing the same here as at Lucea: chapel crowded to excess. I preached



from the same text, and had the same breathless attention to a discourse on civil liberty, and on the liberty wherewith Christ makes his people free. I would mention here a circumstance that pleased me very much. After service was over, I had thrown myself down upon a bed to rest a little after the severe fatigues of the day, and preparatory to another 12 miles' ride home, when one of the elders of the church, a Negro, came into the room and told me that the people were all sitting in the chapel, and that they said I must come back and speak to them again. Astonished and delighted at this, I was in the pulpit in an instant, where I preached until I could preach to them no longer, and came down amidst cries from all quarters of the chapel. "God Almighty bless our minister," and "we will do what you tell us, my blessed minister," &c. &c. It came on to rain, and I was obliged to come home through it, but felt nothing the worse the next day. Such was the conclusion of a day ever to be remembered in the history of this country—a day, the records of which stand emblazoned as on imperishable brass, and which will go down to future generations as the first day of British liberty to thousands of our fellow men.

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EAST INDIES.

Extracts from the Journal of Rev. Micaiah Hill, Berhampore.

"Jan. 28th.—Amaypara, 14 miles from Berhampore. Found here a gentleman from Calcutta, who has in his service a converted Jew called Solomon. I inquired why he had changed his religion; he rejoined, that he believed the Messiah of whom Moses and the prophets wrote, to have come, and that he died for the sins of his people. I inquired if he could tell what Moses had prophesied of Christ. He said, "A prophet shall the Lord your God raise up unto you like unto me, him shall ye hear," but that the fullest prophecy of Christ was found in Isa. 53d ch. The gentleman whose servant Solomon is, informed us that

he spoke from ocular testimony when he asserted, that although missionaries in Calcutta had not yet succeeded in converting many of the wealthy Hindoos, yet that in the upper classes the majority had Bibles in their houses, and read them, and that if the law of inheritance were cancelled which excludes a converted Hindoo from his possessions, that half the rich Hindoos in Calcutta would declare themselves Christians. Soon after our arrival at the tent the people began to visit us, and brother P. commenced reading a tract. As our tent soon became too small to contain them, I went out and addressed them, and had a most pleasing audience; but a man came up who appeared to be partially inebriated, and who combined so much loquacity with insolence, that he completely stopped my preaching. Indeed he would not wait for an answer, but proceeded, time after time, to put fresh questions, and to draw from them his own conceited inferences. I at length succeeded in shaming him. I observed that I believed him to be under the influence of opium, but if I were mistaken, and he were a respectable man, that I begged he would behave himself as such, that all might perceive his respectability; that his conduct would make it appear wisdom dwelt with him. After this he permitted me to preach, and when distributing tracts, he was the second person that came forward to receive one. May he read the gospel we gave him, and find it the power of God to his salvation! Before we had finished distributing the books, we learned that at some distance the people were assembling to celebrate the horrid rite of swinging. We therefore took some tracts and went to the place, where we computed that 1000 persons had assembled. We found the tree elevated, but not sufficiently fastened in the ground. Whilst they proceeded with the preparations, we retired to a short distance, and I preached for a short time, until the exertion of speaking so loud as to be heard amidst shouting and drums, affected my head, and we therefore distri-



buted the tracts. After which I called for a police officer, and stated the regulations of government, that no man should swing unless, in addition to the hooks inserted under the muscles of the back, he had a cloth bandage, to preserve him from falling, should the muscles give way; that my opinion was, that the frame-work at the top of the tree was unsafe, and that if life were lost, he might be called to an account. He affected to disregard my advice, and said they were Hindoos, that they had permission from the government to swing, and that their blood, in case of accident, would be on their own head; but went to an old man, superintending the rites, and told him that I had prohibited them from swinging, unless ten principal persons would come forward and pronounce the tree, &c. to be sufficiently strong, and then in case of accident, you will answer before the magistrate. From this responsibility the old man shrunk, and said, 'Then there can be no swinging.' We waited a considerable time, expecting the ceremony to commence, and occupied the people in pointing out to them the iniquity of such practices, and at length were surprised to see the preparation for the ceremony cease and the people moving off. On going to inquire the reason, the old man already named came up and said, 'You, Sir, have forbidden us;' and told us what the police officer had said. I told him I had cautioned the officer to take care that life was not lost, and that if they thought the tree was sound, they had better put it to the test by hoisting up a Brahmin, and that if he did not fall, the rest might swing. At this some looked very gravely; others laughed, and said the sahib has well spoken; whilst others said, Brahmin swing! indeed they never swing. I observed that it was unjust for the Brahmins not to swing, as they were as great sinners as others. One man said, 'Brahmins are gods, why should they swing?' I rejoined, 'Send them up, and let them prove their divinity, or by their example teach you how to suffer. We returned to our tent, pleased that the

ceremony had not taken place. Some of the people followed us and solicited tracts. At the tent we had another conversation with them, and gave away a few more tracts."

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CHINA.

DEATH OF DR. MORRISON.

This country, for ages, was shut out from the rest of the world, by the haughty policy of her rulers, who would not permit such intercourse with strangers as should throw open to them information concerning the state of her religion and her government. But even here, the London Missionary Society employed its resources, and sent out the Rev. Dr. Morrison, who was enabled to translate and print the word of God into Chinese, together with a numerous list of religious tracts. Few conversions were effected. Yet some bright prospects were opening to view, when it pleased God, whose way is often in the sea, whose footsteps are not to be traced, by a mysterious dispensation of providence, to remove from this world this faithful and laborious missionary of Christ, in the middle of apparently growing honours and growing usefulness. Morrison, the translator of the Scriptures into Chinese—Morrison, the compiler of the Chinese Dictionary, rendering the acquisition of that difficult language comparatively easy—Morrison, the holy and the wise, is dead! The Church mourns his loss, but looks to the Great Head of the Church for the continuance of that work which he had been honoured to begin; and, while she weeps over the departure of her beloved missionary, hopes that he who has begun the good work will maintain it until the day of Christ. So that China, with her teeming millions, may be yet brought to cast her dumb idols to the moles and to the bats, and to worship Jehovah, the only wise God.—The account of this event is thus recorded in the *Liverpool Times*:

"The Canton Register of the 18th August contains the following account of the death of this profound Oriental scholar and excellent man.

He will be deeply lamented in this country, and especially in Liverpool and Lancashire, where he was personally known to many, and universally respected :

“ Of the Rev. Robert Morrison, D. D. Chinese Secretary and Interpreter to H. M. Superintendents, we have now to lament the death, and record the merits.

“ The Rev. Robert Morrison left England for China, by way of America, on the 31st of January, 1807, and on the 4th of September he arrived, in an American vessel, at Macao.”

To this we subjoin a letter by his son, on the subject :

“ Canton, Aug. 17, 1834.

“ My dear Sir—How shall I tell you that my beloved father—that the father of the Chinese Mission—Dr. Morrison, is no more ! Scarce can the announcement come to you more suddenly than the event did to me, My dear father had, indeed, been long unwell, and was greatly debilitated by disease ; but we had not, within an hour of his peaceful end, much apprehension that he was likely to be so soon taken from us. Most thankful am I, therefore, that I was permitted to close his eyes in death—to behold how peacefully he fell asleep in Jesus’ everlasting arms. The pallid cheek and glazed eye—quickly succeeded by failure of speech—were the first intimations to us that he had heard his Saviour say, ‘ This night shalt thou be with me in paradise.’ At about ten at night, on the first of the present month, while yet in the hands of the physicians, who in vain endeavoured to restore warmth and pulsation, he gently breathed out his spirit, without a struggle or a groan. And oh ! the recollection of the many preceding days, spent by him in pain and extreme weakness, compels me to rejoice, even amidst my utmost grief, that he has been released from the burden of sin and sorrow, has rested from his labours, and shall henceforth be for ever with the Lord. With what transports of joy may the Christian exclaim, ‘ O death, where is thy sting ! O grave, where is thy

victory ! Thanks be to God, who giveth us the victory through our Lord Jesus Christ.’

“ It would be superfluous to say that my father was prepared for death. But I may tell you, that though he did not think the Bridegroom was so near him, his thoughts had for some time been fixed upon the subject. He wrote, I may say, his own funeral sermon. It was penned about forty days before his death, to be preached on the following Sabbath. But his increasing debility caused him to relinquish the Sabbath services in English, which he had kept up at Macao for several years in his own house ; and he was never permitted to resume them. The subject, taken from the first three verses of the fourteenth chapter of John’s Gospel, was ‘ Heaven, the believer’s home.’ I hope soon to be able to send you a printed copy of it, appended to a brief sketch of his life, and account of his last moments. In a letter, written not long before his death, he spoke of his apprehension that his work was finished, expressing his gratitude to God for what he had been permitted to accomplish in the Redeemer’s cause ; and adding that he knew but of two surviving missionary seniors, Drs. Carey and Marshman. I have this morning learned, with great sorrow, that about the time he wrote that letter, the venerable Carey also was called home. While the Lord is thus removing one, and another, and another of his aged servants, will not the young crowd forward to walk in their steps, and take up the good work of making known the everlasting Gospel to those who are perishing for lack of knowledge ? Alas ! China is in the depths of sin, and in the ‘ mire of iniquity.’ ‘ All that honoured her despise her, because they have seen her nakedness.’ ‘ O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the affliction of the daughters of my people.’

“ I have said that a short time before his death, my father was obliged to relinquish his Sabbath services in English. But he continued to the

last his services in Chinese, with the assembly of his domestics and dependents. On the last of his earthly Sabbaths, two days after he had come up, in attendance on the Superintendent of British Trade to Canton, about a dozen were assembled together in 'an upper room' of the house in which I am now writing. Two of these are professing Christians, (one of them, I hope really devoted to the Saviour,) and two or three others well-affected towards our holy faith. Afa's family met separately within the city, and were not, therefore, of the number, with the exception of his son, a boy of about thirteen years, who was living with me. During the service, which lasted about an hour, the spirit of God appeared to be indeed among us. We sang our Redeemer's praises, in Chinese, with unusual ardour, and my beloved father, notwithstanding his extreme weakness, read and exhorted out of the Word of God, with more than his usual warmth, warning us to flee from the wrath to come. Let us hope that we shall yet see the fruits of the word that was that day sown; for we have the sure promise of God that his word shall not return unto him void, but shall prosper in the thing whereto he sendeth it. My father has been blessed to plant the good seed; others have been, and are watering it. Let us earnestly beseech the Lord, that he will give an abundant increase, and will send forth many labourers to gather in the plentiful harvest. By the aid of my father's writings and translations, I am enabled to continue, in a feeble degree, his Chinese services, with my little family.

"It may, perhaps, be remarked, that my father has been spared to see the conclusion of the first era of the reformation in this country, which commenced with the establishment of the Protestant Christian Mission by himself in China, and ended with the arrival of his Majesty's Superintendents. He no sooner saw the second era fairly commenced, than he was removed—mercifully removed—from the world and all its troubles. But we are happy in the assurance

that our all-wise God and Father will overrule all things for the furtherance of the Redeemer's kingdom. May grace be granted to those who labour here at the work commenced by my father, that they may walk wisely, and labour diligently!

"I cannot conclude without repeating to you what pleasure I enjoy in the contemplation of that glorious state into which my beloved father has entered. May we all be there re-united with him, and join in singing the praises of the Lamb that was slain, and is alive again, and that liveth for evermore. O, it is a subject on which I could for ever dwell.

"With kindest Christian regards, believe me, my dear Sir, most truly yours,

(Signed) "J. R. MORRISON.

"To Rev. W. Ellis, Foreign Secretary, London Missionary Society."

To us it appears strange, that two such men as Carey and Morrison should be removed from the Church at the same time. But though the workmen are removed, the work will proceed. Some thirty years ago, Morrison said to the writer of this, on the death of a fellow-student:—"God does this, to teach us humility—he tells us by this event, that if he deign to use us, it is not because he needs us—he can do his own work." There is a singular resemblance between these two men lately removed.—Both were men of low origin, with an insuperable thirst for the acquisition of language. Both were brogue-makers—Morrison's father was of that trade, and it is believed he himself wrought at it in his youth. Both were originally designed as preachers, to labour in England. Both met with opposition at first, in their desire of going abroad. Both became successful translators of the Scriptures into difficult languages. Both obtained honorable appointments under government. Both died respected and beloved, and on the tomb of both the Church will write,

"Here rests the Faithful and the Honored Servants of Christ.  
The Memory of the Just is Blessed."

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THOUGHTS AND REFLECTIONS.

ON THE DISTINGUISHING MARKS OF A CHRISTIAN.

**THERE** is no question which it more concerns the Christian to consider, than that which our Saviour asks in the 5th chapter of St. Matthew, "What do ye more than others?" Or, to throw the inquiry into another form, what is implied in the being a Christian? A serious examination into this matter will lead, I apprehend, much farther than is generally supposed. In ascertaining what a Christian is, we must exclude from our definition whatever he possesses in common with other classes of mankind. If I were called upon to describe what a soldier, a lawyer, or the member of any other specific calling means, it would be considered as totally irrelevant, and foreign from the point, were I to describe him as a compound of body and soul; as possessing reason, locomotion, or any of the common properties and universal attributes of the species. In like manner, we must exclude from the definition (I mean here the moral and spiritual definition) of a Christian, whatever it is possible for men to attain to, without being the subjects of those peculiar influences which Christianity alone can impart. Now, without these peculiar influences, men may attain to much. The Socinian believes in a future state of rewards and punishments; and, moreover, he receives the Gospel as a rule of life: and a sincere persuasion of these truths is fully competent to the production of many vir-

tues. It can make men honest, upright, and veracious ; good fathers, good husbands, good subjects, and good neighbours. If, then, a system which rejects the fundamental doctrines of the Christian faith can, nevertheless, produce these fruits, it follows that they can form no part of that, in which the distinct and characteristic definition of Christianity consists. We grant that whoever is wanting in any one of the above particulars, in vain would call himself a Christian. But this is to say no more, than that we take it for granted, that a soldier, or a lawyer, possesses the powers and properties which are common to man. No. In this vague and unrestricted sense, to ask, "What is necessary to the being a Christian?" is to propose a question, which no finite mind could answer. The important inquiry which I propose is this, "what marks do I bear, which may satisfy and not deceive my conscience, that I am a Christian indeed, a child of God, and an inheritor of everlasting life?" Here we tread on ground, where no footsteps are to be found, save those of the followers of the Lamb. No evidences can be admitted, but "the marks of the Lord Jesus." It will not do to say, "I am temperate, prudent, chaste. I love my neighbours, friends, and kinsmen. I am a good husband, father, friend." To all this it may be answered, "What do ye more than others?" To be a Christian is to be what none but a Christian can be. It is, being justified by faith, to feel ourselves at peace with God ; and calmly to repose in the blood of Jesus. It is to be partakers of a divine nature ; cleansed and sanctified by the Spirit of our God. It is to be crucified to the world, dead to pride, to sensuality, and to self ; and, at the same time to be "not slothful in business," active in every duty, alive to every sympathy, rejoicing with them that rejoice, and weeping with them that weep. To be a Christian, is, in a word, to be a new creature, with whom old things are passed away, and all things become new ; whose life is hid with Christ in God, and whose citizenship is in heaven. Reader, does this description suit thy case ? Art thou a Christian ? If not, go to him who can make thee one ; who can forgive thy sins, change thy nature, and impress his own image and superscription on thine heart.

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#### ON SOLITUDE.

There is, in the human mind, a natural dread of solitude. Nor is this to be wondered at ; for solitude has no existence in the truth of things. It is a dark illusion of the mind ; a spectre, which haunts the soul, while dead in trespasses and sins ; but which flies at the approach of light, and vanishes at the dawn of an eternal day. I repeat it, there is no such thing in real existence as that solitude which the carnal mind pictures to itself, when sensible objects and visible witnesses are withdrawn. In theory all must admit this, who believe in the being and ubiquity

of God. But there is, to the mind awakened to the life of faith, a practical and realizing impression of the same great truth, which opens in the soul a sense of happiness unfelt before. "Ye are come," says the apostle, "unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant." Such is the brilliant and august assembly into which the believer is, as it were, introduced, when he passes from darkness unto light, and enters into the kingdom of heaven. He then becomes a member of a society, whose union neither time nor place can sever. That separation from human intercourse which once was felt as solitude, in all its gloom, is now sought and welcomed as the season of communion with the inhabitants of brighter scenes, and happier worlds. The man who has been thus enfranchised as a citizen of heaven exults in the thought, that henceforth he will never be alone, and that the weariness of solitude is gone for ever. He has discovered a secret which can cast a light upon the darkest hour, and fill with animation and felt importance those seasons when existence presses, with its deadliest weight, upon the children of this world. He who is conscious of no witness but his fellow-men, and who feels that he has no part to act, but in the eyes of the world, has lost all cheering motive to right conduct when cut off, by circumstances, from human converse. In sleepless nights, and days of languor upon his couch, he has no employment but to count the hours; no companions but restlessness and pain. All worth living for, to him, has fled. His occupation's gone. A burthen to himself, and still left to himself, when, "in the night, he communes with his own heart, and searches out his own spirit," what can he find there but the mournful conviction, that he is "clean forgotten, as a dead man out of mind; that he is "become like a broken vessel?" How different is the experience of that man, who knows that he is a "fellow-citizen with the saints, and of the household of God." Though cast into the deepest shade of what the world calls solitude, he is never "less alone than when alone." He is cheered by the consciousness that God is "about his path, and about his bed, and spieth out all his ways." He has a never-failing and animating motive for the right performance of every, the most trifling, action; for all is done in the presence of that Being "in whose favour is life," and whose smile is the sunshine of the world of spirits. In the chamber of disease, in silence, and in darkness, he has still his duties to perform, his part to act, his battles to fight, and victories to gain; and all this, not only in the sight of God, but in the view of that cloud of witnesses, before whom every candidate for an immortal crown runs his heavenward race. He feels that no silent submission to his cross, no patient endurance of his pain,

no tear of penitence, or sigh that breathes towards heaven, is forgotten before God. Nay, he is assured, that if God approves, angels and ministering spirits rejoice in witnessing how his "light afflictions which are but for a moment, work for him a far more exceeding and eternal weight of glory." Such is the only solitude which the man of faith and prayer can know: such are the scenes which open to his view in the loneliness of his closet; such the stars and constellations which appear, when the light of this world is withdrawn, and its sun gone down. I cannot conclude these observations better than in the words of Doddridge's evening hymn:

"What tho' downy slumbers flee,  
Strangers to my couch and me;  
Sleepless, well I know to rest,  
Lodg'd within my Father's breast.

While the empress of the night  
Scatters mild her silver light;  
While the vivid planets stray  
Various thro' their mystic way;

While the stars unnumber'd roll  
Round the ever-constant pole;  
Far above these spangled skies  
All my soul to God shall rise;

'Midst the silence of the night  
Mingling with those angels bright,  
Whose harmonious voices raise  
Ceaseless love, and ceaseless praise.

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#### ON DISINTERESTEDNESS.

It is a consideration calculated at once to humble the creature, and, at the same time, to illustrate the goodness of the Creator, that, strictly speaking, it is impossible for us to perform a disinterested action. It is true that we may often prefer the temporal benefit of others to our own. We may, at all times, stand prepared to sacrifice our present interests, where they would conflict with the laws of righteousness, or with the honour of God; but still, such is the nature and constitution of things, that nothing can dissolve the unchangeable connection between holiness and happiness, or alter the irreversible decree, that "all things must work together for good to them that love God." I remember an instance of a little boy, who listened with deep emotion to a long detail of all his Saviour's pains and sorrows; but, when the application came, and when he was told, that these agonies were endured for *him*, to save him from eternal



misery and death, he could no longer hold ; he burst into tears, and exclaimed, " I had rather go to hell, than that my Saviour should have been so treated." This, I am well aware, would be set down, by many, to the score of mere childish extravagance. Nevertheless, I am convinced there is, in the hearts of not a few, that loyalty of supreme affection to God, that if the option must, or could be made, between their own ultimate interests, and those of their Creator, they would not hesitate to decide against themselves. But such a case is strictly impossible. The man who is brought into the reconciliation of the Gospel is encircled by mercy on every side. To whatever point he turns his eyes, blessings bound the prospect, and are, in a certain sense, as omnipresent as is God himself. If, in the ardour of his love and gratitude, he should desire to give unequivocal proof of his devotion, by making some real and eventual sacrifice for God ; he could not do it. He may impoverish himself, and bestow his riches upon the representatives of Christ ; but what is this but to give his money upon usury, and to make God his paymaster ? For " he that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again." He may " forsake house, and parents, and brethren, and wife, and children, for the kingdom of God's sake." He may do this on the purest motives, and in the truest spirit of self-renunciation and self-denial. But still, if he were inclined, he could not escape the recoil of benefit and blessing, even " manifold more" than all he has relinquished, " in this present time, and in the world to come life everlasting." Again, were he to give the last, best proof of strong attachment, (for " greater love hath no man than this, that a man lay down his life for his friends,") and to offer himself a sacrifice unto death ; even here he would but seal that gracious promise to himself, " he that hateth his life in this world, shall keep it unto life eternal." In all these cases, however, the will is taken for the deed ; and happy is that man in whose heart the Lord can read the language of the Psalmist, " Thou desirest no sacrifice, else would I give it thee." On a full review, then, of this whole matter, how glorious a prospect lies open to the awakened soul. Well may we use the language of our Church, " We thank thee for our creation," for " the lot is fallen unto us in a fair ground ; yea, we have a goodly heritage." It is, indeed, a blessing to have been born. For to have been called into a state of conscious being is, to be made spectators of a scene, witnesses of and participators in a scheme of things, where the whole is filled with the goodness of the Lord ; where infinite love is unchangeably and eternally seated on the throne of universal empire, and where the end of all that is, is to promote the glory of God, in the happiness of his creatures. " What shall we then say to these things ?" What, but " praise the Lord, O our souls ; and all that is within us praise his holy name."

H. W.

## ON THE PRIESTHOOD OF CHRIST.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

DEAR SIR,—You have allowed me, on various occasions, to make use of your valuable magazine as a medium to make known the views I entertain as to the high priesthood of Christ, which I suppose him to be now engaged in exercising in heaven. Some of your correspondents have been startled at my position, and have availed themselves of your impartial pages to express their reasons for dissent. I was particularly glad when one acute and able correspondent appeared as my opponent, being convinced that, if truth was on his side, he wanted not ability to put it in a clear point of view. Finding that nothing is likely to appear to contradict my views of the present priesthood of Christ in heaven, in the true tabernacle which God hath pitched, and not man, I would, with your permission, set before your readers some thoughts which have occurred to me, in looking at the priesthood of Christ, not in a controversial, but in a practical point of view.

Were we to ask, what was that which the Jews valued above every thing else in the old dispensation—what did they consider more especially their glory? we should no doubt be told their temple, the place where God's honour dwelt. We find in the Scriptures many expressions of the value and love entertained for the temple. We find David, even before it was built, thus expressing himself, and speaking, not only in his own name, but in that of the church: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psal. xxvii. 4. Again, we find him saying, "Because of thy temple at Jerusalem shall kings bring presents unto thee." Psal. lxxviii. 29. We find Daniel praying three times a day, with his windows open towards Jerusalem, looking towards the temple where God manifested his grace and his glory. We cannot forget how the disciples of our Lord exhibited their national feeling on this point, when they showed him the buildings of the temple, and how it was adorned with goodly stones and gifts. They gloried in that temple; and yet what was it? A temple made with hands, of which the Lord could say, the days are coming in the which there shall not be left one stone upon another, that shall not be cast down. But has not the Christian a much more magnificent temple, in which he may indeed glory? Has not the Christian a temple toward which he has more reason to direct his eye with delight and his heart with devotion and exultation? When the Jew turned his eye toward his temple, he called to mind the divine presence there manifested, and the high priest of the order of Aaron entering in there once a year, to make a typical atonement for the people, "not without blood,

which he offered for himself and for the errors of the people :” but when the Christian lifts his eye towards his temple, his mind may realize the true tabernacle which the Lord pitched, and not man—one as much more glorious as the substance exceeds the shadow—as the builder of his temple, even the eternal God, exceeds the builders of the temple in Jerusalem, exceeds “Solomon and all his glory.” His mind may realize, not merely a glorious manifestation of Divine Presence, wonderful as that was, but Deity himself, upon the mercy-seat, the Eternal Father, waiting to be gracious, and as the High Priest—not a man “compassed about with infirmity, who need daily to offer sacrifices first for his own sins and then for the people,” but an High Priest, “holy, harmless, undefiled, separate from sinners, and made higher than the heavens,” even the Son of God and the Son of Man, “able to save to the uttermost all that come unto God by him, seeing that he ever liveth to make intercession for them.” If there was in the Jewish temple, in which every thing was made after a pattern showed to Moses in the Mount; if there was in that temple enough to draw forth the warm devotion and the kindled affections of the Jewish worshippers; if there was there that which did justly attract the eye and the heart of the Israel of God: how much more is there in the Christian’s more excellent temple, the pattern, the antitype of all that was glorious in the temple of Jerusalem, to catch the eye, to arrest the attention, to hold the affections, and to elevate the devotion of the Christian worshippers. Yes, ours is a glorious temple indeed, and ours is a most glorious High Priest, ever living, and in that temple he ever liveth to make intercession for us. If thus Daniel looked towards Jerusalem, what reason have we to look in every time of need, that is, in every period of our mortal life, under every circumstance of our earthly journey, under every pressure of worldly trial, to the heavenly temple whence cometh our help. It was to this temple that Stephen looked in the day of his great trial, and he looked not in vain; he received help and he found comfort. He saw the heavens opened, and Jesus standing at the right hand of God. When he prayed, he looked not to the earthly Jerusalem or to her temple, but to the Jerusalem that is above; and when he would fix the eye of his faith upon Jesus—when he would catch a sight of him for his soul’s comfort, he stayed not at the cross upon which he *had* died, but he lifted his eye to the heaven to which he had ascended, and there, for his support and consolation, saw him that was dead and is alive again, and lo! he liveth for evermore.

It would be much for our comfort and edification, did we thus keep before the eye of our faith the heavenly temple and the living great High Priest.

We are told that Moses was to make the tabernacle, which was the infant temple, according to the pattern shown him in the mount. We learn from this that there is in heaven itself a great reality, which was typified and shadowed forth by the several

particulars concerning which God himself gave directions to Moses. There is not one of those particulars in the tabernacle and temple upon earth, of which the great reality is not to be found in our temple in heaven. I might, for example, instance the candlestick, and the table, and the shewbread; but, perhaps, the most important particular in the worldly tabernacle was the division into two distinct compartments, the holy place and the holiest of all. If we look to these divisions, we shall, I think, find that the divisions took place with a view to the two-fold business of the high priest. In the one was represented his dealings with man, in the other was represented his dealings with God. In the holy place was the candlestick, the table, the shewbread; this typified the provision of light, and food, and comfort, to be supplied through the mediation of Christ to man. In the most holy place was the golden censer, and the ark of the covenant, and the tables of the covenant, and over it the cherubim shadowing the mercy-seat; this typified the intercession to be made by the high priest with God, on the part of man, who had broken God's covenant, and who needed one to appear for him at God's mercy-seat. If we carry in our minds this division, we shall be taught that the religion of Christ has two aspects; it has regard to man, and it has regard to God; it supplies to man the light, the food, the comfort, the strength, he stands in need of, and it offers to God that atonement, that satisfaction to divine justice which the equity and the holiness of his government require.

We read, Heb. ix. 6, "Now when these things were thus ordained, the priests went always into the tabernacle accomplishing the services. But into the second went the high priest alone, once every year, not without blood. Into that part of the tabernacle, in which was typified that which was to be done *to man*, others went besides the high priest: *all* the priests went into the holy place. So whilst it is Christ Jesus that has ascended up on high, and has received and given gifts to men, he employs various instruments in dispensing those gifts; he uses human instruments in conveying light and spiritual food to man; they have the honour, in this part of the work, of being fellow-workers with God. He sent a Paul to open men's eyes, and to turn them from darkness to light; and Paul, speaking by the Spirit, desired the elders of Ephesus to *feed* the church of God, which he had purchased with his own blood. But into the most holy place went the high priest alone: into the place in which was carried on that which typified intercession and satisfaction *to God*, none entered but the high priest alone; teaching us, that in that part of the work of redemption, which is to make satisfaction to God, Christ Jesus has none with him: there is one Mediator between God and man, the man Christ Jesus; beside him there is no Saviour; there is no partner, no fellow-worker with him in making atonement unto God for man. It was because Christ alone appeared in the presence of God for us, that the high priest alone went with the incense into the most holy place, where was the

mercy-seat of God. This is the express language of the written word of God : "None can, by any means, redeem his brother, nor give to God a ransom for him." But clear and distinct as is the language of Scripture upon this important point, it is not more express and distinct than the language of the temple service ; by its division, and by the fact that none is admitted into the presence of God for us but the High Priest, Christ Jesus, it speaks, as distinctly as any words can, that in the work of justifying a sinner, and reconciling him to God, and making peace, there is no partner with Jesus. He, and he alone, hath found the ransom, and he alone offers it to God for man. No man who reads intelligently the written Word of God, can think of mixing up any of his own works or doings, or the works, or merits, or prayers of any other, with Christ's work in the justification of a sinner, and in settling the account of the transgressor with God ; and no man who looks intelligently into the heavenly temple, and considers the work performed there by Christ, the High Priest, can imagine that any person or any thing is in any the slightest degree associated with the great High Priest in procuring reconciliation between offending man and offended God. There is no offering presented unto God as a satisfaction for man's sin, except Christ, the Lamb without blemish and without spot, and none appears for us in the presence of God, to offer that sacrifice, except the risen Saviour, who, as he was once the dying Lamb, is now the risen and the living Priest. It often happens that, when men can no longer deny a fact, which is proved to them, they are inclined to turn round and ask, what is the use of it ? So some may be inclined to ask, what is the use of looking at the transactions of Christ in his priesthood, and seeking to learn thence things plainly asserted in the written word ? I would answer, that in the mouth of two witnesses every word may be established. It is a great condescension of our God to our dull and unbelieving hearts, that he gives us "Line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." Sometimes one view of a subject strikes one mind, and another strikes another ; and some, again, get their faith strengthened, and their grasp of an important truth confirmed by finding it written, as with a sun-beam, in some new compartment of God's gracious revelation, where they had not before looked for it. It is my earnest prayer that it may be so in the present instance, and that just and right views of the priesthood of Christ may tend to give more undivided glory to Jesus, and to strengthen the faith and increase the assurance of his believing people.

R. D.

THOUGHTS ON THE CONNECTION BETWEEN THE INFLUENCE OF  
HABIT AND THE DESIRE OF NOVELTY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—It has been remarked, as a striking inconsistency in human nature, that man is a creature of habit, and, at the same time, formed to desire novelty, variety, and change. This observation seems to me to have been founded upon a superficial view of the phenomena by which it was suggested. It may not, therefore, be an uninteresting subject of inquiry to examine how far these two principles of the human constitution are mutually at variance; whether their seeming incoherency be not apparent rather than real; and whether the desire of change does not result from, rather than militate against, the influence of habit.

Let me, then, separately state the facts, the coexistence of which is considered as forming an anomalous combination.

By the mysterious power of habit, actions frequently repeated become familiar, easy, and agreeable. A course of conduct to which we have been accustomed we willingly pursue, and deviate from with reluctance. What we have often done we feel inclined to perform again in similar circumstances; and to resist this natural bias is to do violence to the principles of our constitution. Upon this influence of habit is mainly dependent the entire system of our animal and rational economy, no less than our capability of moral culture and religious attainment. By it are we fitted to exist in our present condition, as well as enabled to acquire qualifications suited to another. Without it man must have remained in perpetual infancy, if, indeed, in this unformed state, he could have preserved himself from utter extinction. He upon whom frequent repetition cannot confer facility of performance, and who is unable to apply the lessons of experience to practical utility, must ever continue in helpless, irremediable imbecility; and a race, composed of such beings, must live exposed to every danger and entangled in every difficulty, or sink into annihilation, to which their wretched existence is so nearly allied. My present inquiry, however, has more especial reference to that power of habit by which a course of action, or a mode of life, becomes, by custom, assimilated to our tastes, endeared to our affections, and influential upon our conduct. Facts so well known, it is sufficient to mention: it is unnecessary to establish or confirm what the experience of all will be ready to attest.

Equally conspicuous in the character of man is that active and never-resting spirit, which wearies of the sameness of unvariegated existence; which seeks for enjoyment in the surprise of novelty, the excitement of variety, and the capricious mutabilities of ever-varying fashion. Nor is this principle less important in its developments, and momentous in its results. He has not looked deeply into human nature who sees its operation only in the



causes of an uneventful day, the avidity with which the daily news are read and related, or the anxiety with which a young lady learns the prevailing mode. In its more important applications, and numberless modifications, it is amongst the most efficacious stimulants of human energy, one of the most influential incentives to strenuous exertion, and one of the chief springs in the complicated machinery of active life. To some secret impulse of this restless tendency might, perhaps, be traced the mightiest achievements of philosophic toil, the most brilliant creations of imaginative genius, and the most illustrious deeds by which statesmen and conquerors have enrolled their names in the annals of fame.

Such are the two principles, the mutual relation of which I am now to consider.

Habit, be it remembered, acts in two ways: it weakens our passive impressions, and, at the same time, strengthens and confirms our active principles. The former power I conceive to be directly productive of the desire of novelty, whilst the counteracting influence of the latter seems comparatively inconsiderable. Let us briefly consider the effects of this principle in its twofold operation.

Man, formed for happiness, is of necessity a lover of pleasure, and desirous of enjoyment. To gratify this universal inclination, to satisfy this single passion, in which all others are included, is the grand object of all our actions, the ultimate aim of all our endeavours. To attain this end, the sensualist, the votary of fashion, of riches, of ambition, pass their lives in striving after the objects of their several propensities. But there is another law of our nature, which ordains that feelings, which at first delighted, shall lose, upon frequent repetition, their attractive power; that reiterated pleasure shall insensibly cease to please; that an oft-tasted enjoyment, like a twice-told tale, shall at length pall upon the sated appetite. From the combination of these two principles—from the union of the desire of happiness with the power of habit—from the coexistence of the law in accordance with which we seek the gratification of our propensities, with the regulation whereby the objects of our inclinations are denied a permanent capability of affording enjoyment, a desire of novelty, and an anxiety for change, are a natural and necessary result. By the constitution of our nature we are necessitated to seek for happiness; by the influence of habit, the objects which once satisfied this desire lose, by custom, their gratifying efficacy: hence new sources of pleasure are desired, hence the restless pursuit of novel and untried enjoyment. Thus has an attentive consideration shown a necessary connection between two principles, which a less accurate examination pronounced incongruous and irreconcilable.

But habit also strengthens and confirms our active principles. A course of action, or a mode of conduct, which custom has rendered familiar, we instinctively pursue and painfully relinquish. And that this power of habit is in some degree opposed to the



desire of change, I am ready to admit. Yet will not the utmost extent to which this concession can be truly made, in any great degree circumscribe the attractive influence of novelty. True it is, that formed habits we unwillingly alter, and that this reluctance is, so far, incompatible with a love of change. To how great an extent, nevertheless, may we indulge our passion for novelty, without infringing upon the prescriptions of habit! How large a portion of our lives is unoccupied by habitual employments, and free from the bonds of customary regulations! What hinders, then, that, at such seasons, man's active spirit should look abroad for the recreation of unanticipated enjoyment, should excite itself with the stimulus of unprecedented adventure, should frolic in the pleasing novelties of diversified amusement? As little is any hindrance to be anticipated from *a priori* investigation, as it is in truth discovered by the observation of experience.

It is to be observed, moreover, that the search after novelty is itself an active principle; and that, as such, it is strengthened and confirmed by the power of habit. That this restless appetite, like all our appetites, is strengthened and increased by habitual indulgence, stands in need of little proof. He, at least, who regards society with an attentive eye, will ask no other demonstration than that which his own observation will readily afford. To such a demand, *si quæras monumenta, circumspice*, would be a sufficient answer; and the conduct of the human race, from the days of the volatile Athenians, who employed themselves in inquiring *τι καλον*, to those of the modern frequenter of the club-house and news-room, would afford instances enough for the requisite induction.

A corroboration of the opinion that the influence of habit is unfriendly to the desire of novelty, will perhaps appear to some to be found in the fact, that, in old age, when the former principle is most confirmed, the latter is proportionably weakened. This presumption will, however, seem of little force, when we consider to how many sources, other than the power of habit may be ascribed a decreasing love of novelty in our latter years. Lessened interest in life; a diminished probability that any change will greatly affect our condition, either for evil or for good; the dearly bought experience of past disappointment; the bitter retrospect of blighted hopes and unrealized expectations; all these will co-operate in the production of this effect.

I have spoken of the power of habit to weaken our passive impressions; and we have seen that, in consequence of this deteriorating influence, delightful emotion and lively gratification are essentially short-lived and evanescent; that pleasure, like beauty, loses its charms with its youth; that the fascinations of enjoyment cease to captivate when they are no longer new. Such is the transitory and fading character of sublunary joys. One exception, however, there is to this otherwise universal rule: one species of happiness there is of which a continued enjoyment does not abate the relish or dim the vividness. Those who are ac-

quainted with the felicitating influences of religion need not be told that from its perennial source alone are derived these streams of never-fading bliss. What, then, is the cause of this happy exception? How happens it that religious joys retain undiminished their gratifying power; that the lustre of its pleasures remains untarnished by the corroding influence of habit? The explanation of this phenomenon is to be found in the fact, that its happiness is to so great an extent prospective; that its enjoyments are chiefly those of hope, rather than those of actual possession. Objects which afford us pleasure lose, indeed, insensibly their felicitating efficacy: but this effect is the result of use, of custom, of possession. How, then, shall such an influence affect those enjoyments, which are not possessed, but anticipated—those sources of happiness whose existence is not present, but to come? How shall use render insipid yet untasted bliss? How shall possession abate the relish of pleasure yet unpossessed?

Let not these remarks be misinterpreted, as if they, in any wise, questioned or limited the present enjoyments of religion. Rightly understood, their tendency is precisely the reverse. They show that the objects of Christian desire, the sources of Christian consolation, placed as they are beyond the limits of time's narrow boundary, are thereby exempted from the undermining influence of habit—that influence which marks with declension the gratifications of actual possession. Much, indeed, of religious happiness is derived from sources not remote or future, but present and actually existing. A mind unimbittered by malignant emotions, and unsullied by licentious desires, a soul undisturbed by the tempests of unsubjugated passion, a heart susceptible of kindly feelings, and meliorated by the cultivation of benevolent affections; all these bring with them their own reward. Nevertheless, he who remembers how large a proportion of Christian felicity is made up of a joyful hope of future blessedness, of expectation of those heavenly enjoyments which faith delights to anticipate, will see in these facts grounds sufficient to warrant the observations which have been offered: and he who imagines that happiness is less real, because it is derived from objects not of possession, but of hope, little understands the philosophy of human sorrows and human joys.

To some, perhaps, it may appear, that, if the sources of Christian happiness derive from their futurity an exemption from custom's enfeebling influence, when this futurity shall have become present, these sources of happiness actually possessed, they will be deprived of this advantageous characteristic. But this supposition suggests a not improbable conjecture respecting the nature of our future constitution, namely, that the power of habit to weaken passive impressions will cease to exist. Then will pleasurable emotions ~~remain~~ for ever their vividness of delight; joy will preserve its ~~charms~~ unfaded through the lapse of ages; repetition will cease to induce weariness, possession to lead to indifference, enjoyment to degenerate into satiety. The joyous

gaiety of heart, the buoyant exhilaration of spirit, which now belong only to the morning of our days, will gladden with ever-fresh delight our eternal youth, when time shall be no more.

Independently of the increase of happiness consequent upon this change in our moral and intellectual constitution, I am led to infer its probability from two considerations. In our present state, habit weakens the vividness of all our impressions, of those which are painful, as well as those which are agreeable. Thus, by a lessening of our sufferings, does it compensate for a diminution of our joys. If our pleasures become less lively, so likewise does the poignancy of our pains. And in this chequered scene of light and shade, this mingled cup of sweets and bitters, the advantages of weakened sensibility are greater, perhaps, than the deprivations. But in that blissful state where every sensation is enjoyment, every feeling felicity, habit has no field for this twofold agency; weakened impressions must be a loss of happiness unbalanced by diminished woe: where all is joy, to abstract or lessen must be to abstract or lessen some source of pleasure. It seems, then, not unreasonable to suppose that, in a state of perfect bliss, there will be no place for an influence, the only tendency of which would be to impair enjoyment. This power of habit also, be it remembered, is an essential requisite in our present condition of trial and probation. It forms a part of our capability of moral culture and religious improvement. By its means the temptations of vice, the solicitations of lawless pleasure, lose insensibly their attractive power. But in that happy state in which trial and probation will be succeeded by established virtue; in which moral culture will have produced its intended fruits, religious improvement has resulted in religious perfection; in which no inclinations will solicit, save those which we may innocently indulge; what further need shall we have of custom's then superseded influence? These considerations appear sufficient to warrant the conjecture, that these effects of habit will cease hereafter to exist.

I have, in the foregoing remarks, considered the power of habit to weaken passive impressions; I have shown that of this influence a diminution of enjoyment is a necessary consequence; and I have observed the happy exception to this general law which religion's ever-salient joys afford. Let me not dismiss the subject without remarking the practical importance of this latter observation. To add to the number of incentives whereby the human mind is induced to embrace the only satisfying good, can never be deemed a profitless employment. Amongst the attractions of religious happiness, then, let this be registered as one, that it alone possesses an antidote against custom's corrosive agency; that it alone preserves its freshness unimpaired by the withering influence of time. And here I cannot help observing the benefit which Christian philosophy derives from a careful examination of the principles of our moral and intellectual constitution. We have seen, in the present instance, how the discovery of an addi-

tional motive to a religious life has resulted from an inquiry into the influence of habit upon our passive impressions. And so it will ever be. That system of divine philosophy which revelation discloses will receive fresh confirmation, new enforcement, from every extension of our knowledge. And more especially will Christian ethics be established and illustrated by an investigation of the nature and constitution of that being to whose nature and constitution they are, with infinite skill, adapted. A knowledge of the dispositions, the propensities, and the tendencies of the human heart, of the powers, the capabilities, and the operations of the human mind, must ever subserve the interests of that heavenly science, of which this moral and intellectual machinery is at once the subject-matter and the instrument. He is no friend to religion who endeavours to exalt it by depreciating philosophy—by depreciating what is in truth its most essential characteristic. Religion and true philosophy are too noble, too elevated, too identical ever to be at variance. Based as they are on one common foundation of truth and the reality of things, they can never be disunited.

G. H. W.

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ON THE EPISTLE TO THE ROMANS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Some time ago, a friend of mine, who lived at a distance, agreed with me that we should both examine into the several difficulties occurring in the Epistle to the Romans—write down our respective opinions, and compare notes when we next met. Our plan seemed to possess some advantages; it ensured an accurate and attentive perusal of, perhaps, the most instructive portion of the whole Word of God. Again, it was arranged, as I said, that we should *write* down the interpretation which appeared to us the true one, whenever we could make up our mind on the subject. Bacon has a good remark, that “reading makes a full man, conference makes a ready man, and *writing makes an exact man.*” The knowledge contained in Scripture, and to be obtained by a diligent reading of Scripture, accompanied by the blessing of the Spirit of God, is as far above every other knowledge as the heaven is higher than the earth, or as He that inhabiteth the heavens is higher than man that walketh upon the earth. How infinitely important, then, to be *full* of this knowledge; to have the word of God dwelling in us richly; to have God’s word hid in our hearts. And how important to be *ready* in giving a reason of the hope that is in us; to be mighty in the Scriptures; able mightily to convince, and that publicly. This is to be had by *conference*—by speaking often one to the other. All Chris-

tians study the Word of God. "Oh, how I love thy law!" is spoken by the tongue, felt in the heart, and exemplified by the practice of every Christian. All Christians, more or less talk of God's salvation; out of the abundance of their hearts their mouths often speak; but comparatively few Christians *write* down their thoughts, and therefore comparatively few Christians are *exact men*. Let me recommend the adoption of some such plan as I have alluded to; those who try it will find it make them more *exact* on the subjects on which it is so important to be exact. Let a blank book be procured; write down at the top of the page that verse of the chapter which appears difficult, and devote *one page* to the interpretation. This will always be sufficient for "omnibus in rebus, non solum Epigrammate, Lector, Quodcunque est bellum, dulce, bonumve, *breve* est." I observed that I had read the Epistle to the Romans in this way; many pages in my book still remain unwritten on; for it is not part of the plan "to say something, when you have nothing to say."

Your readers, who are acquainted with the Romans, will not be surprised to hear that chapter ix. 3d verse, is at the head of one page. Allow me to trespass on your attention, while I transcribe the observations I have made on this passage. Perhaps some of your correspondents would supply me with some remarks on it, if my view should not accord with theirs.

Rom. ix. 3: "For I could wish," &c. The words from "For" to "Christ" inclusive, should be in a parenthesis. The sense then will be "*ηυχομην γαρ αυτος*," &c. I myself used to wish to be accursed from Christ, or separated altogether from him (*viz.* before his conversion.) Our version seems incorrect in two ways. First, *ηυχομην* cannot be translated "could wish;" the word for that would be *ευξαιμην* (*vide* Acts, xxvi. 29) '*αν*' also should be added. Again, '*αυτος*' is not rightly translated "*that myself*." To express that sense the word should be *αυτον*, the accusative case before the infinitive mood '*ειναι*."

I remain your obedient servant,

J. B. O.

"GIVE ATTENDANCE UNTO READING."

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—It is a true proverb, that "a man may be known from his company." It is no less true, that a man may be known *by his books*—by those books, I mean, in which he takes pleasure, and which he habitually reads. A man who does not read the Bible is no Christian; and a man who reads the Bible, and, with it, reads books calculated to give him a distaste for the Bible, is, at best, an inconsistent Christian. It is in vain to call on a rational being to give up any thing, or any practice, without offering something better, or pointing out some "more excellent way." Saint John did not expect those who knew not the truth, "to love not the world;" but he did expect, and had a right to expect, that they who did know the truth should "set their affections on things above, not on things on the earth." With these remarks, I would introduce to your readers a few extracts from "Hall's Contemplations," a book, the perusal of which the editor justly hoped would "conduce mightily to promote union, and strengthen the principles of genuine piety." The reading of such a book not only increases a love for God's word, but tends to unfit for the study of books inconsistent with that word; books which, instead of showing that "the friendship of the world is enmity against God," paint that world in the brightest colours, and insensibly lead the reader to wish to be a friend of the world, regardless of the consequence, that "whosoever will be a friend of the world, *καθίσταται*, is declared and adjudged, beyond all controversy, to be the enemy of God." Vide Doddridge *in loc*.

Bishop Hall has divided his work into books; each book containing a few contemplations. The first book (from which alone I intend now to make extracts) consists of five Contemplations. The first is "On the Creation." In it we find the following beautiful observations:

"How proportionable are thy works to thyself! Kings erect not cottages, but set forth their magnificence in sumptuous buildings; so hast thou done, O King of Glory! If the lowest pavement of that heaven of thine be so glorious, what shall we think of the better parts yet unseen? And if this sun of thine be of such brightness and majesty, oh! what is the glory of the Maker of it? And if such a sky be prepared for the use and benefit even of thine enemies also upon earth, how happy shall those eternal tabernacles be, which thou hast sequestered for thine own?"

Again: "Thine hand is not shortened; thy word is still equally effectual: say thou the word, and my soul shall be made new again; say thou the word, and my body shall be repaired from his dust. For all things obey Thee. O Lord, ~~and~~ I not yield to the word of thy counsel; since I must yield, as all thy creatures, to the word of thy command?"

The second contemplation is “Of Man.” Here we have this remark on the fall of man :

“ Only do thou what our desires, answerably to the readiness of thy mercies, that we may redeem what we have lost ; that we may recover, in thee, what we have lost in ourselves. The fault shall be ours, if our damage prove not beneficial.”

The third is “Of Paradise.” Of the Garden of Eden he says :

“ When he that made the matter undertakes the fashion, how must it needs be, beyond our capacity, excellent !”

Contemplating on the Tree of Knowledge, he prays thus :

“ O God, thou hast revealed more than we can know, enough to make us happy ; teach me a sober knowledge and a contented ignorance.”

The fourth is “Of Cain and Abel.” In this we read :

“ There was never any nature without envy ; every man is born a Cain, hating that goodness in another which he neglected in himself. There was never envy that was not bloody ; for if it eat not another’s heart, it will eat our own ; but unless it be restrained, it will surely feed itself with the blood of others, ofttimes in act, always in affection. And that God, which, in good, accepts the will for the deed, condemns the will for the deed in evil.”

The fifth Contemplation is “Of the Deluge.” On the building of the ark he observes :

“ Many a one wrought upon the ark, which yet was not saved in the ark. Our outward works cannot save us, without our faith ; we may help to save others, and perish ourselves.”

On the raven and the dove he remarks :

“ How many carnal minds fly out of the ark of God’s church, and embrace the present world ; rather choosing to feed upon the unsavoury carcasses of sinful pleasures, than to be restrained within the strait lists of Christian obedience. The dove is sent forth, a fowl both swift and simple. She, like a true citizen of the ark, returns, and brings faithful notice of the continuance of the waters, by her restless and empty return ; by her olive leaf, of the abatement. How worthy are those messengers to be welcome, which, with innocence in their lives, bring glad tidings of peace and salvation in their mouths !”

Every Christian should make it a practice to read a portion of such a book as this daily. If this paper should fall into the hands of any who are not in the habit of doing so, let me strongly recommend them to begin ; and they cannot begin with a better book than “Hall’s Contemplations.” The following extract from the editor’s preface must conclude these few observations :

“ There runs through these meditations such an uncommon vein of invention and genius ; there is such a fund of solid and useful thought in them ;



something so lively and beautiful, joined with what is most serious and pious, that they must for ever do honour to the author's memory, and answer the great purpose of at once instructing and entertaining the reader."

Your obedient servant,

J. B. O.

(To be continued.)

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INDEX EXPURGATORIUS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Having read a paper in the EXAMINER for February, 1835, containing a suggestion which I am induced to think might be made of great use, I venture to hope that the writer, who seems so well aware of the peculiar disappointment which a Christian reader has now to encounter in the shape of a neatly-bound volume, or promising title-page, will not allow the subject to drop, but continue to point out to those who, like himself, have neither "much time, much money, or much learning," the various instances of books, which may be presented to him, whose contents are more likely to mislead than to bring into the way of truth.

I am one who, like himself, have lamented that some sort of *Index Expurgatorius* has not been adopted, for the use of the inexperienced and simple-minded; and am gratified to find that a specimen of the precise grievance under which we now labour generally has been afforded in the letter of your judicious correspondent; he has well expressed his disappointment on taking up the "Summaries of the Discourses of Eminent British Divines;" though, with regard to Sherlock, the quotation given is, by no means, inconsistent with the doctrine to be found in the sermons of that writer; therefore it was to be expected in the "Summary."

Permit me now just to allude to two writers, who have, in a most especial manner, disappointed the hopes of their readers, and *laid a sort of necessity* on the lovers of truth, of Gospel truth in particular, as opposed to infidelity and religious liberalism, to enter into an examination of their books, and place the result before the religious-reading world, as an honest warning against the poison, which, mixed up as it is with all that is interesting in science, all that is sublime and beautiful in nature, all that is wonderful and lovely in creation, may eventually succeed in undermining the religious principles of many a mind which has been nurtured in religious belief, and educated in scriptural knowledge. I shall name Dick's "Christian Philosopher," and *the second volume* (lately published) of Sharon Turner's "Sacred History of the World from the Creation to the Deluge;" because the views of these two writers on subjects connected both with creation and revelation, seem to be co-incident, as well as *the*

means by which they believe (in direct opposition to the declaration of God, and the atonement). The perfectibility of the human race has been gradually developing, and will at length be finally consummated.

The former has long been admired by the Christian world; but whether it has been as much *read* as admired and recommended, is another point; for, in that case, it is scarcely probable it would so long have occupied its ground as the work of "a Christian Philosopher."

The second volume of Sharon Turner's "*Sacred History of the World*," has afforded a severe disappointment to the admirers of his first volume; and it is a subject of just complaint that it should have been published under the same title, and after a long interval, and yet contains sentiments and views on the most important of all subjects, involving the eternal interests of the human race, and attempting to shake the very foundations of their hope of escaping the consequences of their sin and alienation from God.

It is most desirable that no time should be lost in giving a good review of this volume, that the unsuspecting purchaser may be deterred from buying it, and that the eyes of those who have been less fortunate, and become possessors of it, may be opened, and thus some impediment thrown in the way of its admission into the libraries and drawing-rooms of all who desire to say with the Apostle, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes."

Should you insert this letter in your valuable publication, I shall endeavour to send another communication, in the hope of enlarging your *Index Expurgatorius*.

I remain, &c.

A READER OF THE CHRISTIAN EXAMINER.

February 24th, 1835.

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TRANSUBSTANTIATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I hope the conclusiveness, and (what is not a *little* wonderful) the *novelty* of the following reasoning against dogma at the head of this article, will be a sufficient apology troubling you with this brief communication.

I cannot render the reasoning more pointed or intelligible than by copying the extract, verbatim, from a catechism in circulation in the north of Ireland, which first drew my attention to it:

"When Christ spoke of his ascending up where he was before, to understand 'that his *body* had ever been before in heaven?'"

“ No : He was man, of the substance of his mother, born in *the world*.

“ How do you prove this from Scripture ?

“ It is said, John i. 14, ‘ And the Word was *made flesh*.’ St. Paul says, Gal. iv. 4, ‘ God sent forth his Son *made of a woman*, made under the law.’ See also Gen. iii. 15; Isa. vii. 14; Luke, i. 35; Heb. ii. 16; Phil. ii. 7; Rom. i. 3, viii. 3, ix. 5; Acts, xiii. 23.

“ Is it of importance to establish the fact that Christ took our nature upon him in the womb of the Virgin Mary ?

“ Yes ; for it proves that he was truly man as well as truly God, fulfilling the promises of the Scriptures, and affording us the consolation that having a High Priest who, having taken our nature upon him, and having been tempted like as we are, is touched with a sense of our infirmities.

“ Does the fact of his being *made flesh* afford any safe-guard against the erroneous interpretation of our Lord’s words in this chapter ?

“ Yes ; for it plainly proves to us, that, in speaking of our eating his flesh and drinking his blood, he is to be understood of our feeding on him by faith.

“ Can you more clearly explain this ?

“ Our Lord says, verse 51, ‘ I am the bread which came *down from heaven*; the *bread* which I shall give is my *flesh*, which I will give for the life of the world.’ And in verse 58, ‘ This is the bread which came *down from heaven*,’ In these places our Lord speaks, under the terms ‘ bread ’ and ‘ flesh,’ of that which he promises to give—namely, that which came *down from heaven*. Now, as his body did not come down from heaven, but was born in the world, it cannot be of his body he here speaks.

“ Will you convey this important truth in a shorter form ?

“ Christ requires (verse 58) that to be eaten which came *down from heaven*. His human body did *not* come down from heaven ; therefore he does not require his human body to be eaten.”

Your faithful servant and constant reader,

L. C.

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#### ON CHURCH REFORM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—A letter in your publication of last month, by a layman, on *Real and Voluntary Church Reform*, is entitled to attention, as well from the importance of the subject as from the commendation which you have been pleased to bestow upon it. What title it may have to that commendation, we shall briefly examine.

The precept, *scribendi recte sapere est principium et fons* is universal in its application, must be felt of particular importance where ignorance leads to unmerited censure. Of this the letter under consideration supplies an eminent example. Among the

instances in which reform is stated to be wanting is, the *miserably inadequate remuneration of curates*, and this it is proposed to remedy by allotting not less than £100 per annum to the curates of absentees with the house and lands. Now, to show the utter ignorance of this writer, we have only to turn to an act passed ten years ago, which gives to curates, under such circumstances £150 per annum, the house, and ten acres of the demesne! With respect to the case of a salary of only twenty pounds a-year being paid to a curate, if it be not for attending to the occasional duties of a parish in which there is no church, the curate, or his executor, may recover the full legal salary, notwithstanding any agreement. What more can the law do?

Pluralities are another subject of complaint, though it is known to every man who has inquired into the subject, that years ago the Primate made a rule, not under any circumstances, to grant a faculty. It is unjustifiable in any man to treat upon important subjects without making himself acquainted with them. It is criminal, by raising an unfounded clamour against the Church Establishment, to add to the strength of its enemies. Under such circumstances, it is not necessary to enter into any discussion as to the objections to pluralities; I shall, therefore, only observe, that when a bill to abolish them was brought into Parliament, in the time of Elizabeth, Archbishop Whitgift opposed it, and drew up a paper containing his reasons, which may be found in Collier's Eccl. Hist. V. II. p. 666. It really would tend much to prevent dogmatizing, if men would read before they write.

Sinecures are the next subject of complaint; and this, though it has been publicly proved that the surplus income of all the deaneries, chapter dignities, and prebends, above the necessary expenditure on their cathedrals, amounts to little more than £2000 per annum, affording an average income to them of less than six guineas per annum!

We have next non-residence; a subject upon which the writer actually approaches to candour, by allowing that it applies more to England than to Ireland. He might have gone farther, and referred to Wakefield as his authority, who in the 2d Vol. of his Tour, p. 475, says: "The clergy in Ferns, Meath, Armagh, and Dromore, I KNOW to be resident." In Dromore there is but one non-resident, and he resides on a living in another diocese: I by no means confine my remarks to them; the case is the same, I hope, in many others."

But the "Layman" might have inquired after the returns made to parliament, and in these he would have found a complete answer to his grievances; or he might have read the speech of Bishop Jebb upon the state of the Church of Ireland. I do sincerely believe that there is no glebe-house in which the incumbent does not reside, ill-health, or legal exemption allowed for: and even those who have not glebe-houses, will be found resident within such distance from their churches, two miles, as

the law requires, where residence within such distance can be procured.

We come now to the mode of payment of the clergy; with respect to which it is obvious that what the clergy could do, has been done by them, to their very great loss, in the change made in the composition act. There is nothing now within their reach except an absolute surrender of their whole incomes; for the resistance is not to the mode of payment, nor to the amount, but to a Protestant Clergy receiving any income at all. This the writer, unless he is blind to what has occurred within the last two years, must know, and must therefore have known, that he did nothing by thus calling on the clergy, except lengthen one of his paragraphs.

We now have it stated, that there have been gross cases of misconduct, for which no effectual remedy has been provided; upon which it is obvious to remark, that gross misconduct being proved, there always is a remedy; but the difficulty lies in obtaining proof of the facts, and in the delay consequent to the right of appeal. A case now depending in Scotland, tried by the Presbytery of Arbroath, affords an instance in point. Very gross charges were made against a minister within their jurisdiction; the hearing of evidence occupied two-and-twenty days; and when, after the case being argued, judgment was given, an appeal was lodged. The only remedy lies in the legislature giving to bishops a *summary* and final jurisdiction with right to compel the attendance of witnesses, and to examine them upon oath. Is it the fault of the bishops that they do not possess that power? Would their applying for such be listened to favourably by those who alone can give it? Would it not be argued that the remedy was even worse than the evil?

But there is a want of able and pious clergymen in many parishes, where the wants of the people loudly cry for what their present inefficient and careless ministers do not or cannot give them. This complaint we find, in the History of England, to have been made two hundred years ago, and Cromwell and his parliament provided a remedy by appointing a committee of *Tryers*, for the approbation of preachers, and by sending out commissioners through the kingdom to remove scandalous and insufficient ministers. The result of these reforming measures we learn from authority not to be disputed. Milton, after giving a description of the state to which the kingdom had been reduced by the great rebellion, and its immediate consequences, goes on to say:

“ And if the state was in this plight, religion was not in much better: to reform which a certain number of divines were called, neither chosen by any rule or custom ecclesiastical, nor eminent for either piety or knowledge above others left out: only as each member of Parliament in fancy thought fit, so elected one by one. The most part of them were such as had preached and cried down, with great show of zeal, the avarice and plu-

ralities of the bishops and prelates ; that one cure of souls was full employment for one spiritual pastor, how able soever, if not a charge above human strength. Yet these conscientious men (ere any part of the work done for which they came together and that on public salary) wanted not boldness, to the ignominy and scandal of their pastor-like professions, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two or more of the best livings) collegiate masterships in the universities, rich lectures in the city ; setting sail to all winds that might blow gain into their covetous bosoms : by which means these great rebukers of non-residence among so many distant cures, were not ashamed to be seen quickly pluralists and non-residents themselves, to a fearful condemnation, doubtless, by their own mouths."

And Thomas Edwards, a man as little prejudiced in favour of bishops or establishments as Milton, says, in his *Gangræna*, which was published in 1646 :

" In these four years (reckoning from that in which the bishops had been removed) we have surpassed the deeds of the prelates, and justified the prelates, in whose time never so many nor so great errors were heard of, much less such blasphemies and confusion : we have worse things among us than ever were in all the bishops' days ; more corrupt doctrines and unheard-of practices than in eighty years before. The bishops and their chaplains (who were accounted time-servers) opposed the errors of the times, but the presbyters suffered all kinds of schisms to come in, when they were in place ; certainly the bishops and chaplains shall rise in judgment against the ministry of this generation."

And he reckons up one hundred and seventy-six heretical and blasphemous tenets, which had been publicly maintained during that short period. Has the "Layman" any plan to propose, by which the evil he complains of (we shall not stop to inquire how truly or how charitably) can be remedied, without producing evils immeasurably greater ? Is it by an itinerant commission ? How differs this from the plan which Cromwell tried ? Is it by an itinerant ministry, to supply the defects of the parochial clergy ? How is evidence to be obtained of the existence of such defects ? Or, are these preachers to be sent indiscriminately ? It is indeed so obvious that such itinerant preaching would at once alienate their congregations from the parochial clergy, and render their ministry useless, that we should deem it impossible for any man capable of reflection to entertain the idea of it for a moment, had we not proof that the plan has had but too many advocates.

We come now to the subject of ordination, and the "Layman" boldly asserts that the bishops give very little attention to the education in College, and do not encourage the attendance on the divinity lectures given there ; and this he does, though it has, for a very great length of time, been required by the bishops that the candidates for orders shall produce a certificate of

their having attended one complete course of such lectures as from their standing they might have attended; a resolution so old as the year 1790; and though it is notorious that a divinity testimonium, as it is called, will not now be given to any who have not attended the lectures of at least two years. The examination for orders, we are told, should be more minute and careful, as respects the moral and spiritual qualifications of the candidate. This I really cannot understand. If by examination, is meant, as the word usually signifies, interrogating the candidate, I see not how his moral and spiritual qualifications can be ascertained by it. If inquiring be the meaning in which the word is used, the answer is easy. No man is ordained without producing a certificate, signed by three clergymen, that they have known him personally for three years preceding, and that he possesses all those qualities which are requisite to fit him for the ministry. The moral qualification of the candidate, we are told, is much more important than his signing a paper, that he would not preach in other pulpits, nor admit men to preach in his. In what diocese, I will ask, is such a paper signed? And I will ask again, did not the writer know that the important words, *contrary to the prohibition of the bishop of the diocese*, make a part of that paper, in the diocese in which a paper of the description is presented to the candidates. And I will tell him, that it is intimately connected with an important question in morals, the renouncing any intention to evade the obligation of the oath of canonical obedience, by giving it an interpretation different from that in which it is required to be taken.

I have extended this letter too far: I will not add to it by commenting on the proposed invasion of vested rights, which occupies a large space in the Layman's letter. There is no man who has any ideas of property, none who would not be ready to substitute for our organized system a revolutionary chaos, who could bestow a moment's thought upon the proposal.

N.

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CRITICAL ESSAY.—JOS. xi. 7.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Your correspondent R. D., in your EXAMINER for January objects to the received translation of Jos. v. 11. *They did eat of the old corn of the land*. Stating that no other English translation, which he has seen, adds the epithet old; and to this addition he objects, as misleading the reader from the information intended to be conveyed by the passage, and inducing him to think that the Israelites eat not of the new corn, but of the old. The importance which R. D. attaches to the passage, we shall examine, when we have discussed the validity of his



*Critical Essay, on Jos. xi. 7.*

to the present translation. And first, let me observe, must have been the old corn of which they eat, inasmuch as there was no other to be had: and it may be remarked, that I told of their having eaten unleavened cakes, and parched the self-same day. Now, if the cakes and the parched had been of the same kind, the produce of the same year, it to me that the remark would have had no meaning. A very reflection will show, that there could not be, at the time of Passover, corn ripe, in sufficient quantities to feed the people, and that but just in the ear. This we may collect from Exodus, ix. 31, 32; for the event to which that narrative relates happened but a very few days before the season of the Passover. And the harvest was certainly earlier in Egypt than in Judea.

But we have other proof. Josephus, Antiq. L. 3, c. 10, s. 5, tells us that it was not lawful to reap till the second day of unleavened bread; and that then drying a sheaf of barley, and beating out the corn, they offer it as first fruits. This is the *beginning to put the sickle into the corn*, Deut. xvi. 9. And it was not till Pentecost that an offering of wheat flour was made, Levit. xxiii. 17. The ceremonies used at the first putting the sickle into the corn, and the form of suspending the rest of the Sabbath for that purpose, if the second day of unleavened bread happened on a Sabbath, are given in Lightfoot, Minist. Temp. Hieros. cap. 14, sec. 2. A brief account may be seen in Patrick's Notes on Levit. xxiii. 10. Barley sown in November was generally so far ripe as to afford a wave sheaf at the time of the Passover; but should it appear that this was not likely to happen, an intercalated month provided a remedy. See Lightfoot Hor. Heb. in Evang. cap. 12, sec. 4. Though *gnabor* is not translated *old corn*, in any of our versions, except the authorized one, it does not follow that the addition of the epithet is erroneous. It is not improbable that till the last translation more respect was paid to the Septuagint, and to the Vulgate, than either of them merited. Had the Hebrew been carefully examined, it would have appeared to those translators, as it did to the translators of our present edition, that *gnabor* is *transivit, præteriti*, and as a substantive, *transitus*, and *gnabor proventus, annona, præteriti sciz. anni*. So Buxtorf, and so, as to *gnabor*, Leigh in his Crit. Sac. he does not give *gnabor*. And here let me observe, that the difference between these words consists in the latter having  $\gamma$  which the former wants. With these agrees Calasius, *gnabor frumentum, proprie anni præteriti*. And of the critici sacri, Munsterus, Vatablus, Clarius and Drusius are of the same opinion. Masius doubts; assigning, however, no other reason, than that in the Chaldee *gnabor* signifies indifferently the fruit of the past or of the present year.

Pagnini, Thesaurus, linguæ sanctæ, gives *gnabor, transire præterire, transgredi*; and on the authority of M. David, in libro

de radicibus, gnabor, *frumentum præteriti anni*; and so, likewise, Castelli, referring to Jos. v. 11, the very place on which R. D. relies. R. D. appears to think that he has an authority for *gnabor* signifying a present produce, in Job xxi. 10, which he translates, "The cow calveth, and casteth not her calf," literally, her produce (Hebrew *gnabor*.) Now, to this the answer is easy; *gnabor*, in that passage, (it wants the  $\gamma$ ;) is a verb, and not a substantive. The passage is rightly translated in our version.

Having thus proved that our translators have not deviated from, but accurately followed the original Hebrew, let me add a few words, to show that R. D.'s apprehensions, as to the necessity of translating *gnabor* new, or this year's corn, are not well founded. The parched corn, which is plainly the produce of the immediate reaping, and which was the offered first-fruits, sufficiently connects the transaction with the morrow after the Passover, to supply us with the commencement of the fifty days: the cotemporary interpretation of the Jews would be sufficient to remove doubt, if any existed.

I have gone more at large into this question than was necessary; a simple reference to the Lexicons being sufficient; but as I deem the spirit of change to be ruinously powerful at this moment, I have thought it right to heap such a weight upon it as should effectually lay it in this instance.

N.

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#### ON CHURCH REFORM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the CHRISTIAN EXAMINER for February there is a very excellent article by D. on "The Present State of the Church," which I have read with great satisfaction, having long felt much interested in the subject to which it refers—the welfare and efficiency of the establishment, on which I beg to offer a few remarks.

What, Sir, is the use of a national church? and what is the object and design of its establishment and endowment? Is it meant to be a political instrument, by and through which, the ministers of the King may fortify themselves, and strengthen their party? I trow not. Is it as a lucrative concern to the aristocracy, or to keep up a show of decency in the land? Surely not. Is it that the self-righteous moralist may have an opportunity of building himself up in his pharisaical righteousness; or to cherish and enrich a priesthood, and let them indulge in indolence and inertion? Were such the case, I would say, as I do of Babylon, down with it, down with it, even to the

round! But I rest assured that it is not the wish of any Churchman to perpetuate abuses, when proved to be such, or to withhold reforms which are evidenced to be necessary in our national church.

A torrent of infidelity, combined with revolutionary violence, is pouring in upon our land, threatening to sweep away all that is good, all that is sacred; I would, therefore, urge on Christians the duty of being decided, and (if heaven be no delusion, and hell a reality, and not a bugbear) of coming forward, with cordial unanimity, to the work of the Lord against the mighty.

But, Sir, I ask again, what is the use and object of an established church? The question is a very important one, and on a right answer hangs the very pith and marrow of the subject of the article above referred to. Is it not to do that, which the voluntary system (so much extolled of late, but which has shrunk under the searching investigation as to its practical working) never can do? Is it not to provide a Gospel ministry, co-extensive with, and adequate to the wants of all, not only of those who are able and willing to provide it for themselves, but of those who are neither able or willing to do so? Is it not to sanction, encourage, and extend, pure and undefiled religion? Is it not that the poor may have the Gospel preached to them, without money and without price? Is it not, to throw in the way of sin, and the powers of darkness, a strong and efficient barrier to their progress, and to put into active operation a spiritual machine, for the checking of evil, and the making known to a ruined world that mysterious work of mercy, planned in the councils of Jehovah, and, according to the covenant of grace, wrought out by our adorable Immanuel?

If an established church fails in this, it is a mass without life, it is a shadow without substance; it is a body without a soul; it is show without benefit; it is a bauble; it is worse. But where does the responsibility rest? where does the blame lie? or whose head hangs the curse? On the invisible thing called church, or on the members which compose it? And if on these is it not obvious, that it is the duty of all, individually and collectively, as private individuals, or public bodies; yes, it is the duty of the King, and the duty of the subject, the duty of the rich, and the duty of the poor, the duty of those who hold spiritual office, and of the laity, to do what in them lies, what indifference may tell them is enough, or vanity say great deal, or unhallowed modesty may whisper is all they do, but absolutely all, all that the high and heaven-born people of love to God, and zeal for his glory, of love to man, desire for his salvation, dictate; all that the word of God commands of heaven require.

Some act, speak, and write, as though the magnifying church itself were to be our leading object, the exaltation of the hierarchy, or the securing the privileges of the clergy, increasing their pomp and power. This is popery, or or

odious progeny; despicable to common sense, odious to the spiritual Christian, and surely hateful to God.

But, Sir, we must look at the question fairly, fully, and fearlessly. We must regard the establishment as a powerful and valuable instrument, for a great and glorious object; as a holy weapon, to be used to make, through the blessing of God, a highway for the Gospel, that it may have free course and be glorified; and then will many cavils be silenced, then will opposition to works of mercy end, and the thwarting of labours of love cease, and the Lord alone be glorified.

There is a topic treated of by D. which appears to me of paramount importance at the present juncture, and on which a few additional observations may be useful. He remarks that, "in spite of the bad intentions of those who proposed the late inquiry into the population, &c. much good may be derived from it. The returns will prove undeniably, that in many places the Church of England population is very inadequately supplied either with ministers or with church accommodation." He further adds, "It is well known that many persons, feeling the necessity of making large and systematic exertions for increasing church accommodation, are at this moment anxious to give of their money, their time, and their labour, to set a-going, and to carry on an association for the purpose of building and endowing chapels of ease, where the largeness of the population calls for it." I am happy to be able to inform the public, that the plan, referred to by D. is now matured, not in all the minutiae of detail, but in the leading principles on which it rests, and which have met with much high and valuable sanction.

I know enough of many of the persons engaged in it to say, that I am satisfied they will, with unwavering determination, unflinching perseverance, and unfaltering decision, through evil report and good report, through the cavils of the infidel, and the blighting and disheartening evil forebodings of timid friends yes, through trouble and obstructions, proceed in their hallowed work, the Lord being their helper. They are aware of the magnitude of the undertaking. It may require a little time, and much labour, but if they are spared, they hope to see their exertions crowned with success.

I will not suppose that opposition can or will be given to this measure by any sincere Protestant. What! opposition to a plan to render the church more adequate to the very object and design of its endowment: opposition to an association to provide ministerial agency, and houses of prayer with free accommodation for the poor, under the banners of the establishment; to extend the boundaries, and increase its usefulness; to restrain vice, and promote pure and undefiled religion, through the medium and instrumentality of the Episcopal Church of these kingdoms, and her regularly ordained ministers. By whom, in the name of common sense, is opposition to be made? By the

## *On Church Reform.*

ment? No, assuredly; they are anxious to render it more  
ul and more effective. They concurred in an act, passed in  
1 & 2 of Will. IV., to encourage the building and endowing  
chapels of ease; and already, in two or three dioceses in  
England, associations for that purpose have been set on foot, or  
unctioned by the bishops. Is opposition to be looked for from  
be seriously thinking laity? The very contrary: these are ex-  
pected to contribute liberally, according to their ability. Per-  
haps from the clergy, (curates or incumbents)? No, no, no:  
many of these of high character, respectability, influence, and  
piety, have already expressed themselves warmly in favour of  
the association, and promised annual subscriptions. I must ask  
one question more: Is opposition, direct or indirect, covert or  
avowed, to be made by the bishops; and on what grounds?  
When they fully consider the subject, and are fully acquainted  
with the plan and regulations, I look to much valuable assistance  
from them, or most of them. Their influence and control, to  
a certain extent, in the practical working of the society, is ear-  
nestly wished and desired. If they, however, should impede  
this measure, on them will rest the responsibility, and on them  
it will be incumbent to provide the necessary supply, by some  
plan of their own. I have no doubt, ere long, cases will be  
published, of two, three, four, six, eight thousand Church of  
England Protestants in a parish with only one Church. But I  
will not anticipate the probable acts of the committee.  
If, however, nothing effective be done by the establishment  
or her members, then will orthodox dissenters see that the duty  
of redoubled exertion lies on them, to make up the deficiency,  
and try to prevent our Protestant population from falling into  
indifference, infidelity, or popery. Satan, and the emissaries of  
Rome are on the alert, using every means, and every device:  
and shall there be no union, no zeal among those who hold the  
truth as it is in Jesus?

An appeal, humble, earnest, explicit, will, I have reason to be-  
lieve, be made to the public, (clergy and laity,) for their sar-  
tion, countenance, and aid. May the Lord incline the hearts  
all to further the important measure. I need not tell the com-  
mittee, that it is, or will be, theirs to do their duty, and look  
God for the increase.

That some chapels will be erected, I have no doubt; but  
whether few or many, will depend on this—whether professing Chris-  
tians love their money or their luxuries more than the cause of  
God.

W. T., A LAY

## ANSWER TO TYRO.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—In your EXAMINER of this month, TYRO gives an extract from a sermon of Sherlock's, a summary of which is among the Summaries of Sermons published by Hughes. The passage runs thus: "Though the hopes introduced by the Gospel are fitted to support and encourage virtue and true religion, and are *only to be enjoyed by those who make a TITLE to them by the innocence of their lives.*" And upon this, Tyro asks, is this a specimen of scriptural argumentation?

Will Tyro be so good as to explain the difference between Sherlock and the Homily on Faith, in which we find, "*Endeavour yourselves to make your calling and election certain by good works.*" *Making certain, and making a title to, appear to me to express the same idea.*

Again, in the Homily of Good Works, we find it stated that "*The works of the moral commandments of God be the very true works of faith which lead to the blessed life to come.*" And, not to multiply quotations, the last sentence of the Homilies on Good Works runs thus: *Travailing continually during this life thus in keeping the commandments of God (wherein standeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and pathway to heaven), you shall not fail, as Christ hath promised, to come to that blessed and everlasting life where you shall live, in glory and joy, with God for ever.*"

To make a title to happiness, and to travel in that which God hath ordained to be the right pathway to heaven, do really appear to signify the same thing; and I believe, when TYRO takes time to consider the subject, he will be of the same opinion.

That he wrote his letter somewhat hastily is manifest from his objecting to Stuart's saying, that "*To Abraham and David their faith was gratuitously reckoned as equivalent to the perfect righteousness demanded by the law;*" which he interprets to mean that perfect righteousness is imputed for some quality or grace found in man, and asks, How does this differ from the justification by works, whether that of the Romanist or the Arminian? To this I reply, that the very important word, GRATUITOUSLY, which TYRO has overlooked, shows that *faith* was not reckoned as a meritorious cause at all; and, in return, I beg of Tyro to inform me where Arminius taught the doctrine of justification by works?

Another criticism upon Stuart I cannot avoid noticing. "*Good works,*" Stuart says, "*in the Gospel sense of the word, are an essential condition of our acceptance with God.*" Now, I think, that the extracts which I have given from the Homilies hold the same language as is found in this sentence. I shall add, however,

another authority: "*Placent Deo bona opera, nec suis auctoribus sant infructuosa; quin magis amplissima Dei beneficia, remunerationis loco referunt, Non quia ita merentur sed quia Divina benignitas hoc illis ex seipsa pretium statuit.*" If, in these words, it be not asserted that good works are an essential condition of our acceptance with God, I know not how to understand them. TYRO will find them in Calvin's Institutes, lib. 3, c. 15, s. 3. And he will find, in the next chapter, an observation of Calvin's, which it may be of use to him to treasure in his memory: "*Monendi sunt Lectores, insulse ratiocinari a mercede ad meritum.*" It will save him from the error of considering those who treat of eternal happiness as a reward, to be the advocates of the doctrine of merits.

N.

February 21st, 1835.

## OBSERVATIONS ON MR CROLY'S PAMPHLET.

(Continued from page 100.)

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—It may be thought by some that the proposition for the payment of the Roman Catholic priesthood, put forward by Mr. Croly, should not occupy a further portion of your pages; but when we do consider the importance of the question on the religious character of the nation, we must feel deeply anxious to have it examined to the very uttermost. In the remarks which I have already made, I chiefly confined myself to that deceptive principle of his Introduction, that there was "no great difference between Popery and Protestantism;" in fact, between light and darkness. I find the same ingenious attempt at deception all through his pamphlet; and as your valuable and widely circulated EXAMINER had been peculiarly established for the consideration of such subjects, a recurrence to this will not, I feel, be inadmissible. I trust you will agree with me, that we cannot be too tender on such a point at this particular time, nor too assiduous in explaining how we may be attacked, and exposing the adversary. I make the attempt, be assured, from a most decided desire to support the cause of the true God in all its glorious purity, and, at the same time, with a most sincere feeling of Christian love for the individuals who may be the slaves of the system which I attack. In proportion as I abominate the whole labyrinth of Popery, I desire the eternal happiness of those deluded votaries who are caught within its mazes. With such a feeling, I would now apply myself to the second part of Mr. Croly's arguments for a state provision for his church. The chief point to which I would direct the attention of all, is the ingenuity exhibited under the mask of a frank declaration of abuses. We have too much



reason to say, "Trineo Danaos et dona ferentes." He sees evidently that the influence of the priests is much lessened, and likely to be destroyed by their general conduct, and the severe exaction of their various dues. He hears many Protestants, through want of due consideration, advocating the question under debate, as the best means, in their judgment, of dispelling the soul-destroying system. He is fully satisfied in his mind that a different effect would be produced, and that the removal of this cause of complaint amongst the people would tend to uphold it, by keeping them a little longer satisfied with it. He, therefore, most ingeniously takes hold of this sentiment, which he sees to be abroad, and makes it a grand lever in the furtherance of his proposed plan; with consummate shrewdness, he presents it to its Protestant supporters as a point which, in their estimation, a sacrifice should be made for, knowing well that it will deceive them; whilst, on the other hand, the Romish participators may rejoice in it, as giving them a triumph for a season. To those who are placed in a situation to decide upon this measure, I would direct a request that they will most cautiously consider it in all its bearings and in all its delusions.

Mr. Croly exhibits a remarkable combination of ability and incapacity in the manner in which he conducts his argument. With a show of reason and loyalty, he advocates the union of church and state, because it is necessary for his object: although the principles of his church, and the practice of its clergy have uniformly been a denial of any such connexion, and a refusal to submit to any such control. He gives an account of his system, and how it works, exhibiting it in one attitude worse than another, and, in every view, exposing to the public observation its complicated deformity. He then, at once, would force on us the conclusion, that, for this very reason, it should be taken under the protection of the state, and, as it were, fostered because of its very malignity.

Before I come to the direct consideration of the question, I must protest against the general assumption of the name and character of "*Catholic*," which all through his pamphlet, with the exception of two places, he makes as applicable to his system. He knows, as well as any of us, that it is not in any way Catholic, and therefore he is knowingly guilty of a misstatement. He knows that Popery is not universal in any part of the world, not even in Ireland, where she has a more fatal sway than in any other portion of the globe. It evidently shows in what consideration he holds Protestants. The term cannot be properly used by him but in one sense, as "that which is held by the *faithful*, and in opposition to sectarians and heretics," which the very assumption of it declares Protestants to be. If some should judge me to be too earnest upon this subject, I would beg of them to consider what a momentous matter is in debate: whether a state, professing to be Christian, and to have adopted the purifying principles of the true religion of the holy Jesus, is to act in direct opposi-

tion to that profession, and to say, in fact, that it has no standard of faith; that it will not look beyond the present scene and the present moment; that those who govern in it are only to consider the expediency which may enable them to carry their present measures with apparent prosperity, totally indifferent to the future result—to the public welfare; whilst every thing like real principle—every thing like a bold assertion of the dignity of their Great Master's cause is to be laid aside for the furtherance of their present short-lived objects. I believe that many of the men who are now placed in the seat of government, in this country, are of a different spirit—that they are high-minded, conscientious men; and I would most humbly call on them to consider to what such a measure as that proposed would tend, and what, if carried into effect, it would thus prove; I would endeavour to put before them the baseness of the measure, for a Christian, in all its reality; and if I could be fortunate enough to succeed in so convincing them, I know they would be shocked at the thought of being accessory to it.

It is for this purpose that I would offer a few reasons against it. Mr. Croly says, the question is, "Whether it would be right to establish a state provision for the Irish Catholic clergy, or whether there are good grounds for objecting to an establishment of the kind." I must hold that there are good grounds for objecting. How far the Roman Catholic church may call for a different system of finance, it is not for us to inquire; it rests entirely with the managers of that church to arrange; it cannot be the duty of a government, which has uniformly declared that church to be not only unscriptural, but antiscritural: whose recorded opinion of it is of such a nature, that it clearly decides that it cannot be supposed to be a part of the great Christian edifice. The whole argument rests on the meaning of the word "*church*;" and if the Romish can be shown to be the church of Christ, the depository of his truth, pure and unmixed, he then may be said to argue fairly for its establishment; but as it most undoubtedly is not, whether we view the subject generally, and agree with him that a "church establishment is, in fact, part and parcel of the Catholic religion," or consider it more particularly as a question merely relating to the present state of Ireland, such is the infatuated ignorance of her people, and such the spirit with which her teachers join in the popular current, that we hold such a measure to be quite inadmissible.

If, however, it was admissible, we say *there is no reason for it*, admitting for a moment that Popery is not of that dangerous character which is so generally supposed. The reason for its endowment can only be drawn from something that will increase the advantage of the community, both priests and people, by putting the former into a situation, and conferring on them capabilities of improving the happiness of the latter. The former he admits to be placed in a position of emolument and power. He says, it is "a prevailing notion, that the visible and invisible

world are under their control; that they can give sickness or health, prosperity or adversity, damnation or salvation." What more of external advantages can be required for the propagation of religion than he states to be within their grasp? An income derived from various sources, and of an amount much above what their necessity requires; an overwhelming influence over the minds of their flocks. With such commanding opportunities, what is the conduct of the great body? The public can judge of that. Mr. Croly has himself given his testimony: "The people hold the strangest opinions regarding departed souls; they fancy the huntsman will be riding his favourite horses in the other world. They place more value on trivial observances than on the weighty points of the law. They are extremely addicted to lying, to fraud, and circumvention. Nothing can persuade them but that they ought to hate and exterminate (if in their power) all such as differ from them in religion." Is there, then, any reason why such privileges should be increased, when there has been no suitable return made? And thus we may fairly argue that there is no advantage to the people. There is no necessity for such increase as to the external existence of the church. The most pompous titles are already assumed by it contrary to law. Its places of public worship are springing up with an incredible velocity; chapels are erecting in every quarter in multitude and splendour. Again, in a pecuniary sense, there is no reason that the channel, through which the support of the church is drawn, should be altered. Would it be an advantage to the people individually to have that placed as a necessary burden by the law, which they are now supposed to do from the freedom of choice.

Again, it would not *avail to the proposed end*. It would not improve either priest or people. It would not tend to an advancement of civilization, Christian love, or Christian truth. The system is acknowledged to be at present richly endowed, and to be in the most comfortable circumstances. "The humility or obscurity of former times has entirely disappeared, and is forgotten. The country priest now copes with the country squire, keeps sporting dogs, controls elections, presides at political clubs, and sits cheek by jowl, at public dinners and public assemblies, with peers of the land and members of parliament." What has the result been? Has any good influence been observable to proceed from it through the different classes of society? On the contrary, must not every serious mind feel that much evil attends it in every step? Does not the conduct of the higher and more intelligent Roman Catholics prove this opinion? When it is stated, "that they contribute, in general, but little to the support of the clergy—nothing in proportion to their rank and means. They keep aloof from the priests; and why? because their intelligence cannot brook the fatal abuse of those very privileges, which they observe amongst their teachers." And is it to be supposed that, if the power of mischief was encreased, the lamentable effect, now so observable would be lessened? By no means; it is but a

false glare, an *ignis fatuus*, which is knowingly made use of to draw us into sin. As far as my opinion goes, I could not make use of deception with either party. I tell the Roman Catholic, that I do believe it would make his priest careless and indifferent; that it might tend to separate the bond which ties him apparently to his flock; that we might have no more stations, because there would be no more dinners or collections of money at them. But I would, at the same time, tell the Protestant, that he would not, on that account, see the power of error and superstition and false worship in the least diminished. Satan would still use his willing tools, and be enabled to do so with the most fatal effect from the countenance and provision of the State. That they would not see the minds or the understandings of the people consequently opened, nor their hearts softened to the influence of divine truth. And I would ask them, is Protestant liberality to be accessory to such a dangerous delusion? It is the character of unconverted human nature to be enslaved by the pursuits and present gratifications of this world; it naturally turns away from exertion and duty, when no external necessity presses it forward. It has no internal moving principle—no sense of moral obligation—no feeling of gratitude exists to impel its indolent disposition. Partaking, then, of this nature in common with many others, is it probable that the Roman Catholic priesthood would be urged to an increased exertion, if they had a more certain provision, if now, when their present remuneration depends upon their assiduity and attention, so little real good is yet done for the people? The great difficulty is, that when they are now, confessedly so well paid, and have such opportunities of light, and such capabilities of imparting information, that they yet adhere to such a debasing system as they do, in despite of the suggestion of their own consciences, and the evident expression of the intelligent portion of public opinion. Surely the verdict of that opinion, even amongst their own people, will be, that a system, such as Mr. Croly acknowledges to be a monster, should not be pampered by the State; and that if it was, the expected end would not be obtained, the people would not be benefitted, nor would the infatuated state of the priests be improved. It would be but imparting to them a greater power of doing evil.

But suppose the end could be more nearly attained than at present appears to us; suppose it to be good; it has always been admitted to be wrong to seek any such by dishonest, unhallowed means. Would this measure be so or not? I would ask a government, a ministry, and a parliament, whether the assenting to, and supporting by endowment, a system which they have continually acknowledged as inconsistent with the truth of God, is a measure which can be approved of by a conscience which really looks beyond the politics of this world, to the glorious regulations of a future one? Consistently, then, with every feeling of responsibility, we conclude that it is impossible for the government of England—placed, as she has been, in the important

situation of the depository, as it were, of God's word and truth, from which it has appeared to go forth over the whole world—to be accessory to a measure which would tend to nullify all the exertions of her thinking and Christian sons—to commit an act which would at once be a public declaration of war against the Most High.

Considering the subject in every view, it really does appear surprising how there could be the slightest hesitation respecting it. It does force itself on the reflecting mind as an absolute impossibility for it to assent to what it sees, not only so pregnant with evil, but in such direct contradiction to the admitted law of the King of kings; and it therefore comes to the decided conclusion, that such a measure, not only should not, but could not be passed by such a country as England. Let her look back to the history of her faith? Through what difficulty has it not laboured? What have been the struggles, both public and private, which have been endured, to plant, to purify, and strengthen her simple dependence on a Redeemer's name? How has her population been agitated from one end to the other? How have her parliamentary battles been fought? How has the blood of her martyrs flowed profusely at the stake, in order to prove that the purifying truth of the Gospel of that Redeemer was to be her peculiar mode of faith; that she felt her responsibility on the subject; and that she was ready to stand by it. And is it all now to be given up at the bidding of a set of popish demagogues, known so well as they are as to their ulterior views? Can the country sacrifice what she knows to be truth, and more, the truth of the great God, to the insidious machinations of a set of men who are the avowed and evident supporters of destructive error?

But it may be expected that some more detailed reasons should be given for the opinion, that there should not be a state provision for the Roman Catholic Church. I argue against the measure, because it would be a cause of encreased dissatisfaction to the country; it would be setting up force above popular choice and feeling; from the character of the priesthood itself; from the effects of what has already been done for the Church; from the absurdity of having two establishments at once; and from the responsibility of the government, as Christian, to uphold that which is truth and to discountenance all error.

In adverting to the first reason, I do not mean to come forward as an unqualified advocate for the "voluntary system;" there are many abuses belonging to it. I will however say, that in every state, where there is an established provision for the worship of God, and there should be but one, I think it a much more advisable mode than any other for providing for those who may feel disposed to separate themselves from that. I can very well understand a set of teachers, of such a class, much preferring the voluntary contributions which free-will may pour into their treasury, to the forced support which the law might command, feeling, as they would, that, in one case, the hearts of their flocks

might be towards them; when, in the other, they run, at least, the risk of dissatisfaction. I believe the fact is, that with all its evils, the "voluntary system" does present to the pains-taking, conscientious Christian teacher, a respectable provision. But why should Mr. Croly be so afraid of this voluntary support for his church? It is because its clergy cannot bear examination; because he knows that they do not come before their flocks, at this time of increased knowledge, in such an attitude as to ensure respect and protection, without having recourse to those various schemes of aggrandisement which he has enumerated. The matter, then, being so, we say, it would be impolitic in the government to interfere, and endeavour to force upon the people, in the form of a tax, that which they are indisposed to support freely; or, if they are willing to continue a free support, such a step would be folly in the extreme; that, by thus adding to the other necessary burdens of the state this very unnecessary one, they would give food to the general outcry of the mob; they would give an additional ground for disloyalty and dissatisfaction to those who are already disposed to take hold of the most trifling cause; and most particularly, when Mr. Croly most clearly shows that they have sufficient power of compelling payment: "The terror of public exposure, and the superstitious fear of sacerdotal hostility; and that the dues of the church are sanctioned by custom, and exacted by an authority as powerful, perhaps more powerful, than that of the law of the land."

This leads us to the character of the priesthood, and here Mr. Croly himself provides us with ample reasons against his proposal. "*Fas est ab hoste doceri.*" What a melancholy picture he draws of the teachers of his church! They totally disregard the canons of that church, which they have entered into the most solemn vows to attend to; and they make a merchandize of spiritual things, and that without decency or shame. He says, "Many are constantly endeavouring to overreach and deceive one another. Every man looks to his own private emolument, regardless of covenants or agreements, expressed or implied. The curate do not make a fair return to the parish priest, nor the parish priest to the curate. Every man gets in what he can, and seems to think that he would be justified in appropriating the entire himself. There is no lack of refined casuistry in this matter; common honesty is out of the question; nothing but lies, sly duplicity, false returns; so that the simple and honest become prey of the cunning and crafty." And then he asks, with force, "Does not this system of clerical dishonesty strike at the root of public morals?" Most certainly it does; and we fairly call on Mr. Croly, who is intimately acquainted with an evidence to the fact. Is this priesthood then to be encouraged by the State—men who have forgotten the high privilege of the leaders to what is right, and, instead thereof, have become perverters of the morals of the people. As he says, "priest, who has no regard to the sacred rights of prop-



earnest in exhorting the people to the practice of justice and fair dealing, and will not the contagion of his example spread infection among the whole flock?" Can we suppose it probable that these men will be bound by any laws, when they disregard all the obligations of that church which they profess to value so highly?

He says, "The canons of the church, prescribed by the Council of Trent are set at defiance. The Divine Statutes are themselves a mere dead letter. And why? because money must be raised for the maintenance of the priest and bishop." And is it to be supposed, that men, who are so impure in the getting of the money, will be less so when it is in their possession? What does present experience say? We know that many of these men are placed in independent circumstances from various causes: some as bishops, others from having private property: and yet we do not see them taking a different course, and giving us reason to hope for different things. Do we see a better proceeding amongst the hierarchy? Was the late Dr. Doyle an example of principle and honest dealing? What does Mr. Croly say of him? That if his church had been endowed with the tithes, he would not have "denounced them as a devouring impost; he would not have preached up the doctrine of passive resistance; he would not have assisted in loosening the bonds of society, and making religion ancillary to disorder and insubordination; he would not have denounced the property of the church, and set himself in opposition to the Christian world." Does he not assert that "the Episcopal body at no period showed firmness; that they were borne away, or suffered themselves to be borne away, by the popular current." And, addressing himself to them, he asks, "Have you acquitted yourselves of your indispensable obligations? Have you ruled the people according to the maxims of the Gospel? Have you ruled them, or suffered yourselves to be ruled by them? Have you, in the discharge of your duties, exhibited firmness, inflexibility, determination, and perseverance?" Let bishops and priests answer these questions as they are best able. Let them meet the description of Mr. Croly, who describes all as the slavish tools of the people; at one time keeping aloof from politics, and at another becoming partizans at the bidding of the mob, and identifying themselves with civil disorder. Is there any hope that a set of men who follow their calling, not from principle, but expediency, could ever be loyal to any government that would not give way to them? No; as he says, they are "mere creatures of necessity and expediency." And when their congregations have shown an utter disregard to law and to constituted authorities, what have they done? "Did they set their faces against such things? Did they preach obedience and subordination? Did they inculcate submission to authority of law, or aid in preserving the peace and tranquillity of society?" They have not done so, nor have they given any grounds for hope that they will ever exert their energies in so just a cause in a Protestant



state. But were that all? I ask, have they fulfilled their duty to their own people in a spiritual sense? Have they sent the knowledge of salvation through the length and breadth of the land? The voice of that unhappy land cries, No! Let us view them as instructors of the people. Have they been found labouring in the preaching of the Gospel? Have they endeavoured incessantly to inculcate the principles of the Christian religion? Have they shown themselves at all times, and in all circumstances, mindful of their flocks, loyal to their king, and to their God? If any of our rulers are disposed to doubt this, I ask, are such men to be supported? From the verdict passed on their own characters, I would say, no. I say, away with such a plan, which leads to all destructive consequences; a plan which would, indeed, degrade the State, and bring about the utter demoralization of both pastors and congregations.

Again, we argue from the effects produced by the concessions and provisions already made. The great majority of well-disposed and loyal subjects will feel the force of this argument. What has been the lesson taught us, by the way in which the Romish church has abused the bounty already bestowed upon it? Has the country reason to rejoice at what issues from the College of Maynooth? Is not the product of that seminary a besotted, ignorant, ill-mannered race, affecting to hold their heads much above their station, and, in every respect, so vulgarised, that the respectable and educated classes of their own church are compelled to keep aloof from them. We have already alluded to their conduct as political agents, nor do we think of speaking of them as private members of society; we merely take hold of their public characters; and do they, in that respect, answer the expectation of the nation? Has the country reason to rejoice at the consequence of Emancipation? Has the Roman Catholic church recommended to the people to be peaceable and quiet, to obey the law, to respect constituted authorities, and have an abhorrence of sedition and outrage? Has it or has it not joined in a wild system of dangerous agitation and lawless conspiracy? Has it or has it not, by clerical subserviency, kept the whole kingdom in a state of commotion? Mr. Croly can best answer to all this, when he directs our attention to the state of various countries where his church is established. The only exception, in our country, to the prevailing evil is in Ulster, where the clergy are kept, in a great measure, from the contagion of party politics. Does this arise from peculiarity of circumstances, or from a diversity of opinion? Doubtless from the former; from their being fortunately placed amidst an overwhelming force of pure Protestantism, which, partly by its power, and partly by shame, has awed them into decency. But in the other countries mentioned, the results are the same. Ignorance of true religion, and consequent misery and unhappiness. Look at Italy, France, Spain, Portugal, South America, &c. Is there amongst them any thing like the comfort, and happiness, and elevation of sentiment, to be found in Protestant

England? They all bear us out in what our own country unhappily proves to be, but too true: that from the effects produced by looking on Popery with the least favour, there is every reason to refrain from the idea of any further extension or support of it.

But again: It would be a virtual discarding of the Protestant faith; and here, again, the reverend gentleman's ingenuity breaks from under its cover. He very well knows that it is irreconcilable with every just principle of government, to have two adverse establishments at the same time; that it is an absurdity; that one or the other must give way. I agree with him in the fullest extent, in asserting the duty of a state to have an establishment; but it is out of the question to suppose that two are necessary, or that their adoption is required for the fulfilment of that public duty. He puts this duty forward, and then he argues with himself: If we can but persuade England to extend her fostering arms to our church; just at this time many things seem to favour our ambition; with our usual creeping and encroaching spirit, we will cunningly get into the highest place, and push the Protestant Church under our feet. Such must be the issue, if we should be so blind to our duty to our God, and ourselves, as to encourage these attempts; such has always been the issue, whenever Popery has been allowed to settle her feet in a firm position. No plan of encroachment is too extended for her ambition; no process of execution too cruel for her sanguinary spirit. With the most consummate effrontery, she changes her mode of proceeding: at one time advancing with the accents of persuasion, at another boldly breaking out into threatening; now assuming the garb of the deepest humility, and then proudly elevating her head above every other; watching every opportunity that may occur, and taking advantage of it for the furtherance of the one grand point in view, her temporal aggrandizement; in her course never allowing any equal; but, as soon as circumstances allow, placing every rival under her yoke. If we were not to sound the alarm—if she was allowed to proceed unmolested, or unopposed, such would be our state; and are we tamely to submit to such a domineering tyranny? Are we to be accessory to our own destruction? This is, however, of little consequence, when compared with the much more important consideration of what is the intention of the Supreme Governor. If we do not stand up manfully for his truth, even it will be in danger of remaining for some time overwhelmed in her superstitious darkness. Against this, the pure Protestant faith is the grand bulwark, and is it to be abandoned, and the way left open for her. Is it to be discarded, when so much danger threatens?

However this question may be answered by the mere political theorist—however he may examine it by the rules of this world's expediency—we have a very different principle to regulate our steps. England stands at this moment in a peculiar situation, as the chosen vessel amongst the nations of the earth for the spread

of pure religion. Her government is encircled with the great responsibility of being Christian. Is that not to be considered? Can she descend from her commanding position of being the steward of the truth of the living God, and, in the place of it, adopt the idle fables of interested superstition and of voluntary ignorance? Can she feel satisfied with offering such filthy husks to the expecting nations? Will she delight in feeding her own inquiring people with them? Can she forget her responsibility in the sight of heaven, and is she prepared before men, to deny its God? We would say the thing is impossible; and we would, therefore, produce *England's responsibility as a Christian nation, as a convincing argument against the measure.*

We would unmask Popery, and never has she appeared in a more cunning ambush than in this publication. There is a semblance of reformation, an apparent avowal of abuses, and a supposed desire of amendment; but the only real cause of such a change is never once alluded to. We are told, "that the school-master, the sage, the philosopher, must do the great work." The wisdom of this world *indeed!!!* And what has it done for Ireland? But there is no place in the catalogue for that holy, blessed Word, which is able to make us wise unto salvation. Let, then, Protestants beware how they join in so impious a course. Let them observe the moment chosen for this attempt; just when there is a radical cry for a different appropriation of the revenues of the Established Church. Does not this prove the real object? Mr. Croly says, "Nothing more can be required in this case than to alter or amend the appropriation: to make such a disposition of the endowments as that the general object, originally contemplated, should be accomplished—the religious benefit of the community at large." We agree in the sincere wish for this state of things. But is Popery gravely said to be a general benefit? Does his pamphlet go to prove that position? *Oh! Fœnum habet in cornu.* We say, in deep anxiety, to the intelligent, to the Protestant public, look closely to what you are about, in even listening to such seduction. Sift carefully the arguments which are adduced, and be not deceived by their plausibility. Above all, let no one be led captive by the ingenuity of the argument, that since the passing of the Emancipation Bill, such a state of things has ensued in England, that Popery has become part and parcel of the State. It is not the case; that fatal measure, in its greatest fullness, cannot be construed into such a sense; it could not give the character of papist to the State; it was but a further extension of toleration to the errors of its people, without becoming an approval of them; whilst the measure now contemplated would be a stamp of approbation of the most decided character, and would lead to even further unchristian collision than we at present experience.

For these several reasons, a well-grounded and unanswerable objection should be made to the proposed measure; and every

true patriot is called upon with all his energy to oppose it. It is nothing but an ingenious plan to give power to Popery, and to get it acknowledged as the truth; a specious attempt to destroy the purity of the Christian faith. Infidelity is the prime mover; its character and object are too clearly perceptible. It would take hold of the least remnant of religious feeling which still remains amongst us, and would industriously make use of its agency for the increase of its destructive sway; but, as soon as there appeared to be a promise of success, it would entirely deny its utility, wither it into annihilation, and maliciously rejoice that faith was not to be found on the earth.

I now take my leave of Mr. Croly, and I do so with the most lively desire, that the discipline which his mind must have gone through may not end with its present state; that he may not be satisfied with his present imperfect view; but that he may inquire further into the fountain of all real knowledge for the attainment of truth; and he will yet agree with me, in coming to a conclusion different from what he has now done. I would sincerely pray for him, "that the eyes of his understanding being enlightened, he may know what is the hope of his calling, and what the riches of the glory of the inheritance in the saints." I would also hope that he might join with me in praying for the deluded professors of his creed, that they may be enabled to raise themselves from the depths into which they have fallen, and resume their proper station in the church of the living God; that they may emancipate themselves from the trammels of party, and recover their lost dignity and independence; that their temples may become the houses of prayer, and their pastors the true ministers of the Gospel; that they may be able to judge well for themselves, and decide better than they have done in all things pertaining to the interest and welfare of religion; that they may seize the first opportunity of rescuing their church from its present scandalous state, and procure for it a polity that will speedily remove its deformities, give it an improved character, and render its faith and discipline such as is befitting to the state of true Christianity, and is conformable to the spirit and directions of the revealed word of God.

Your's, &c.

H. W. L.

## FIAT JUSTITIA.\*

**THERE** is every reason, under Divine Providence, to expect that the attacks made so insolently and recklessly on the property and character of the Established Church of Ireland, by Romanists and Latitudinarians, will eventually tend to place her character in a brighter and clearer position before the world, and satisfy every candid mind that so far from being possessed of overgrown revenues, and covered with abuses—from being cruel in the exaction of her dues, and idle in the fulfilment of her duties, that her income is not more than adequate to the decent maintenance of her ministers, and her ministrations are as righteously performed as those of any Church in Europe; that so far from being an exacting Church, she has been to herself ruinously conceding; and that the only reason why she has not with more success operated on the dense mass of superstition and ignorance around her was, that she was, by barefaced robbery, crippled in her means, and obliged to withdraw her ministers from spheres of active usefulness, at a time when such usefulness would, humanly speaking, have had every prospect of success.

The discussions, both oral and written; the attacks and the defences, made inside and without the walls of parliament, have also elicited another class of facts, and other means of clearing men's vision; and those are respecting the Romish priesthood. Some years ago, if the parsons were cried down as dunces and black slugs, the priests were cried up as honey bees and working ants; if the former were announced as all for ease and pelf, the latter were exhibited as disinterested and spiritually minded as angels; and we were almost called on to suppose, that, from their lives and conversation, they were altogether, in a body, fit for canonization, or for such an **APOTHEOSIS** as that of Enoch when taken up on high—he walked with God. We say, that discussion has brought things more to a level; and if incontrovertible facts, elicited by honest inquiry, can satisfy, men may become sufficiently enlightened to observe the rival churches in their true properties and position, and be no more misled by faithless agitators and lying demagogues.

We have had, within these few months, some very valuable tracts brought before the public, which throw no small light on the religious and ecclesiastical state of Ireland. Mr. Croly's pamphlet lifted the curtain with no small effect, and gave us an insight of the popish priesthood. Mr. O'Beirne has made us acquainted

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\* *Fiat Justitia.* A Letter to the Right Hon. Sir H. Hardinge, on the Present Circumstances of the Established Church in Ireland. By Henry Cotton, LL.D. Archdeacon of Cashel, etc. Dublin: Richard M. Tims, A. Milliken, W. Curry, Jun. and Co.; Roake and Varty, London; and H. Parker, Oxford. 1835.

with the beauties of a Maynooth education. Mr. Nolan has shown, how the few amongst the Irish priests, who are of quiet and sincere minds, long for some reform in their coarse, deceitful, and turbulent system; and *here* we have Archdeacon Cotton, a dignitary, and a scholar of no mean grade, calling, with arguments that cannot be shaken, and facts that cannot be disproved, for justice to be done to both parties, so that they shall not be judged according to the loud lies of orators or newspaper satirists, but by deeds that cannot be mistaken, and documents that cannot be controverted. Archdeacon Cotton begins by calling public attention to a pamphlet published about three years ago:

“ I touched on some of the most popular objections made to the Church in Ireland. I showed that her “enormous wealth” had been (either ignorantly or maliciously) most grossly over-rated. That neither the Irish nor English branch held so commanding an attitude, as to exert an injurious influence on the State, either *within* the walls of Parliament or *without*. That relatively to the profession of the *law*, it was *worse paid*, from the highest to the lowest grade.\* That among the laity, some *four* (or perhaps *three*) noblemen possessed a joint income larger than that belonging to the whole hierarchy and incumbency, to *twenty-two bishoprics* and *fourteen hundred benefices*, in Ireland!†

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“ I admitted, freely, but not without that pity which every Christian ought to feel, the accumulated miseries under which the Irish peasant labours: but denied that these were, in the least degree, attributable to the Established Church, which, on the contrary, does much more, in proportion to her means, towards alleviating those miseries, than the same number of persons in any other class of life. I showed, from various writers on Ireland, as Sir William Petty, Dean Swift, Mr. Dobbs, and, more recently, from Mr. Sadler, Mr. Leader, Mr. Wyse, and Dr. Doyle, that the evils complained of, and *really* suffered, arose from circumstances over which the clergy, unfortunately, had no control—*high rents, low wages, and want of employment*.

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I there observed, that, at this time, two classes of persons had linked

\* “ We hear of Sir Edward Sugden, or Sir James Scarlett, making, by their profession, fifteen or sixteen thousand a year (a revenue greater than any bishop or archbishop, even the primate receives). No honest man grudges them one shilling of the amount. Yet I ask any person to give me a single valid reason, why this wealth might not be as beneficially employed by two excellent *clergymen* as by two excellent *lawyers*.”

† “ It was currently reported, that a noble duke, who died in the year 1833, left property behind him to the value of *five millions* sterling! What would not have been said, if this wealth had been amassed by an archbishop instead of a duke? After this, it is idle (or worse) to talk of ‘enormous wealth’ being found among ecclesiastics, when one single layman is possessed of personal property sufficient to buy up the fee simple of the revenues of the whole bench of bishops, Irish and English too?”

themselves together in a preposterous alliance, for the purpose of agitation : the priests and the political demagogues : whose real ends were as wide asunder as the poles ; and who had only refrained for a time from fleshing their tusks upon each other, through the hope of pulling down, by combined attack, that body which firmly withstood the unholy designs of each. The demagogue, bawling for unlimited 'liberty'—a liberty to do all mischief ; the Romish priesthood, essentially and insufferably despotic. While the Church of England, acting in the spirit of the Gospel and of constitutional freedom, is equally opposed to both parties.

But both of these, it was suggested, have pressing motives for pursuing their present course. The priests well know, that, in spite of appearances of healthy vigour, that bitter ultra-popery which is inculcated, perhaps, in Ireland alone at this day, is tottering to its downfall. I repeat the expression deliberately—it is sinking. The very incidents which to an unpractised eye might seem symptoms of its strength—the atrocious exertion of all its worst tyranny over the mind, which never was more bitterly displayed than it is at the very moment while I am writing this page—this tyranny, though still successful for the occasion, only proves to how great lengths religious intimidation must *now* be carried, in order to produce that effect which is required. This increase of severity, I say, is incontrovertible evidence of weakness. This cord of spiritual tyranny is now tightened, even to snapping ; and *it will snap*—unless some inconsiderate interference shall take place, and put off for a time so great an advantage as this would be to millions of Irish peasants."

Doctor Cotton, after quoting largely from Mr. Croly and others, to show how the priests have secularized themselves, and desecrated their spiritual vocation by exerting all their assumed power over THREE worlds, to carry elections for repeal candidates on the late occasion, puts the following home question :

" But, let us ask, where, all this time, were the *sick* and the *dying*, who, it is unceasingly trumpeted forth, occupy the *entire* time, and care, and thoughts of their pastors ? Was the progress of disease arrested for ten or twelve days, in order that the priests for ten or twenty miles round might congregate to a particular spot ? Were there none who, during this long interval, required instant consolation, absolution, extreme-unction, or other rites of their church, in the performance of which the priests are said to be *incessantly engaged* ? Either here was a miraculous suspension of nature's laws ; or, the extent and weight of these duties is considerably over-rated : or, if their pressure and importance be really so great, it would not be easy to find a more flagrant dereliction of confessed ministerial duty, for the sake of playing the agitator in public, and exhibiting a most mischievous degree of political power. Their *bishops* too—those who, no longer ago than January in last year, passed a resolution, ' That our chapels are not to be used in future for the purpose of holding any public meeting, except in cases connected with *charity* or *religion* ; and that we *do hereby pledge ourselves* to carry this resolution into effect in our respective dioceses '—how have some



of *these* caused the spirit of that resolution to be kept? Let the well-known facts—indeed, let their own letters, lately published, on the subject of elections, answer for them. It comes simply to this question, ‘*Can they not hold their priests in due subjection, or, will they not do so?*’ Let them take which alternative they choose.

“Now, Sir, a man may, without offence, ask the question, if such be the extent of priestly power in Ireland, and so great the severity of priestly discipline exercised upon their flocks, whence does it happen, that these are not exerted beneficially for the country at large, in instilling right principles of truth, honesty, and justice; but only to forward some private interest, or to crush some rising symptom of an independent spirit, some impatience of the sacerdotal yoke? We see how sorely they can visit such offenders as Mr. Croly, who venture one step on the forbidden ground of ecclesiastical privileges or emoluments. Why is not that authority exerted against those *real criminals* among their followers, who tear up society by its roots, and spread *massacre* and desolation throughout the land? What can possibly be a stronger condemnation of themselves than this omission? We remember that Dr. Doyle once said, in the pompous language ever affected by Rome in her official writings, ‘If a *rebellion* should rage from Carrickfergus to Cape Clear, no sentence of excommunication would be fulminated by a Catholic Prelate!’ There could be no plainer admission of that *disloyalty* so often laid to their charge, nor a more forcible argument for justifying any one who should desire that there were not one ‘Catholic Prelate’ in the country. Out of their own mouths, by their own acts, let them be judged.

“These are the men, who, by mismanagement in sundry quarters, have, during the last two hundred years, been the *teachers* and *guides* of the Irish peasantry. What the nature of their lessons has been, and what their fatal fruits, is too fully seen in the present mixed state of credulity and savage fierceness, which can at once believe that a priest is a superhuman being, trample under foot the sacred obligation of an oath, and so recklessly steep itself in human blood, that one single county, within less than two years and a half, *distinguished* (or *disgraced*) itself by the commission of above five hundred murders! and the late Chief Secretary was compelled to admit, that the *murders* reported to him officially *amounted to more than two a day!*

“May we not, therefore, fairly and reasonably ask, on what principles any statesman could reconcile it to himself, to adopt measures having a tendency to strengthen the hands and perpetuate the rule of those, under whose management, as already proved, the Irish peasantry have arrived at this melancholy state. And then it is worth considering, whether some of the measures lately passed in Parliament, and others which were *proposed*, respecting the Established Church, may not be found to have had this tendency, so injurious to the true interests of the country.”

Having thus given a specimen of his attack on the priests, let us now see how the Archdeacon defends the Established Church; and he takes care to defend her rights as to property, and her character as to efficiency; and appealing to the organ of the present ministry in Ireland, he says:

" Sir, I would submit, most respectfully, but firmly, that the changes wrought in the Irish Church, by some recent Acts of Parliament, were not *just*, nor were the charges *true* by means of which those changes were effected.

" I. It was not true that the destitution and misery of Ireland were caused by the Established Church.\*

" II. It was not true that our Church was enormously and injuriously wealthy.†

" III. It was not true that the clergy were a band of tyrannical extortioners.‡

" IV. It was not true that they were universally odious to the people.§

" V. It was not true that the peasantry would have been peaceable and happy, were it not for the tithes.||

" VI. It was not true that, as *Roman Catholics*, they paid tithe to a Protestant Establishment."

And thus, in the clearest way, in which, we think, we have not seen it yet put, he proves his sixth position :

" The case lies in a nut-shell. Tithe being a rent-charge on the land, collateral to the landlord's right, any tenant taking that land takes it *cum onere*, not only with his eyes open, but with his rent reduced (i. e. not raised)

\* " See this proved in my former pamphlet, ' Cui Bono.' "

† " See ' Cui Bono,' pages 12, &c." "

‡ " See the direct contrary of this proved in ' Cui Bono,' p. 33 to 36. The average amount of the tithe-composition throughout the diocese of Cashel, where much of the land is of superior quality, and often pays a *very high rent*, is eleven pence three farthings per English acre. In three other dioceses it is *seven pence*; in two, *five pence*; in two more, *four pence*; in the very highest, Dublin, adjoining and surrounding the metropolis, it is only *nineteen pence*. How much of extortion is here? To assert that charges so trifling as these cramp every energy, and perpetuate poverty and misery, is a foul libel on the industry of any civilized nation." "

§ " See this proved, by particular instances, both in ' Cui Bono,' and in the present tract." "

|| " I cited, in ' Cui Bono,' p. 20, &c. the opinions of various writers and speakers in Parliament—from Sir William Petty down to the present day—that the distress and unhappiness of the Irish peasantry is rather derived from other sources, as *absenteeism, high rents, partial burthens, competition for land*, and, above all, from *want of employment*. In fact, every person who visits the country must own this. In a letter lately addressed to my parishioners of Thurles, I reminded them, that if the assertion had been true, ' that all their poverty arose from tithes,' they ought, at this moment to be the most contented and wealthy people upon earth, seeing that they *had paid no tithes* whatever during the last three years. Yet, how stands the fact? Their time has been wasted, and their pockets drained by various exactions, during their unjustifiable warfare against property; they have prevented the clergy from giving their usual quantity of relief or of employment; they have driven many good friends out of the country: and instead of doing themselves any good by all this turbulence, *they never were more distressed in their lives than during the last summer*, and were glad to ask relief from those very persons whom they had been conspiring to reduce to poverty." "

accordingly. So that, even if we admitted that the tenant paid the tithe—the very contrary of which is the fact—his religious belief is out of the question: he pays *no less* for being a Protestant, and *no more* for being a Roman Catholic, a Jew, or a Musselman. I have in my parish Roman Catholic and Protestant occupiers: they pay exactly the same for the same crops. I have also both Protestants and Roman Catholics who occupy no land—and neither of these pays a single penny to the incumbent. If, therefore, a man choose to take land, of whatever religious creed he be, he thereby becomes subject to tithe; if not, not; he is subject *as an occupier merely*: his religious belief has no more to do with the matter, than his personal size, or height, or ugliness.

“In truth, the land itself pays the tithe: a fact acknowledged in hundreds of instances, both by landlords and tenants; where one demands, and the other never hesitates to give, an increased rent for land which is tithe-free; proving that the existence of tithe is, in reality, a *positive gain*, instead of a *loss*, to the occupier.\*

“It appears, then, that this burden does not really rest on the shoulders of those, for whose pretended benefit men clamour for its removal. It is borne by the land: and all assertions to the contrary, however specious in appearance, or however confidently maintained, are based either in error, or wilful misrepresentation.

“Let us look now to *its absolute amount*, and that chiefly in the *south* of Ireland, where the land, in general, is of superior quality, and where, as most of the occupiers are Roman Catholics, the yoke may be thought to pinch most severely.

“I am enabled to state, from authentic sources, that the average composition per English acre is:

For 36 Benefices in the Diocese of Ossory . . .				12½d.
— 69	do.	do.	Ferns, &c. . .	11½
— 33	do.	do.	Cashel, &c. . .	11½
— 5	do.	do.	Kildare . . .	9¼
— 10	do.	do.	Limerick . . .	10¾
— 6	do.	do.	Waterford, &c. . .	7½
— 41	do.	do.	Cork, &c. . .	12½
— 28	do.	do.	Killaloe, &c. . .	12½
— 9	do.	do.	Ardfert . . .	4
Average . . .				10½

Giving an average, on 237 benefices, scattered through nine dioceses, of *ten pence farthing* per English acre. And this, on such lands only as are *now* by law subject to it: for if millions of acres were henceforth to be reclaimed and brought to tillage, they would continue for ever tithe-free. To talk, therefore, of a people being “ground to the dust” by so trifling a charge as

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\* “For instances of this, with the comparative rent paid for land of equal quality tithe-free or subject to tithe, see ‘Cui Bono,’ p. 42 to 45.”

this, is (as I said above) a direct libel on the industry of the country. If the Irish people cannot overcome this slight pressure, their character as agriculturists is worth absolutely nothing."

Doctor Cotton, with considerable force of illustration, and power of argument shows, that the late Church Property Bill, or any similar measure that contemplates the reduction of clerical income, for the benefit of the Irish landlords, is most unjust and impolitic :

" If it be alleged, that there are unexceptionable and equitable grounds for granting a boon in that quarter, because it is intended that henceforth the tithe-composition shall be paid directly by the landlords, instead of being collected, as at present, with loss and trouble, from a numerous poor tenantry, who pay it with extreme reluctance ; we readily admit the advantage which would arise, in various ways, from such an arrangement. We are most desirous of going hand in hand with the owners of the soil ; conciliating their good will ; demonstrating that our interests are the same, and showing how much solid good may be done in any parish, where both the proprietor and the clergyman are joined in a determination to do their duties, and are prepared to make some sacrifices for that purpose.

" Yet, at the same time we ask that, in fairness, it may be remembered, that such alteration will be only repairing an injustice, already inflicted, and long submitted to. That (to repeat my words) the two concurrent properties in the land are totally distinct, and neither ought to have been encroached on by the other. That, as a landlord reasonably would be indignant if an incumbent should attempt to restrict him in his choice of tenants ; so the incumbent has just ground to complain, if the landlord chooses, for his own supposed benefit, to subdivide his land among a very numerous tenantry, Roman Catholic, Jewish, or what not : who, after obtaining their farms at reduced rents, by reason of the tithe which they have to pay, shall suddenly turn round and assert that their religious scruples forbid them to pay tithe to any other pastor than their own : as if the onus of tithe were not an incident belonging to the land itself, but had reference to the religious creed of him who might chance to be its occupier. These occupiers might deem our faith to be erroneous, and themselves, therefore, justified in resisting payment of tithe to persons whom they conceive not to be its lawful possessors ; even though they have taken land under an implied or express engagement to make such payment. Is it not, at the same time, obvious that this reasoning applies with equal force to rents, payable to the present possessors of forfeited lands—a very large portion of Ireland ; whose titles the occupying tenants might, and do, feel reason to distrust ? For my own part, I am so convinced of the close similarity and connexion of the two cases, that I believe the objection to the lesser burthen has been sometimes purposely encouraged by certain persons, in order to feel their way how such an objection may hereafter be sustained successfully against the greater.\*

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\* " That there long has been, and still is, throughout certain classes in Ireland an intense feeling on this subject, acted on but not avowed ; and that

"That time has not yet arrived : and landlords, for the present, though I do not believe all of them to be quite at ease on the subject, have had no molestation on that score. Not so the smaller and more defenceless body. This state of feeling among the Roman Catholic occupiers is one under which the Clergy have long been suffering : not through any act or fault of their own, you will observe ; but solely, because it has seemed to the landlords, for some years past, more advantageous to select for themselves a tenantry holding such opinions."

Our author thus replies to the loud and boldly reiterated assertion, that the clergy should give up a large portion of their property, in accordance with the ancient division of tithes which were so allocated as to give a part for the support of churches, and another for the maintenance of the poor :

"Granting that there were here a *primâ facie* case ; let us see what sort of a reply we make. True, we receive the tithes. But—and here the whole gist of the question lies—What tithes ? Is there no fallacy in this argument ? Do we receive those tithes which were paid to the Clergy in the times assumed by the argument, before there were any great impropiators, or any lay holders of abbey lands, either in England or Ireland ? What said the Secretary in the Irish House of Commons, in the year 1786 ?—‘ The clergy in general had not received more than *one-third* of their rightful property ?’ What say the authentic returns of 1835 ? that on an average of 237 benefices, the tithe now paid to the incumbents amounts to *ten-pence farthing* per English

there are persons who make it their business to assist this feeling, every one but a mere stranger to the country will discover. It exhibited itself even to the eye of a traveller passing so rapidly through the land as Mr. Inglis did. He says, ‘ It cannot admit of the smallest doubt, that throughout Ireland there is, among the great body of the peasantry, a feeling extremely hostile to England and English connexion. The sore feelings of a conquered people yet cling to the descendants of the conquered. There is a hankering after what they deem their rightful possessions ; and an indistinct notion that one day or other they will have their rights.’ Vol. II. p. 18."

"Take a single specimen of the mode in which this feeling is kept up, from the Memoirs of the Rev. William Phelan (8vo. London, 1832,) who it is to be observed was of Roman Catholic parentage :

"‘ When I was a very little boy, I was invited to attend a funeral. The house was within a short distance of Clonmel, and commanding an extensive view into the county of Waterford. A friar happened to be present, drew me apart from the company (I was then a Roman Catholic), he led me to a bay-window, took me by the hand, and said, ‘ Look there, look around you, my boy : these mountains, these valleys, as far as you can see, were once the territory of your ancestors : but they were *unjustly* despoiled of it.’ I never can forget the impression : my young blood boiled in my veins. For the time I was, in spirit, a rebel. And I verily believe, if it had not been the good pleasure of Providence to lead me into other circumstances, and furnish me with better instructors, I might have terminated my life on a scaffold !’ Let it not be forgotten, that there are friars in Ireland now : but more of these gentry, by and by."

acre !—Will any man in his senses maintain, that this is a tenth, a twentieth, nay, a thirtieth, of the produce : even of those lands which are still left to pay tithe not to laymen but to the clergy ?

“ Restore to us our full ancient right, and we shrink from no burthens which belong to it. But, if we have confessedly given up two-thirds of that which is our due : why are we now taunted with not maintaining the poor, as of old ; and in addition are required to bear the chief weight of church cess (the benefits of which are not *ours* but our *congregations'*), and to surrender a still further sum, by way of peace-offering, to the landlords, many of whom already (as their tenants will abundantly prove to you) have possessed themselves of every shilling which we, the clergy, have given up ? I repeat it—we shrink from no just burthens. Is it too much that we expect others to bear their share with equal readiness ?

“ Our prayer to parliament is ; let justice be done—to all, and by all. And let not the unprincipled principle, that right must succumb to might, be deliberately sanctioned and legalized by an act of the British legislature.”

Having thus defended his own church, the Archdeacon goes into the consideration of the measure which it is believed the Whig government contemplated, and which thousands supposed would form a great panacea to Ireland's evils, namely, the endowment of the Romish Priest. On this subject, much has been written, both lately and some years ago, when the subject was warmly agitated, even before the passing of the Roman Catholic Relief Bill. We, in the course of our ten years' labours as CHRISTIAN EXAMINERS, have often discussed this question, and have always, and will always be opposed to it, both on the grounds of principle and expediency. There now lies on our table, not only the tract immediately under review, but another which was, some months ago, inserted in the “ University Magazine,” and which is here published in a separate shape, and ought to be in the hands of all who take an interest in this great politico-religious measure. We believe that this paper is from the pen of the Rev. S. O'Sullivan ; and the eloquence and force of reasoning, with which he combats the arguments of Mr. Croly, and others, for a state provision for the Irish priests, do him credit. We think that though Archdeacon Cotton and he argue the matter according to the different features of their minds and studies, yet both are agreed in the main point : they fix the same premises—they draw the same conclusions. For brevity sake, we will lay the *principle* of this great question aside, and that because we think there is no reader of the EXAMINER who is not fully convinced in his mind, that it is against Christian principle to endow and establish a priesthood, who, we all declare, teach damnable errors. What sort of governor would he be who, in a district committed to his rule, would fix a salary on a set of physicians whom, he had often declared, were venders of noxious poisons, instead of wholesome medicines ? And what sort of Parliament would that be, which would

vote a sum of money to popish priests for teaching that which the majority had often, on their oaths, declared they believed to be damnable and idolatrous? But, leaving the ground of principle, let us descend to expediency, and examine whether *that* will bear us out. We want the priests to quiet Ireland. Either they can do so, or they cannot. If they cannot, why give a bonus for what they are unable to effect? If they can, what sort of people must they have been, that could pacify their country, and would not? Or, are we to consider that by adding a mercenary motive to those that should have heretofore urged them, we shall constrain them to what is right? If so, may they not, in future, like all mercenaries, set themselves up to auction, and pass their services over to the highest bidder? Who knows but the womb of time may not produce another Duke of Lorraine, to whom the popish priests may *sell*, for *certain considerations*, the sovereignty of Ireland? But, do the priests *deserve* to be paid? If a landlord had on his estate a middle tenant *at will*, that was found at the bottom and the top of all the annoyances that he met with in the management of his property; if he was found encouraging the occupiers on the estate to withhold their rents, to destroy the fences, and rack the soil; if he were found, while all the other people were becoming poorer, more turbulent and unhappy, to be clothed sumptuously, and to fare abundantly, would this landlord be wise in giving this agitating tenant a *lease for ever* of the land he claimed? Would he wish to perpetuate the practices of one who made his estate almost a nuisance, instead of a blessing? We think not: and if he did, we deem he deserved to lose his estate, and be laughed at for his absurdity. Now let us apply to Ireland. Have the popish priests desired an endowment from the empire? Let us hear how Dr. Cotton puts this point:

“ Sir, if any persons deem it proper to encourage the Romish system, on the *first* ground stated; namely, that it has hitherto worked well and beneficially for Ireland; I beg them to look impartially on the state of things which the prevalence of that system during a long course of years has produced there. Let them only look to the state of moral feeling,\* the perception of right and wrong,† the regard for truth,‡ the respect for an oath,§ the five hundred and fifty murders in one single county within two years and a half; || the average of two murders per day throughout the island; ¶ the fact, that of executed malefactors not one in a hundred can be brought to make to his injured country the atonement of confessing his guilt; \*\* their belief, that a priest is a superhuman being; †† the power assumed and exercised by those priests, abetted, as

\* See Mr. Croly's pamphlet. † Ibid. ‡ Ibid. § Ibid.  
 || See above, page 22. ¶ Ibid. \*\* See Mr. Croly's pamphlet.  
 †† Mr. Nangle relates three or four instances of the same nature, viz. how the poor people in the county of Sligo were led to believe that Dr. M'Hale's



it has been, by the strangest allowances of persons in authority.\* And then, when they seriously contemplate the sad mass of ignorance and crime, which distinguishes, by a broad line, the *Roman Catholic south* from the *Protestant north* of Ireland;† when they look to the mischievous influences prevailing, and the unhappy results to which those influences daily lead: let them lay their hands on their hearts, throw aside all political bias, and then declare, if they can, that *Popery has worked beneficially for the Irish people.*"

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crozier opened by miracle a door which was locked; also, that a sunbeam dancing on the ceiling, reflected from a can of water placed on the altar, was the *Holy Ghost*, manifesting his presence in attestation of the virtue of episcopal benediction. Also, that a celebrated priest, in *Erris*, tamed a refractory disciple, by a threat of turning him into a stone. And that another drove a woman, who had contradicted him while he was saying mass, out of the chapel, in the shape of a goat. 'This story, as he informed me, was most surely believed by the whole neighbourhood.'

\* "It has happened repeatedly within the last few years, that priests have claimed, on criminal trials, the privilege of being excused from giving evidence, even where the question was one of atrocious crime, and consequently the peace and well-being of society were concerned; and such exemption has been allowed (on what grounds recognised by our laws, I know not). Not more than twelve months ago, it was detailed in all the papers, that a priest refused to give evidence in a case of alleged murder, 'lest he should lose the confidence of his flock!' Now, why are the rest of us bound to observe the laws of society and of the land, while liberty of this noxious kind is permitted to one class alone of the community, and fanciful privileges are conceded, through which the ends of justice may be defeated, and a murderer shielded from punishment. Is not this 'benefit of clergy' with a vengeance, and bringing back the infatuation of the barbarous ages, during which the Romish clergy refused to submit to any civil jurisdiction whatsoever? Surely it is high time that these mischievous anomalies should be put down for ever.

† "I perceive that this circumstance has been noticed by the Rev. Mr. Nangle, in his powerful reply to Dr. M'Hale's letter to the Bishop of Exeter (8vo. Dublin, 1834). He says, (p. 63,) 'Let the condition of this western province (Connaught), in which Popery, almost without opposition, holds the people in her iron grasp, be contrasted with the state of Ulster by any impartial man; and he will have ocular demonstration of the fact, that the social and moral condition of a professedly Christian people, blessed with similar natural advantages, rise or fall in proportion to the vigour with which they resist, or the pliancy with which they yield to, Rome's unhallowed domination.'

"Again, at p. 64: 'Here are two districts of the same country, governed by the same laws, possessed of the same natural advantages, the *Established Church* circumstanced alike in both; yet, in the one I find the condition of the people characterized by *filth, ignorance, and wretchedness*: in the other, by *cleanliness, intelligence, and comfort*. Now, if the misery of Connaught proceed from the pressure of the Establishment, why has not its existence, under similar circumstances, in Ulster, been productive of the same effect? If the Establishment be an evil, it is an evil common to both districts: and therefore the comparative wretchedness of Connaught must be traced, not to the Establishment, but to some cause from the baneful influence of which the sister province is exempt.'

"Is it not affirmed by travellers in Switzerland, that a marked difference is perceptible between the Protestant and the Roman Catholic cantons?"

Oh, but why speak of the past? Let us forgive and forget: the priests will lay aside the effervescent mixtures, with which they heretofore dosed the people, and they will use nothing in future but holy oil, with which they will assuage the ruffled surface of our polity; and we will, by paying them, relieve the poor Irish from their burdens, and happy will they be who will have to pay neither parson or priest. But what says Dr. Cotton on the point, and how can he be answered:

“ We are quite sure that nothing of the kind would take place. The poor misled countryman would still believe, as Mr. Croly tells us, that a priest is ‘a superhuman being:’ that his power is invincible, his curse fatal: that he can give life, and health, and success, in this world; and a release from purgatory, and heaven itself, in the next. Would he not still desire all these advantages; and would he not seek then, as before, to propitiate the sole authorized dispensers of them? So long as men and women go to *confession*, lay open all their secrets, and put themselves and their private affairs completely in the priest’s power; so long their *purse* will be at his command. It is absurd to suppose anything else. The mere fact of endowment will not alter the opinion entertained of his mysterious potencies, nor add vigour and discernment to the minds of those who have so long bowed and trembled with affright before them: the untutored flock will still believe themselves in need of all those ministrations of their ghostly adviser, to which they have ever been accustomed: and if the priest is no longer ready to supply these as before, his ministry has become useless: he himself is laid aside: and his parishioners have only to betake themselves to some neighbouring *friar*,\* who is sure to

\* “ The subject of the vast and progressive increase of *regulars* and *religious houses* in Ireland is one which seems to demand the serious attention of the Legislature. Friaries, and convents, and nunneries, are rising in all quarters; and the entire education of the children of the lower orders is falling rapidly into the hands of nuns and regulars, of one name or other. Even a passing traveller through the country cannot but be struck with this. Mr. Inglis has taken notice of it in his tour; not without expressing just surprise that the National Commissioners of Education should have so decidedly countenanced schools conducted by monks and nuns. +

“ As to the *moles* of this class—an Act of Parliament was passed not six years ago, expressly forbidding the admission or importation of more, and ordering a registry of all those who were in the country at the time. Let enquiry be made, how strictly this Act has been complied with; and by what means some ninety or a hundred Monks of *La Trappe* were allowed to transport themselves hither from France in a body, and to establish an extensive settlement in the county of Waterford.

“ They advance steadily, step by step. All their chapels are now called ‘*churches*’; many of them built with much taste and at great expense. A few days ago we had a new announcement, of a Mr. Ryan, a Cistercian Monk, having been appointed by the Pope a *mitred abbot*!

“ Really this seems like running back to the twelfth century. Between three and four hundred of these regulars registered themselves under the above-mentioned Act; located in nineteen counties, but still many of them itinerant and mendicant. That they have been too often ready instruments of mischief

be within call—(their numbers have been increasing for some time past, and they are found scattered everywhere, possibly with a view to some such event)—and this new favorite at once drops into possession of the priestly functions, with all their emoluments. So that there is reason to believe, that any attempt to get rid of certain obnoxious parts of the priestly system, by a *national endowment*, would be met and baffled in this way."

We have not space to adduce extracts from this able pamphlet, where he shows that neither the Roman Catholic leaders, nor the priests, would consent to this payment.

Their pampered reverences, who, it appears, now receive throughout Ireland, three times the amount of what the Protestant clergy have received, or perhaps ever will receive, namely, the sum of one million five hundred and twenty-six thousand pounds. How would they like to be cut down to one third of that sum? Why, they would be obliged to throw treble fuel into the furnace of purgatory, to make up to them for this defalcation.

Dr. Cotton concludes his pamphlet by disproving an assertion which Whig speakers and writers are fond of making, namely, that Popery is making such great progress, and *THAT amongst the educated classes, so as to threaten the speedy extinction of all other modes of faith.* We agree with him in denying the statement. We know it to be false. From every part of Ireland we receive assurances of the fact, that the educated Roman Catholics are so grieved, offended, and startled at the conduct of their priests, that were it not for their ancient recollections, and family pride and feelings, thousands would come out from Popery, and never enter a mass-house, or make confession to a priest. But what is the fact? The brute force of the people is with the priests still; to retain it, they have merged the pastor in the agitator; they have administered to the popular pride and passion; and, by means of an organization of confraternity-men, and rosaries, and scapularians, they have, in every parish, and in every town, determined and banded men, to do their bidding—to compel the acquiescence of those not willing to be active in their support. To talk of religious freedom while such a system of intimidation is in operation is absurd: therefore, Dr. Cotton says:

"Would it not seem, that under all the foregoing circumstances, not only *expediency*, but *justice* calls upon the Legislature, to aid by some declaration

both the ancient and modern history of Ireland will show. But we need not look farther back than to the histories of the rebellion in 1798. Again, O'Leary was a friar, so was Dr. Milner, so was Dr. Troy, so was Dr. Doyle.

"For some few particulars on this subject, see 'Cui Bono,' p. 52; see also page 48 of this present tract, for an account of the friar who inoculated Dr. Phelan with rebellion. Remember also this clause, in the oath of a *Whitefoot*, as disclosed at a public trial at Kilkenny Assizes: 'I hereby swear never to give the secret to bishop, priest, or minister, or to any other body, *only to a friar.*'"

of effectual support the cause of men struggling for religious freedom? May we not fairly claim from it, for every one of our fellow-countrymen, that which *in name* they possess—but of which *in reality* they are wholly deprived in the south of Ireland—the full, free, and unfettered expression of their sentiments on religious matters; the choice, and undisturbed enjoyment, of any creed which real conviction shall induce them to prefer, without being made subject, as at present, to every species of obloquy, annoyance, and persecution?

“ If any Protestant shall persuade himself that it is better for him to leave our Church for that of Rome, possibly we may lament his judgment; but never should think either of suspecting his motives or maligning his fair character. We should not avoid his company, embarrass his trade by holding him up to public view as a contagious member of society whom all sound persons ought to shun: we should not cut him off from the social intercourse of life, and endeavour to make him and his family aliens in their own land.

“ We ask, then, from others the same freedom that we give. We ask—that which, alas! we have long been supposed to have, but really have not had for ourselves, though we bestow it on all our brethren—*toleration*.

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“ Let it be once understood that the Legislature will take care that *all* shall be protected: that toleration henceforth shall be more than a mere name. The announcement will be received with joy by thousands: it will yet save to Ireland vast numbers of valuable people who are preparing to quit her shores; it will tend to unite those who have hitherto been too much divided; it will draw forth energies and affections which have long lain dormant; and while it strengthens the Church by inspiring her ministers with fresh motives for increased activity; and promotes true religion, by preventing the temptation to hypocrisy; it will advance the peace and prosperity of this country, the happiness of its inhabitants, and the general interests of the empire.

We conclude our observations on this tract by asserting, that it is as seasonable as it is good.

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#### LECTURING IN SCHOOL-HOUSES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—A good deal of interest has been excited, and some discussion produced by a sermon, preached very recently by the professor of divinity, in the College Chapel, on the occasion of an ordination held there by the Bishop of Ferns. In this sermon, (if the newspaper report of it be correct,) the professor alluded in strong terms to the custom of lecturing in school-houses, to the use of extempore prayer, and to the preaching of the Home Mission; condemning these practices in very decided terms, and accusing the persons who have recourse to them of violating the laws, and of injuring the discipline of the church.

With respect to the Home Mission, I must leave its cause to be defended by the many able and excellent men who have advocated its interests; but as one of those who have occasionally held lectures in school-houses, and who, with all our sincere regard for that "form of sound words," our Liturgy, have deemed that prayer, differing from it in form, though embodying, as far as possible, its spirit, and in its language was more suitable to the purposes of *social* devotion, I would request a place in your journal for this letter and its inclosure. I will not venture a remark upon the judgment exhibited in the choice of topics presented to the youth of the University upon an occasion so interesting as an ordination; nor will I complain of the censure—for such I have understood it to be—of individuals who have no mode of replying to the accusation; but for myself, and those with whom I have been accustomed to act, I must say, that if our conduct be illegal, we have pursued it in ignorance of its illegality—that we would desire to know the laws, in order to submit to them while in form, "not only for wrath, but also for conscience sake;" and that we hold, that no apparent good, if purchased by a violation of a law, and therefore by an evil, can be worthy of the price; but we require to have the state of the law pointed out to us before we relinquish what we deem an important means of doing good. The respectable individual who preached, I understand, grounded his charge against extempore prayer upon a passage in an act of parliament, which resolves the question entirely into a legal argument; may I beg of you therefore to insert a letter, written by a legal friend, whose knowledge of his profession is not found to be inconsistent with a lively and genuine piety, and to whom I submitted the act, and asked his advice. It may satisfy scrupulous minds, affected, perhaps, by the strong language used by the professor; and it may teach that respectable individual the danger of entering on such topics, in a place so ill suited for their discussion as the pulpit of the College Chapel.

CLERICUS.

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MY DEAR FRIEND,

In consequence of the wish you expressed to me in our conversation last week, I have looked into the acts of uniformity to discover whether extempore prayer, at such meetings as you described, is prohibited by these statutes. The acts which are known by this name, of force in Ireland, are the 2d Eliz. cap. 2, and the 17th and 18th Car. 2, cap. 6; which correspond (a few particulars excepted) with the *English* acts of uniformity, the 1st Eliz. and 14th and 15th Car. 2, respectively. In the 2d of Eliz. cap. 2, I do not think there is any provision that can, with fairness, be considered as having such an effect, or with regard to which a doubt can arise; but in the 17th and 18th Car. 2, cap. 6, sec. 16, there is an enactment which does not, on a first perusal, appear quite so clear as to this point. An examination

of the other passages in the act, in which the expression occurs that in this section suggests any difficulty, has, however, removed all doubt from my mind, as to the meaning that must be annexed to it in the 16th section; and satisfied me that extempore prayer, at such a meeting as you described, is not prohibited by this enactment.

The 16th section is in the following words:—

“ That at all and every time and times when any sermon or lecture is to be  
 “ preached, the common prayers and service, by the said book, appointed to  
 “ be read for that time of the day, shall be openly, publicly, and solemnly read  
 “ by some priest or deacon of the church, chapel, or *place of public worship*,  
 “ *where* the said sermon or lecture is to be preached, before such lecture or ser-  
 “ mon be preached, and that the lecturer then to preach shall be present at the  
 “ reading thereof.”

The question arising on this section, turns entirely upon the meaning of the words, “*place of public worship*,” such meaning to be ascertained, of course, by the application of the rules laid down by courts of law, in the construction and exposition of acts of Parliament: and if the school-house, of which you spoke to me, come within the meaning of those words, then, doubtless, in such place the prayers of the Liturgy *must* be read before the sermon or lecture is preached or delivered.

Now I do not think that, in common parlance, the words, “*a place of public worship*,” can be applied with propriety to a school-house, the property in which is vested in private individuals, who possess and exercise the power of admitting to, or excluding from, the meetings therein, any persons they please.

That the Legislature, in the section in question, *may*, however, have used these words in a sense different from that which is usual, I admit: to ascertain this point, however, the entire statute must be examined, and the several instances in which the words occur in it considered.

The expression, “*place of public worship*,” occurs *eight* times in the act; the eighth and *last* time, being in the 16th section.

In the 1st section it occurs *twice*: an examination of this section shows, I think, that the words here mean a place to which there is a regularly constituted minister annexed; and in which the sacraments are usually administered.

In the 2d section, the words, “*place of public worship*,” occur *once*: and here they evidently denote a place of worship, “*belonging to an ecclesiastical benefice*.”

In the 3d section, they occur *once*: and here, in like manner, they denote a place of worship, “*belonging to an ecclesiastical benefice*.”

In the 13th section, the words, “*place of public worship*,” occur no less than *three* times: and, I think, here denote a place *under episcopal jurisdiction*, and *to lecturing or preaching in which the bishop would license a clergyman*.

It is obvious, therefore, that in *no one* of these seven instances in

which the words "*place of public worship*" occur in the act, they can apply to, or denote a place or meeting such as you describe.

Now, it is surely at variance with every principle of sound legal interpretation, that, in the *eighth* instance in which the same words are used (without any intimation that they are there to be taken in a sense different from that in which they have been used in the seven preceding instances), they should be considered to have a meaning wholly contrary to that which they bear in the preceding sections. Or that, in the 16th section, by the words "*place of public worship*" should be meant a place, the property in which is vested, not in ecclesiastical persons, but in mere private individuals: which is so far from being open for public worship generally, that the proprietors admit to and exclude from it whom they think proper: in which the sacraments are *not* administered: which is not annexed to, or in any manner connected with, an ecclesiastical benefice: from meetings in which, any clergyman may be excluded, at the pleasure of those in whom the property in the building is vested: and over which the bishop is so far from having episcopal jurisdiction, that he could *not* himself even *enter* it without the permission of these same private individuals to whom the house belongs, or interfere in the slightest degree with meetings held in it.

It seems to me, therefore, that the words, "*place of public worship*," in the 16th section, can not apply to such a place and meeting as you have described; and that there is no provision in the 17th and 18th Car. 2, c. 6, that renders it necessary on such occasions to use the prayers of the Liturgy.

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#### NOTICES OF BOOKS.

**History of Providence, as Unfolded in the Book of Esther.** By A. CARSON, A. M. Minister of the Gospel, Tubbermore. Dublin: W. Carson. 1835.

MR. CARSON is no new labourer in the domains of Christian truth. Whenever an attack has been threatened, or an assault made on any point within the jurisdiction of a Christian pastor, he has always been foremost at the post of danger, most zealous and most successful in repelling the assailants, and covering them with disgrace. In the present publication, he is seen as the pious, humble Christian, rather than the powerful controversialist: and yet, his skill in unfolding and vindicating the Providence of God, while it silences the infidel, may well put to shame many professing Christians. Among these are some to be

found, who regarded the Book of Esther as less important and less worthy than the other Scriptures, because the scene of its history is a foreign court, and because it never mentions the name of God. Yet it is a page from the records of God's providence; and one, too, dictated by the unerring wisdom of the Holy Spirit. We are glad that Mr. Carson has drawn the attention of the religious world to the wonderful deliverance of the Jews, in the days of Ahasuerus; because, there is no subject better calculated to awaken the love and confidence of Christians towards their heavenly Father, than one which exhibits the councils of the wicked signally overruled, without miraculous interposition, by the wise and gracious



providence of God, for the protection of his own people. When disasters overwhelm a nation or an individual, or when religion is assailed, and apparently about to be subverted by its declared enemies, the wisdom of man is very apt to give way to despair; yet this is oft the time when God is making the designs of the wicked promote the service of his kingdom, and cover their authors with confusion. Such a time was that to which the book of Esther refers; and here the Christian may learn unqualified submission to the decrees of God, and implicit faith in the wisdom and goodness of his dispensations, however different they may be from such as mere human wisdom would dictate.

There is another respect, in which this Review of the Book of Esther is well deserving of attention. It exhibits, in a clear and correct manner, what unaided philosophy has never been able to explain—how the Lord exercises a particular providence, and yet, in doing so, works by the voluntary agency of accountable creatures. Nothing can be better calculated to exalt our ideas of the power, and love, and majesty of the God of the Bible, and his superiority over the philosopher's god, than the contemplation of this glorious history, and the views suggested thereby. We therefore recommend a perusal of Mr. Carson's work, which, we are pleased to observe, has already reached a second edition, to all who value the Scriptures, and place their dependence on the Almighty's covenanted mercy.—As a specimen, we give the following :

“ In reviewing the train of events that provided the means of deliverance for the Jewish nation, before they were brought into danger, the first thing that presents itself is the great feast of Ahasuerus. At first sight, nothing could have been more unconnected with the intended object. It is quite a fortuitous and ordinary matter. A royal revel would appear calculated to defeat the designs of Jehovah, rather than fulfil them. But the wisdom and omnipotence of Jehovah can use ordinary events to

effect his purpose, and can fulfil his will by a worldly assembly, or even by a synagogue of Satan, as well as by a church of Christ. He reigns as absolutely over his enemies as among his friends. He works through Satan and his emissaries, as well as through the ministry of the angels of his presence; and employs the counsels of sinners, as well as the loyal and loving exertions of saints. The occasion of originating this deliverance to the people of God was a feast to exhibit the glory of a worldly kingdom, and not a religious assembly. God employs his agents in work suitable to their character. Had the wisdom of men formed the plan of deliverance, the monarch would have been made a proselyte to the religion of the Jews, and the work would have been effected by him as a servant of the God of Israel. But God does every thing by him, while he continues, as far as we are informed, altogether uninfluenced by the law of the Lord of heaven. Had David sat on the throne of Persia, his zeal for the preservation of Israel and destruction of their enemies, could not have flamed with greater ardour than that of Ahasuerus.”

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“ Let us here learn to trace the hand of God in the most trivial events. There is nothing fortuitous—nothing without God. Who would think of ascribing to God so seemingly unimportant a matter? Yet this link is essential in the chain of the wonderful providences, by which the ruler of the world executed his plan on this memorable occasion. Take this away, and the whole chain is useless. Another night would have seen Mordecai on the gallows, or in the grave. This fact teaches us, that there is nothing really casual, as to God, even in a restless night of a human creature. How wonderful is the providence of Jehovah! how minute, how amazingly diversified, are its operations! The eye of the Lord beholdeth, and his wisdom directeth all the events, with respect to all the creatures in the universe. This would be too much trouble, and too mean an employment, for

the god of the philosophers. But the God of the Scripture not only created all things at first, and established laws by which he governs them, but he continually worketh in his providence. It is in him we live, and move, and have our being. It is by his immediate power that creation is sustained in existence, that every function of animal life is performed, and that every motion in the universe is effected. The blindness and enmity of the mind of man wish to put him at a distance, and to consider him no farther than the governor of the world, than as the Author of the general laws of nature, according to which all events take place. But the Bible brings God before us in all things that occur. Of the innumerable insects that inhabit a blade of grass, there is not one whose vital functions are not carried on by the power of God. To him the lion roars for his prey, and he feedeth the ravens. He ever works without weariness. Epicurus removed his gods to a distance from the earth, that they might feast without disturbance from the tumults of men. He gave them a luxurious ease, far above the clouds, and did not interrupt their festivities with the government of the world. And infidel philosophy, in modern times, does nearly the same, under the name of Christianity, by ascribing to God only what it calls a general providence. This is not the God of the Bible. The Christian may recognize his God as shining in the sun, breathing in the air, and living in all life. His immediate power is as necessary to sustain all things in existence, and to effect every change in their state, as it was to create them at first. His providence is as necessary for the care of a microscopic insect, as for regulating the motions of a solar system.

“Why, then, O monarch of the East, didst thy sleep forsake thee on that memorable night? When it fled, why didst thou not pursue it, and with thy instruments of music force it back to thy royal chamber? Call thy minstrels, and woo it with softest sounds of sweetest melody;

lure it to thy couch with the voice of song. Come forth, ye harmonious choirs; raise your most enchanting airs, and lull your monarch in repose. Tell me, ye wise men of the world, why nothing could amuse the king at this time, but the chronicles of his kingdom? Is this the usual requiem of an eastern monarch? Is a dry register of facts a likely expedient to hush the restless thoughts, and induce the gentler influences of sleep? Tell me, Ahasuerus, why that thought passed across thy mind at this time? Where shall I find its origin? Out of a million of millions of thoughts, this appears the least likely to strike thee at such a time. Thou art silent, O monarch! of this thou knowest no more than the bed on which thou dost lie. It came, but whence it came thou knowest as little as thou dost of the birth-place of the wind. And why didst thou yield to it when it came? What made thy free will prefer to indulge this thought? Was not the thought thine own? Was not compliance with its suggestion thine own action? Of this it is impossible for thee to doubt. How then can this thy thought be ascribed to God? In what mysterious sense can this action be the appointment of God? All is light, yet all is mystery. The facts are as certain and as obvious as the mind of man can wish; yet, to adjust their boundaries is as impossible as to draw a line between the colours of the rainbow. The most obvious truths may be incomprehensible to man. This thought, and the action which was its result, are the king's; yet they are the instruments through which the Almighty Ruler of the world performs his purpose. Take these away, and you destroy the whole chain of providence exhibited in the Book of Esther. But even when the book of the chronicles comes, are there not a thousand chances that the suitable part may not turn up? What directed the reader to the proper place? In so extensive a subject as the annals of the Persian empire, what probability is there that the reader will happen on the few lines

that record the service of Mordecai? He might have read till morning without touching this subject. What finger guided him to the story? Is it not more likely that the curiosity of the king would prompt him to hear some of the transactions of former reigns? This was the hour for the deliverance and exaltation of Mordecai, and it was the finger of God that pointed to the record of his service. Every step we advance in this wonderful history, we see a display of an overruling Providence. The Book of Esther is a book of wonders, without a miracle."

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"In the book of Esther the Christian may see the union of two things apparently irreconcilable—the free agency of man, and the over-ruling appointment of God. Philosophers have exhausted their ingenuity in endeavouring to fathom this abyss; but their line has proved too short. Some have erred with respect to both sides of the question. They have held that actions are not free, and that they are necessary in such a sense as to render man excusable in guilt. On this foundation some ground the duty of charity. If a man sins under a necessity of this kind, there is no propriety in blaming him for his conduct. In the Book of Esther we may see that man's actions are his own, yet, that they are, in another point of view, the appointment of God. We see here that man is accountable and blameable when he sins; yet we see that these very sinful actions are the appointment of God, to effect his own purposes.

"The philosophers who contend for the freedom of human actions, generally deny the eternal decrees of God; because their wisdom cannot reconcile these two things with one another. And must not the penetration of philosophers fathom the deep things of God? Proud worms! can nothing be true of God, but what your minds can penetrate?

"In reading the writings of philosophers on this subject, nothing can be more evident, than that one party has proved that men act freely,

and that the other proves as clearly that the foreknowledge of God implies the certainty of all actions as they are foreknown. In so far each is right on his own side, but wrong as to the other. They will fight as long as the devil has use for the discussion, for, on their own principle, the dispute never can be settled. The human mind is not able to fathom the subject; they are struggling to grasp infinity; they are both right, and both wrong; truth lies between them; each of them has a hold of its skirt, but neither of them entirely possesses it; it cannot be seized, except it is believed without being comprehended. This removes it altogether out of the road of the philosopher, for he cannot receive any thing for which he cannot account. While the philosophers dispute, and, under the specious name of lovers of wisdom, prove themselves fools, let the Christian, from the Book of Esther, behold the freedom of human actions in union with divine appointment. Let him not affect to strut in the buskins of the schools, and pretend to explain what on this subject he receives on the authority of God. Let him receive it, because the word of God exhibits it; not because his wisdom can fathom the depth of the Divine counsels. The most illiterate man of God, who receives with meekness what the Scriptures lay before him, is, with respect to the deepest subjects of philosophy, a greater philosopher than any of the mere sons of science. They may seize truth by the garment, and tear away a shred, but the Christian believing the Divine testimony, possesses the substance. I am sorry to be obliged to remark, that Christians too generally affect the philosopher on this subject. They have separated what God has joined together, because they could not comprehend the union; and, from prepossession in favour of one part of truth, have been led to give up or explain away the other. Some, out of zeal for the doctrine of the freedom of the human will, have, in opposition to the clearest testimony of Scripture, denied the decrees of God; while

others, from a false zeal for the honour of the Divine counsels, have denied the freedom of human action. Both of them, inconsistently with their character as Christians, act on the same principle of unbelief with the philosopher. They deny what they cannot comprehend. Like infidels, they assume it as a first principle, that nothing is to be received as truth that is not comprehensible to the mind of man.

“When will Christians cease from their own wisdom! when will they in all things submit to the testimony of God! when will they practically admit, that God may know, and therefore call upon them to believe, what they cannot comprehend! Will man never cease to make himself equal with God! will the Christian never learn that he is nothing! Disciple of Jesus, go to the Book of Esther, and acquaint yourself with the deepest point of philosophy. There see the solution of the question that has occupied the wise from the very cradle of philosophy, but which philosophy has never solved—which it is not capable of solving, on any other principle than submission to the testimony of God. Degrade not your Master, my fellow-Christians, by modelling his doctrines according to the profane speculations of the schools. If any man will be really wise, let him become a fool in the estimation of the world, that he may be wise in the estimation of his God.

“Let us read the book of Esther, and in the view of the overruling government of God, let us console ourselves in contemplating the melancholy prospect of this world, in which the counsels of nations in every age are conducted by the enemies of God. We hear much of Christian nations and Christian rulers; but where is the nation in which the counsels of the ungodly do not prevail? where is the government that is conducted strictly on Christian principles? Statesmen, it is true, seek to manage Christianity like every other state engine, and therefore affect to support it. But where is the assembly

of legislators, in which it is visible that the Lord God is feared as he ought to be feared? This is a gloomy subject for the contemplation of the man of God. But let him turn his eyes to the book of Esther, and behold the Lord God Omnipotent reigning and working his will by the very instruments employed by Satan to defeat his purposes. God rules even in the councils of the ungodly. God will glorify himself even by the very empire of Satan.

“It is a heart-rending thing to reflect on the sin and misery that prevail in this world. Let us relieve ourselves, in some measure, by this consideration, that God has done all things according to the council of his own will. Is the Almighty disappointed in his work of creation? has Satan prevailed for him because of his strength? or will any real dishonour attach to God by the rebellion of men and angels? Impossible; away with the accursed thought. These clouds before my eyes are dark and lowering—I cannot penetrate that gloom—I see nothing but confusion and wretchedness. The very glory of this world is vanity; its highest enjoyments are unsatisfying. But though I cannot see through this dreadful darkness, I will look beyond it by the eye of faith. God reigns; all things, therefore, must issue in the glory of his name, and the happiness of his people.”

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#### MINOR PUBLICATIONS OF THE RELIGIOUS TRACT SOCIETY.

*Morning and other Meditations for Every Day in the Year; or, the Christian commencing with his own heart. By John Morrison, D. D. London Religious Tract Society.*

WE have had to notice, at different times, the useful and pious works published by the Tract Society; and seldom have we been backward to commend their exertions in furnishing the religious world with means of increasing knowledge, and exciting devotion. Of the present little work we have little to say, either by way of praise or dispraise. We think the title is a misnomer. So far from being “Meditations; or the

Christian communing with his own heart," it strikes us to be "The Recollections of the Study; or, Hints for the Expounder. Too didactic for meditations—too cold for a Christian's communings.

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**The Christian Journal of a Sabbath Day.**  
By John Brown, late Minister of the Gospel at Haddington. Price Four-pence.

JOHN Brown's name is enough to recommend any publication, and the religious world has long entertained a high value for his writings. This little abridgment of the Christian Journal is fully fraught with evangelical sentiments, and Christian feeling, well adapted to confirm the Christian in his regard to the Lord's Day, as a divine appointment, and aid him in rightly enjoying its hallowed institutions.

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**The Upright Man's Character and Crown.**  
By Thomas Watson, Minister of St. Stephen's, Walbrook, London. Price Four-pence.

THIS is another author of sound principles, and genuine piety of olden times; and the present is an abridgment of a series of discourses on Psalm xxxvii. 37. If we have any thing suggesting itself to us as a drawback on our commendation of it, it is, that it views the Christian solely in his converted state, and does not present him to us in his previous condition as a guilty creature, needing pardon, and brought, by the working of God's Holy Spirit, to apply to the blood of sprinkling, and look to the Lamb of God, which taketh away the sin of the world. These are left to be implied rather than plainly stated. This, we think, was a too general defect in the writings of the age Mr. Watson lived in, and, in a great measure, paved the way, much contrary to their intentions, for the cold, lifeless preaching that prevailed in the succeeding generation, and long gave cause to the growth of Socinianism, in the congregations that had been raised by the nonconformists.

**Meditations and Addresses; chiefly on the Subject of Prayer.** By the Rev. Hugh White, A.M., Curate of St. Mary's Parish. Dublin: William Curry, Jun. and Co. 1835.

FEW men of the present day have succeeded so well as the author of this work in combining popularity as a preacher, of a deservedly high order, with an humble, bland, and devotional spirit. His recently published volume of Sermons afforded a fair specimen of his pulpit exhibitions; and their almost unparalleled success (at least, in modern days in this city) but corresponded with the admiration which, when delivered, they invariably produced. Nor was the great end of the Gospel ministry ever sacrificed to the production of mere ephemeral applause; and, under the blessing of God, we feel assured the perusal of them in print may have been blessed to the thousands who have read them: such is the gospel-simplicity of their statements, the spirituality of feeling which pervades them, the forcibleness of their appeals, and the faithful practical exhortations which close them.

Whether this volume shall receive a measure of public approbation equal to the former, we know not; but unquestionably it deserves it. Incapacitated for the public activities of the ministerial office, from ill health, the author is solicitous to labour for the cause of his Great Master in the only way in his power. To his congregation and others who knew and loved him, the work will be delightful as a remembrancer; and to others, capable of entering into its spirit, and appreciating its excellence, it will be highly esteemed. Having commenced with the design of giving an alternate Meditation from a verse of the Old and New Testament, glancing at some of the peculiar features in the present aspect of the professing Church of Christ, on coming to the subject of prayer, the all-importance of the subject led him to give a larger place to it than he had intended; and we rejoice at it. The work closes with Meditations on Affliction. Who so proper as *the tried and the comforted* to direct into proper channels, on such topics, the meditations of others.

The following table of contents will inform our readers of the subjects they may expect to find treated in the volume. Of the peculiar qualifications of Mr. White for discussing them, it is unnecessary for us to speak, after what we have already said:

1. The Forbidden Tree; 2. The Eternity of Future Punishment; 3. The Forbidden Marriage; 4. Jesus Invited to the Marriage; 5. On the Importance of Prayer; 6. On the Nature of Prayer; 7. A Reflection, and a Caution on the Subject of Prayer; 8. On the Union of Reverence and Freedom in Prayer; 9. On the Union of Humility and Confidence in Prayer; 10. On the Union of Watchfulness and Dependence in Prayer; 11. On Prayer for Temporal Blessings; 12. On Intercessory Prayer; 13. On Thanksgiving and Praise; 14. On Resignation to the Divine Will under Affliction; 15. On the Blessed Results of Sanctified Affliction; 16. On Glorifying God in Time of Affliction.

#### RELIGIOUS INTELLIGENCE.

THE friends of social order and good government have looked, with eager expectation, to the operations of the new Parliament for something to rest their hopes of the passing away of the louring storm, which threatened to deluge the land with the desolating theories and schemes of the infidel and the Jesuit, seeking to overturn all the sacred and benevolent institutions of Protestantism, which have, hitherto, been the nurseries of pure and undefiled religion; and, with the formation of a new ministry, they anticipated the accomplishment of such salutary reforms as might tend to amend, but not destroy them. Hitherto, the scenes which have been witnessed in St. Stephen's have not been of the most promising character; yet we despair not; and fully agree with the "Christian Observer," that, whatever may be the issue, it is clear that stormy days are before us. The political horizon is black with clouds; party spirit is rife; and never did the land require more than at the present moment, the united efforts and earnest prayers of all who fear God and honour the King, that we may be preserved from impending dangers. There is amply enough of just and loyal feeling, of sound patriotism, and of true piety in the country, to put down this war of party, and to guide the vessel of the state, by God's blessing, in peace and prosperity, if only right-minded men, of all classes would unite, in heart and hand, for the common welfare."

It is gratifying, also, to find the sober and pious portion of the English Dissenters renouncing alliance with the "baser sort." Mr. Robert Winter, for many years secretary of the Dissenting Deputies, has retired from that situation. His reasons are: "The line of policy pursued by the committee; his inability to be the instrument of carrying on measures which he thinks inconsistent with Christian obligation; his fears that those measures are sinking the Dissenters into a mere political party; his conviction that the unwillingness of the committee to oppose the violence and imprudence of certain Dissenting leaders has delayed their cause, and injured their friends; and his belief that that violence is opposed to the wishes of a large majority of respectable Dissenters, both in town and country."—GLOBE.

In this we rejoice. Let the sound portion of the English Dissenters, the Smiths, and Claytons, and such like—the men who have given respectability to the body—imitate Mr. Winter, and PUBLICLY repudiate connection with the politico-religious radicals of the day.



IRELAND.

An ordination was held by the Lord Bishop of Ferns, in Trinity College Chapel, after divine service, on Sunday, March 15th, when the following gentlemen were admitted to holy orders:—

**PRIESTS.**—Reverends Robert C. Singleton, Ephraim Hinson, Andrew Robinson, Frederick Thompson, William Smith King, John Samuel Monsell, (on letters demissory from the diocese of Derry,) Francis Thornburgh, (on letters demissory from the diocese of Dublin.)

**DEACONS.**—Robert B. King, Hugh Robert Hill, John Wilkinson, (on letters demissory from the diocese of Dromore.) Rev. Doctor Elrington, F.T.C.D., and Regius Professor of Divinity, delivered the ordination sermon, on Isaiah, vi. 8.

**IRISH SOCIETY FOR EDUCATING THE PEOPLE.**—This Society held its annual meeting on Tuesday, March 17, in the Rotundo. As usual, the room was crowded with respectable persons, who seemed to enter, with a spirit of Christian patriotism into the interesting business of the day.—Admiral Oliver took the chair at 12 o'clock, and the meeting was opened by prayer. After this the report was read, detailing the operations of the Society for the past year, and containing the pleasing fact, that the receipts of the Society had exceeded the former year by 900*l*. The speeches bore a fair proportion of interest and merit, in comparison of those delivered on former occasions. As usual, we found ourselves indebted to the Rev. Messrs. Winning and Gregg, for the greater part of the advocacy and commendation of this institution; and certainly they were not less ardent or eloquent than in by-gone days.

"The Dublin Record" states the following concerning the members of this Society:

"On Wednesday evening we attended at No. 16, Sackville-street, to witness the examination of some of the teachers. There were twenty of these persons present. The selection

appeared to be made from the different provinces. The room was filled with ladies and gentlemen, who manifested great interest in the proceedings. The Rev. Mr. Winning, shortly after seven o'clock, called upon the teachers to read from the Irish Testament the second chapter of the Ephesians, each to read and translate his verse. Some of the renderings were peculiarly striking: the second verse, "They were by nature the children of vexations, even as others." The 12th verse; for "being aliens from the commonwealth of Israel," the rendering was, "having no communication with the public good of Israel." The reading concluded, they were interrogated on many of the leading doctrines of the Gospel, being required to quote chapter and verse in proof of each. These questions were answered in a very satisfactory manner. May the good Lord keep these men from the knowledge which puffeth up," and give them grace to live by the faith of the Son of God."

ENGLAND.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**

THE improvements which are taking place in the operations of this venerable society are most important. The addition of new members to the standing committee was a wise and hopeful measure. The formation of a special committee which should be responsible for its tracts, was another most judicious step; and the constitution and proceeding of the committee have been such as reflect great honour upon the institution.—*Christian Observer*.

**NATIONAL SCHOOL SOCIETY.**

Within the last year the number of applications for union has been 316, of which 246 were from places that had no schools in union before: 374 applications for grants have been received; the amount of money petitioned for has been 48,985*l*.; and the number of children for whom accommodation is to be made is 67,220. Of the 374 applications



which have been received, 275 have been transmitted to the Treasury, as proper cases for assistance. A large proportion of the applicants were in circumstances of so much destitution that they could not undertake to raise a moiety of the cost, to meet the grant, so that the society has been obliged to make grants of such amounts as, together with the local contributions, would qualify the application to be considered by the Treasury. On the whole, within twelve months, the committee had appropriated, in promoting the designs of the society, in 99 places, and in grants, similar to those of former years, 3,188*l.*: for 66 applications, which obtained grants from the Treasury, 2,166*l.*; and for 209 applications, which still remain before their lordships, 5,195*l.*; making a total of 10,549*l.* voted in grants. By the first two sums amounting together to 5,354*l.* an outlay of 37,985*l.* will be immediately secured, and an increased provision made in 165 places for 23,000 children.—*Christian Observer.*

#### FRANCE.

In the last number of the *Christian Observer* there is a large mass of interesting intelligence concerning the state of religion in this country. It would have afforded us much pleasure to have copied the whole, for our readers' perusal, had the limits of this department of our work allowed us so to do. However, we cannot refrain from giving the following extract from a communication made to the editor of that work, by the Rev. Richard Burgess, the chaplain to the English Congregation at Geneva and alternately at Rome:

"Amidst the changes and innovations which are daily occurring in human institutions, and whilst the just judgments of God are exhibited in the face of civilized Europe, it is the peculiar privilege of the true Christian to look with humble confidence to these things, as to 'the signs of the times' which announce a new era in the history of Christ's

kingdom upon earth. In France, especially, the hand of God, in preparing his own way is visibly displayed; and since the Revolution of July 1830 has opened the way for a free circulation to the Scriptures. The Reformation may be said to have begun. The incredible number of Bibles and Testaments which have been sold from the depôts in Paris, Frankfort, and other places; the number of chapels opened by private subscription in the metropolis itself; the increase of periodical publications, of a truly religious description; and the success of many faithful preachers of the Gospel in the different provinces, are some of the visible testimonies that the Great Head of the Church has appeared 'to revive his work' in the very land of infidelity; and the chastisements which have been brought upon that land in so signal a manner, may well be considered as 'the refiner's fire,' or the messenger sent to 'prepare the way before him.' Does it not, then, become the business of every zealous promoter of 'pure and undefiled religion' to cooperate with these unequivocal intimations of 'the Lord of the harvest?' to take a part, according to circumstances, and as prudence may dictate, in aiding the laudable efforts of those servants of God, who, in different parts of France, 'through evil report and good report' are preaching salvation to a people perishing through lack of knowledge? The way is open, the harvest truly is plenteous, and the obstacles which human policy opposed to the spread of God's truth are now removed; so that 'the things pertaining to the kingdom of God' may be taught with all confidence, and no man can legally forbid the exercise of the Christian's zeal. While, therefore, the prevalence of infidelity is a fearful subject of lamentation, the dawn of religious liberty is an alleviating circumstance, which should be hailed by the people of God with joy and thanksgiving."

"As an illustration of the hopeful efforts in progress, Mr. Burgess men-

tions the recent erection of a Protestant church at Bourges, the principal town of the department (Cher) a central district of France; among the subscribers to which he mentions an English prelate, a beneficed clergyman of the Church of England, an English Dissenting minister, a Presbyterian Consistory at Paris, and even Roman Catholics themselves."

It is gratifying to hear that the Roman Catholics of France are printing, under the patronage of the Archbishop of Paris, an edition of the Bible, with engravings, and that 100,000 subscribers were provided before it was commenced. Another edition is publishing by M. De Genvude, the *ci-devant* editor of the *Gazette de France*. This is a new translation, and is widely circulating among all classes, selling in small 'livraisons' at one penny each. And the Jewish Professor of the "Ecole Israélite," at Paris, is publishing a new edition of the Old Testament.

We copy the following pleasing statements of the progress of divine truth in France, from the Presbyterian Review, taken from a letter written by a gentleman who had devoted himself to the ministry, but was compelled, by the state of his health, to visit the south of France. He thus writes, 31st December, 1834, from Toulouse:

"This is a place of considerable traffic, and once, likewise, was somewhat of a literary cast. I am not sure if it still maintains its character to the same degree in this respect, but I find more interest in this place in another respect. I was so fortunate as to get acquainted with a Scotch gentleman who was very intimate with the family of the "Courtois" here, bankers, and influential people, but principally distinguished as active and zealous Christians. Those of the family who are known to be such by their works, are three sons of the eldest of four brothers. Although engaged in business, they find time to preach, to pray, to visit the prisons and hospitals, to be active members of societies, by printing and distributing the Scriptures and

religious tracts, and to keep up correspondence with religious bodies in other parts of France and Switzerland. Here, then, I have some chance of learning something; and, indeed, every conversation with these excellent men is profitable and instructive. The eldest seems to understand both Greek and Hebrew critically. His discussions with the Jews here, and with those who pass through, have led him to the study of the latter. These brothers are perfect champions of Christianity; or rather, I should say, of Protestantism here. They oppose Roman Catholicism in one of its strongholds. For, though its power is much weakened in France, yet, in the south, it still retains a pretty strong hold, and both priests and people have more of the fanaticisms of former times. The inroads which the Protestants are making on the Roman Catholic power, by distributing the Scriptures, has the effect of enraging the priests, and producing a bitterness and aversion, which, were it not that the government supports and countenances both parties equally, might lead to serious evils. But the Roman Catholic priests feel themselves checked, and already fallen in public opinion. Are you aware, that the French government now pay the Protestant clergymen equally with the Catholic? Doubtless their incomes are very small; one thousand, or twelve or fifteen hundred francs *per annum*, with some additions from odds and ends; but, in France, this goes much farther than in England. As to the actual number of the Protestants, M. Courtois tells me, that, in the government papers, they were much exaggerated. Their numbers were stated at *three* millions. M. Courtois says, there are not more than *two* millions. They have two colleges for educating for their churches, one at Strasburg; another at Montauban, about forty miles from Toulouse; which latter M. Courtois thinks the government may probably bring to this place. As Mr. Haldane, some years ago, stated, in his Report of the State of Religion in

the south of France, Socinianism is woefully powerful. At Montauban, the professors openly declare their heretical doctrines, and poison their students with them. . . . But there are here, and elsewhere, some who deplore these things, and who are exerting themselves to spread the truth; and if the Lord does not withhold the blessing, we have reason to hope that many may be brought to the knowledge of the truth. M. Courtois said to me, the other day, 'there is a shaking of the dry bones.' The circulating of the Scriptures seems to be the way in which this is accomplishing. The system of colportage, or distributing the Scriptures by means of pedlars, who carry the Bibles into the country places, may become an instrument of great good. The Evangelical Society of Geneva have carried this into execution in some of the departments of France. The Colporteurs are men of zeal and piety, selected for the laborious and difficult undertaking. Sometimes the opposition of the clergy becomes an obstacle, sometimes the unbelief of the people. 'We have no need of any thing,' they will say, 'the priests have thrown enough of dust in our eyes.' Yet the effects sometimes produced shew that the Scriptures are the true evangelizing power. These men likewise carry tracts, and occasionally expound. The Protestants, in the south of France, are in greatest numbers about La Rochelle, Arthes, (where are 2,000,) Toulouse, Montpellier, Nismes, Lyons, and Marseilles. At Nismes, and in that quarter, the feeling between Protestants and Romanists runs very high; but the Protestants there are spiritually dead, as they are in many other churches of the south."

"A late number of the 'Archives du Christianisme' gives the following statistics of the Protestant churches in France. Reformed or Calvinistic churches have eighty-nine consistorial churches scattered throughout the eighty-four departments; and these are supplied by three hundred and fifty-eight pastors, and eight suf-

fragans. Eight places are at present vacant. The churches who adhere to the Augsburg Confession have thirty-one consistorial churches, and six inspections, dispersed through eighteen departments; and these are supplied by two hundred and twenty-three pastors. Three places are vacant. The total number of Protestant ministers is thus four hundred and eighty-one. But, besides these, there are five almoners in the Royal Colleges, and the six professors in each of the two Faculties of Protestant Theology at Montauban and Strasburg."

#### SOUTH AFRICA.

Mr. Lemue writes thus of his visits, near Lattakoo; and we quote the paragraph, because it exhibits to us a kind of discouragement often realized by ministers in our own country, and yet such as, more than any other, needs true Christian faith and prayer, in order to be overcome. "We ride on, and find ourselves in the presence of the king, surrounded by some fifty of his people, squatted near a half-extinguished fire, and smoking their pipes, without a word passing. Sometimes his people are engaged in tanning hides, when they consider that they make a great sacrifice in quitting their work for a moment, in coming to hear a discourse, which, in their opinion, tends to nothing. Sometimes it happens, that the chief is absent at the chase, when it is vain to send messengers on all sides to collect hearers; nothing is left us but to return, with dejected hearts, without having opened our lips. To this apathy, which is almost inconceivable, add a revolting hypocrisy, to which recourse is had whenever self-interest prompts; and you have a picture of Lattakoo. If the chief has a favour to ask of us, he carefully assembles all the men of the place; we see them retreating, from all quarters, to the rocks, under pretext of prayer; and to hear them from a distance, we should say they were all true penitents. Is it possible for a people to fall into a more abject state of humiliation?"

ASIA.

**JERUSALEM.**—There was lately, in many of the newspapers, notices of a recent siege of that city, accompanied by earthquakes. The substantial truth of these reports is confirmed by Mr. Nicolayson, a passage from whose journal, written on the spot, dated 25th July, and containing some account of the siege, and an immediately preceding earthquake, will be found in the *Missionary Register* of December last. These events may again call attention towards that city and country. The 'way of the King of the East' is evidently preparing, by plagues, by famines, by earthquakes, by rebellions, by moral and religious changes in the heart of the empire, by a gradual but constant decrease of all that was once mighty in the people and power of Mohammed. Mr. Eli Smith, who had visited these regions, says, in a speech quoted in the *Scottish Missionary Register* for January last: 'From Egypt, where the attempt was once made to convince me that openly to charge Mohammed with imposture would endanger my life, reports reach us of repeated discussions between missionaries and Moslems. From Damascus, the very seat of Moslem bigotry and arrogance, from Damascus even we hear that an effectual door is opening for the circulation of the Scriptures. At Sidon, too, has free discussion with Moslems been recently carried on for months by Wortabet, himself a native Christian, though under European protection. Such changes are great; they are astonishing.'"

NORTH AMERICA.

**THE** Province of Lower Canada has been subject to the British government more than seventy years. At the time of the conquest, the population amounted to 70,000 souls. French was the only language then spoken, and all were professedly members of the Roman Catholic church. The population may now be fairly estimated in round numbers at half a million, exclusive of In-

dians. They are dispersed in two unbroken lines along both sides of the St. Lawrence, over a surface of from 400 to 500 miles, and are a proverbially honest and amiable people. They are, however, sunk in the most profound spiritual ignorance, and are in willing subjection to the mandates of an apostate church, and under the absolute dominion of a hierarchy, whose authority and scriptural inconsistency they have never ventured to call in question. As an affecting proof of the blind superstition under which they live, we may merely refer to one fact of very recent occurrence. During the awful ravages from cholera in Lower Canada, in the summer of 1832, when in some parts of the province nearly one-sixth part of the whole adult population was cut off in a few weeks, the priests, instead of directing the minds of their flocks to the Lamb of God, who alone taketh away the sin of the world, caused many thousand copies of a vile pamphlet to be distributed gratuitously through the country, pointing out a long list of saints, whom they were to invoke, and who, they were led to believe, had such power with God as to be able to abate the pestilence and insure prosperity.

During the time that the Canadas have been a province of the British empire, (it is with shame we confess it,) little if any thing has been attempted for the spiritual improvement of this fine peasantry: while British Christians have been sending missionaries to almost all lands, and every call for assistance has been cheerfully responded to, Lower Canada, although connected with us by many ties, has been strangely overlooked, and even for the Presbyterians of Upper Canada but little has been done in comparison of the magnitude of the object. With the exception of the British Reformation Society, which has for some years supported a home missionary for the Irish Romanists of Quebec, nothing has been attempted for the Lower Province, although the subject has been at least warmly advocated in a variety of quarters,

by a few individuals who, from personal observation, are impressed with the soul-ruinous superstition that prevails over that portion of the New World; and in the Upper Province, where the population is probably nearly the same as in Lower Canada, with a great proportion attached to the Church of Scotland, except by the Glasgow Colonial Society, almost nothing has been done to supply the pressing wants of the poor people, who are, in fact, our very kinsmen after the flesh, and who, we are grieved to say, are in many instances, fast casting off all fear of God from before their eyes. After many ineffectual efforts to induce British Christians to send help to the poor benighted Romanists, it has pleased God, who worketh just when and where it seemeth best to his holy wisdom, to raise up assistance from another quarter. We have now the happiness to communicate, that a little faithful band of foreign missionaries have entered upon this work of faith and labour of love. The first of these is well known to many of us in this country, as he spent some time, a few years since, in Edinburgh, and has also become better known by bearing an active part in the translation of the French New Testament, just ready to issue from the press of Ge-

neva, under the auspices of the Edinburgh Bible Society. We mention the name of Henri Oliviez with much affection; he is peculiarly suited to the work—a superior scholar, possessed of high intellectual attainments, well acquainted with all the subtleties of Romanism, and above all, a man of much faith and prayer, who, from a knowledge of the value of his own soul, is deeply interested in the welfare of his fellow-sinners.

M. Oliviez was living in the midst of his friends in Switzerland; he was the beloved pastor of an affectionate people, and the proprietor of a small independence; but having heard of the deplorable state of half a million of souls in Lower Canada, and considering that there were many faithful ministers in his own country, he committed the case in prayer to the Lord, and having seen his way clearly, he finally offered himself, in the course of last summer, to the Missionary Society of Lausanne. The directors, although they felt that the loss of so honored a servant of Christ would be deeply felt at home, could not withstand his devoted zeal, and amid many prayers he embarked for Canada, in company with his excellent wife, a pious female servant, and two younger missionaries.

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THE NECESSITY AND ADVANTAGES OF HOLINESS—A SERMON.

“Ye shall be holy, for I the Lord your God am holy.”—LEVITICUS xix. 2.

It was the noble sentiment of a heathen, that the highest summit of religion is to imitate that Being whom we worship. This is a truth unchangeable as God himself, and as extensive as the wide range of intellectual being. This principle, however perverted, may be traced in the most degraded corruptions of religion. And though, as the Psalmist informs us, the gods of the heathen were but idols, yet between the worshippers and the object of their worship, the correspondence and resemblance were still apparent. They that make them are like unto them, and so are all they that put their trust in them.

In the same manner it may be affirmed, in every instance, and without exception, that every man, in his tastes and character, resembles the god he worships. For whatever a man mainly cleaves to and loves, whatever is his first object, is, in spite of names and professions, his god. If he lives in pleasure, pleasure is his god. If he lives in the spirit of the world, the world is his god. If he lives in sin, sin is his god. Such men are idolaters of the worst kind; inasmuch as to bow down to impurity and vice is a still deeper debasement of the human nature, than to fall down before the stock of a tree or a carved image. But however this may be, men are, by an immutable law, like the god they worship; and, consequently, he alone who bears upon his soul the impress of the Divine Nature, is, in reality a worshipper of the living and true God.

If, then, religion consists in copying from the great Original, of what infinite importance is it that we form right notions of God—that we study well the blessed characters and attributes of his revealed nature. Of one of these only my text speaks. While all the surrounding nations were adoring their own vain imaginations, under the titles of lords many and gods many, the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, “Ye shall be holy, for I the Lord your God am holy.” I feel this subject to be one of great importance. For I am deeply impressed with the conviction that the *holiness* of God is that peculiar attribute of his high nature, the knowledge of which has power to convert the soul and quicken it into spiritual life. Or rather, shall I say, it is the secret of the Lord which is with them that fear them; for, in proportion as God is apprehended as a holy God, the mind is enlightened from above, and enabled to pierce the clouds which separate between our natural corruption and the invisible world.

Certain it is, that men can go far in religion, and still not reach that point which weans their hearts from earthly things. They can come near the kingdom of God, and stand at its very threshold, without entering into it. You see them at every moment coming to the birth, and yet there is not strength to bring forth. You see them just passing the line of demarcation, but still they do not pass it. Year after year they continue almost, but not altogether Christians. I have often asked myself, why is this? What is it that prevents persons, who seem anxious to do all that is right, from at once ascending the hill of the Lord? What is it, when the whole burnt-offering is ready, which keeps the celestial fire from descending upon the altar? The solution of the matter, I believe, is this. While God's other attributes are known to the class of mind or persons I have alluded to, his holiness is veiled from their eyes.

The simplest meaning of the word holy, is separate, distinct, or kept apart from common uses. Holiness in the creature denotes peculiar dedication, a consecration from all other services to that of God alone. Thus God's people are called *saints* or *holy ones*; his solemn day is called the Holy Sabbath; the divine record of his will is called the Holy Bible; his sacraments, his ministers, his ordinances, his house of prayer, and all his dedicated things, are called holy, that is, hallowed, sacred, distinct, from all that is profane or common. When this term is applied to God himself, it follows that it must be taken in some peculiar and transcendent sense. God's holiness is, in a word, his brightest essence, his inaccessible light, his incommunicable glory. It is that by which the Deity is high uplifted above all that is not God. It is the immeasurable distance of the Creator from the creature. It is, above all, God's infinite separation from sin.

The Old Testament often exhibits the Divine Majesty in these awful characters: “Draw not nigh hither,” said God to Moses; “put off thy shoes from off thy feet, for the place on which thou



standest is holy ground." In still more dazzling brightness and still severer colouring does this holiness appear, when Sinai, the mount of God's presence, burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. With no less solemnity and terror is God exhibited in the tenth chapter of the book of Leviticus, when there went out fire from the Lord, and devoured Nadab and Abihu, because they had offered strange fire before the Lord, and refused to hear that voice which said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified."

In the New Testament, God's holiness shines forth with all its lustre in the stupendous means which he devised for the recovery of a lost world. Here was not an act of mere benevolence, freely moving without the control of any other attribute. It was not that God pardoned sin as some venial act which his kindness overlooked, and which he was too indulgent to mark severely. No; in this divinest plan of our redemption, while tender, infinite compassion is shown to sinners, God's holy hatred of sin, no less pointedly and illustriously appears; compassion which could embrace enemies and rebels in its arms, but holiness so unsullied and unchangeable as to fix upon transgression the penalty of eternal death. It was this which required an all-sufficient substitute for the guilty, and demanded an infinite ransom for our sins. It was this which called down the Son of God from the mansions of blessedness, and placed the Saviour as an expiatory victim upon the cross—that God might be just and the justifier of him that believeth in Jesus; that mercy and truth might meet together; righteousness and peace embrace each other.

Such, then, is the character of God; such the contrariety and repugnance of his mind to sin; such, in a word, is that essential holiness of God, that peculiar attribute which I have said the natural mind of man does not and cannot apprehend; and in virtue of that ignorance, it is, I conceive, so much withdrawn from the sanctifying influences of heaven.

All men can form some notion, whether fainter or more clear, of God's justice, mercy, wisdom, power; because of these some traces remain in our present fallen state. But the image of God's holiness is no longer impressed upon man's nature; and he has therefore no elements or materials within himself wherefrom to form the idea of holiness as ascribed to God. This knowledge is the peculiar characteristic of the renewed mind, and gives to the weakest of God's children, to the feeblest babe in Christ, a spiritual wisdom and elevation which no natural powers of mind, no dazzling heights of intellect, no splendid attainments of mere human virtue, could ever reach. It is this which convinces the mind of sin. It was this which brought down Job, after all his efforts to assert and vindicate his own righteousness—which brought him down upon his knees in penitence and deep contrition: "I have heard of thee with the hearing of the ear, but

now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes.

Thus it often is, that the man who in the eyes of his fellow-mortals and of himself is upright, and free from any positive sin, when God causes his holiness to pass before him, sees at once that all his boasted righteousness was false and hollow; that his goodness was but as the morning cloud, a thin covering over selfishness, uncleanness, worldly-mindedness, and pride. Compared with the spotless sanctity of God's nature and God's law, the exceeding sinfulness of all our secret sins appears. Conscious that we lie open to those eyes which are too pure to behold iniquity, our guilt, with all the horrors of retribution, stands revealed before us.

Then, and not till then, we are prepared to embrace the Gospel. We then feel that we are sinners, and that sinners need a Saviour.

Thus does the same light which manifests the holiness of God, lead us to that blood which can expiate our guilt, and cleanse the soul from sin. But more than this. On the principle laid down already, that we shall always resemble ~~the~~ God we really worship, those alone will be holy in their lives and hearts who contemplate God as a holy God.

Christians are too often satisfied to look no higher than mere heathen virtues. If they are honest and benevolent, and if, on a principle of self-respect, they scorn to defile themselves with base pollutions, all, they think, is well. But, in such a course of life, what do Christians more than others? What, in all this, do they evince of their peculiar character? What is there, in all this, of the Scripture marks of discipleship? of coming out from the world, and being separate? of dying to the world? of being crucified to the world? of being conformed to the death of the Lord Jesus Christ? of living by faith on a crucified and invisible Saviour? What cross do we take up for Christ? To keep down the violence of our passions is not to take up the cross; for heathens could do this. To bear our ~~afflictions~~ ~~afflictions~~ patiently is not to take up the cross; for our afflictions we cannot help. No: to take up our cross must imply something that we suffer for Christ's sake. And this every one will do, in some shape or other, who in heart and mind is separate from the world.

It is not at all that the Christian's duty is to relinquish his providential station in society. Far from it: the hardest cross often is, to remain faithful to God amidst the trials and difficulties of the post which he assigns us. When the cross is really taken up, and when the enmity to sin which this implies is brought practically to bear upon the details of life, new fields of trial are opened to the faithful Christian. The man whose religion can, in some measure, square with the tastes and feelings of the world, can live at ease amidst the pursuits and conversation of its children. He is admired by them for his com-

pliance and good-nature, and for so benevolently indulging in others what, perhaps, from strictness he may think it right to deny himself. Not so with the man who lives in the view of a holy God. His warfare is against all sin; and often in this sacred cause will it be his lot to encounter unpopularity in its most trying form; to be thought unkind and severe by those whom he would fain make happy; to appear wanting in affection to those whose souls are dear to him as the apple of his eye, and for whom his prayers are daily ascending to the throne of grace.

But the Christian's part is that of patient perseverance in the midst of present discouragements and trials. And often has that perseverance, even in this life, been signally rewarded. Often have showers of blessings, though for a time withheld, descended upon a whole circle of friends and relations, in answer to the prayers of one lover of immortal souls. But one thing, amidst all these trials, and but one thing, at least is certain, that however he may be judged by, or succeed with others, the man who knows and loves a holy God has an evidence within him, brighter ~~than the~~ day, that he is renewed in the spirit of his mind, and that ~~what~~ is holy here will be happy hereafter. This temper of the soul will outlive the ruins of time. It will flourish beyond the grave, "for holiness becometh God's house for ever."

Such, my brethren, is the frame of the soul which leads to, because it prepares for, heaven. Such is our high privilege; for the call is to every one who professes his belief in the living and true God: "Ye shall be holy, for I the Lord your God am holy." You are invited to become partakers of the divine nature; to feed on food congenial to the soul; to drink of the fountain of spiritual life; of pure and substantial happiness. And all this is offered to you freely, without money and without price.

For other riches men are often ready to pass their days in toil, and their nights in restless, sleepless care; and reap no fruit but disappointment. Yes, all earthly happiness will deceive you in the possession, or make to itself wings and flee away; but the treasures of eternity endure for ever; and, behold, that bright inheritance is yours. The land of Canaan lies before you in goodly prospect; and each of you is invited, after a few more years of trouble are over, to go forth, amidst its pleasant pastures, to repose beside its still waters, and to taste of its immortal fruits.

My brethren, the freeness of this salvation cannot be too much impressed upon you. For, let your past lives have been what they may; however long and inveterate your habits of sin; however you may have offended against the advice of others, and the light of your own conscience; however alienated in heart, and mind, and nature; in the whole bent and current of all the most intimate affections of your souls from God; however you may have hated his purity, and turned your feet from

his most blessed paths; yet, if I address any such here, you, I say you, are not yet excluded. You have had a long-suffering God to deal with. You have a Saviour who still liveth to make intercession for you. Repent, and all your iniquities are atoned for. And that God, whose mercies are past finding out, will cleanse all the sins whereby you have provoked him to anger, in the blood of his own Son. Behold, then, the everlasting gates lift up their heads; behold the kingdom of heaven is opened to all believers. Enter in; come boldly to the throne of grace, and you will then taste and see what God hath prepared for those who seek for him in holiness.

It is said that all men would become religious if they really saw what religion is. And such is my belief. For religion, holiness, and happiness are one and the same thing. It is not that religion implies the leading what men in general would call a happy life. Nay, on the contrary, the mind which contains within it the seeds of endless blessedness may be exposed to the roughest waves, and hardest trials of this uncertain life. This I grant may appear strange to many. But let us keep in mind, that man contains within himself the principles of two ~~natures~~; one of which is of this perishable earth, while its companion is the offspring and native of the skies. It is only when we live to this latter, only when we sow to the Spirit, only when we set our affections on things above, that we can know how immutably it is fixed in the eternal constitution of things, and by the irreversible decree of God, that holiness and happiness are the same for ever. Yes, these streams may be separated for a time; they may be often divided from one another while passing through the desert of this troublesome world; but holiness and happiness *must* at last unite and flow in one tide of glory throughout eternity. To know this is part of man's immortal nature, and he who feels it has passed from death unto life. He can see the end of all things under the sun approaching not only without dismay, but with exceeding joy. He can rejoice in tribulation: while all abroad is dark and lowering he can enjoy a clear sunshine in his own breast. While storms are sweeping, and tempests are hurling devastation all around him, within him he can experience that peace of God which passeth all understanding. He stands unmoved while every earthly blessing, health, reputation, fortune, all that bound him to the world, go down in one scale; for in the other scale his hopes are all ascending to those celestial mansions whither his Saviour and forerunner is gone before. These, my brethren, are the true riches of the soul; these graces are the tokens of God's covenant; these are the laurels which adorn the brows of those who fight and conquer in the battles of the cross; these are the treasures of the gospel; these are the triumphs of the pure in heart, their joy and peace in believing. O, my beloved brethren, make these blessings yours. Be ye holy, for the Lord your God is holy.

W. H.

APPEAL TO FRENCH AND FOREIGN CHRISTIANS, IN BEHALF OF  
THE EVANGELICAL CHURCH OF LYONS.

MAY I request, Mr. Editor, your insertion of an abridged translation of the very interesting Appeal to French and Foreign Christians in favour of the Evangelical Church of Lyons, by the excellent and able pastor of that church, Rev. Adolph. Monod, well known to many English travellers on the continent, for the urbanity of his manners and his deep and unobtrusive piety. It was my fortune to know that excellent servant of God, and to receive a copy of the Appeal from his hands, and I am anxious to bring it, through the medium of your publication, before the Christian public; first, as being connected with a portion of the history of Protestantism in another country that abounds with interest for us; secondly, because I am, I confess, desirous of arresting the attention of Irish Protestants in favour of an isolated, persecuted, but deeply interesting scion of evangelical religion, that may, by the blessing of God on the prayers and the contributions of his servants, be of most eminent use in the almost apostate Church of France; and, thirdly, that if these pages should fall into the hands of any of our separating brethren, they may see and admire, and, under the blessing of the Lord, imitate the sober, and moderate, and scriptural conduct of the excellent Monod, who, though too uncompromising to spare one worldly practice or feeling, had too much good sense and prudence to contend with his brethren about non-essentials, or to expect a perfectly pure church, where the Lord had not granted the power of discerning spirits. That the Lord may bless this weak effort to his glory, to the edification of his church both at home and abroad, is the humble and sincere prayer of

VIATOR.

APPEAL.

“BRETHREN WELL-BELOVED IN CHRIST JESUS! may grace and peace be given to you from God our Father and from Jesus Christ our Lord! During the last year\* an Evangelical Church has been formed at Lyons, independent of the State. Its wants are great; its own resources small. To supply the former, it looks first to the Lord, and then to you who have at heart the progress of the kingdom of God, and more especially to you, the native Protestants of France. As I write for Christians, the artifices of eloquence are unnecessary. You need but to be informed that our establishment at Lyons is a work of God, and blessed by him, to bestow upon it your sympathy and your exertions; and in order to insure such a conviction, it will be enough to recount to you the formation of our little church, and its history during

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\* The Appeal was printed in 1833.

the first year of its existence. Such is simply my object. May the Lord grant both to me who write and to you who read, that single eye which looks but to his glory.

“The Evangelical Church of Lyons has not existed above a year. It arose in consequence of my expulsion from the National Church. You, perhaps, are aware, that for many years I had been pastor of the Reformed Church of Lyons; that on the 15th April, 1831, I was removed by the Consistory, and that this measure was confirmed by the government on the 19th March, 1832. I do not intend to enter into any details concerning my expulsion, so far as regards myself and my ministry; but I must make some remarks on it as it is connected with the Evangelical Church, to which it gave rise. Two things in it are worthy of observation: one, that this church arose, not from a voluntary, but an enforced separation. We did not separate ourselves; we have been removed; so that our present condition being the result, not of a determination which we might have been free to take or not, but from a necessity under which the providence of God has placed us, has been to us an object and exercise of faith. In the second place, the Church of Lyons has arisen from ~~an~~ expulsion, incurred, not for bad conduct, nor false doctrines, nor even for any peculiarity of opinion, but for the faithful exercise of an evangelical ministry. I need scarcely explain to Christians that, by a faithful ministry, I do not mean a ministry without faults, (mine had many, and perhaps more than that of others,) but I mean a ministry whose foundation is faithful. My removal had two causes, or rather a cause and an occasion. The cause was, an attachment to the doctrine of God, contained in his Holy Word, and received by all Protestant churches; the occasion, my attachment to the principle of order which places some restraint upon the indiscriminate admission of all nominal Christians to the sacrament, without regard to life or profession, a principle which is sanctioned by the Apostles, and admitted by all Protestant churches; and hence the establishment of the Church of Lyons has sprung from an application, not of disputed and disputable opinions on the constitution of churches, but of a principle universally acknowledged by all Protestant churches.\* It was

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\* The following is a more detailed account of M. Monod's removal, taken from a printed statement of the situation of the Church of Lyons, and signed by the most respected and respectable names, lay and clerical, to be found in the French Protestant Church:

“The Consistory of Lyons, instead of seconding M. Monod's preaching of the Gospel, saw, with vexation, the lively effects it had produced both among Protestants and Roman Catholics, and having in vain endeavoured to wean him from the faithful exercise of his ministry by argument, they declared themselves openly against him, and, in June, 1829, called on him to resign. M. Monod refused to do so, thinking that he could not, in conscience, give up the important post in which Providence had placed him. A second time, in the following December, was he called on to resign; and, distrusting his



not my work, nor that of any number of individuals, but of the Reformed Church of France, of all Christian churches—the work of the great Head of the church, of the Lord himself. This, from the commencement, I have declared clearly and explicitly; it is this conviction alone could give us faith needful to undertake and needful to carry on the work.

“ When I was removed from my functions, there were many who felt an interest in the things connected with religion. My ministry had been blessed by the Lord to the awaking of many souls both among Protestants and Roman Catholics. The very opposition I had experienced for so long a time had been much the means of exciting attention to the cause of the hostility of the Consistory, and thus of preparing for the reception of the truth; and many who had received the faith from various quarters had been collected into my congregation. These individuals, when I was removed, might be considered as divided into two classes. The one consisted of those who had pursued the same line of acting that I had done, and were separated from the National Church; though some of them, anticipating my own objection to the promiscuous giving of the sacrament, had only attended the preaching of the word. These, on my removal, gathered around me, declared that they were removed equally with me, and demanded of me to acquaint them with the word of life, and to give them the sacraments, of which they had been so long\* deprived. The other party was composed of those who, in the winter of 1830, had separated from the Established Church, and had formed themselves into a dissenting body, under a layman, who had been a hearer under the Consistory. They had no pastor, nor a regular enjoyment of the sacraments. Now, both these bodies ardently desired to be united, and, to effect that object, all eyes were

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own opinion, he consulted ten faithful ministers of God, and, on their unanimous opinion, he again declined to retire. The hostility became more violent than ever, but they were unable to effect their object, because M. Monod's preaching was conformable to the Rochelle Confession of Faith, under which name the Protestant Church was recognised by the government. In 1831, M. Monod declared against the profanation of the communion which took place in the Protestant Church of Lyons, where all, without regard to profession or life, and even sinners notoriously scandalous, were admitted. He appealed to the Consistory, who rejected his appeal, and, on the 15th April, 1831, expelled him, and solicited a confirmation of this measure from the government. Yielding to force, M. Monod addressed himself to the government to obtain justice, and, while awaiting its decision, he preached every Sabbath in his own house. Government resisted the Consistory for a year, but at last, on 19th March, 1832, it confirmed M. Monod's removal, assigning no other motive for the act than that mentioned in the decree of the Consistory.”

\* The reader will remember, that, from October, 1830, M. Monod had limited his ministry to preaching, and that in his own house; so anxious was he to avoid any thing that might look like a voluntary separation from the Church.



turned to me, and my removal seemed to be a step towards the accomplishment of this desirable object.

“I received two invitations to fill situations away from Lyons; one, the chair of the Logical School of Genoa; the other the pulpit of the Evangelical Oratory, in Lausanne. Both situations, and particularly the former, were not without attractions; and, independent of this, they presented to me the means of supporting my family, of which I had been deprived at Lyons. Had I taken counsel from my own inclinations, I should have gone to Genoa.

“My reason for remaining at Lyons was simply the belief that I had a call from God to keep me there. I was, humanly speaking, the centre of the religious remnant, of which, under God, I had been the origin; in possession of the confidence of all, both of those who had separated and those who remained with the National Church, and hence essentially qualified to reunite them again, and to lay the foundation of a common organization. And when the bonds that had restrained me and them had thus been broken, and that after having waited for above a year, they came to me, and said, ‘Now you are free, reunite yourself to us.’ Could I reply, ‘No, my friends, I must quit you—I must go elsewhere?’ As to the resources necessary to support both the work and my own family, when I saw my way clearly marked out, I could say to the Lord, On you, Lord, do I rest—you will not desert me! I resolved, therefore, to remain at Lyons.

“Having determined on this point, another question presented itself: What does God will you to do at Lyons? The most pressing demand, I replied, is the public preaching of the truth. I shall open a chapel, where the doctrine of salvation shall be published to all who come to hear. But shall I limit my exertions to preaching? Shall I limit myself to the functions of a pastor? Shall I administer the sacraments? By adopting the first course, I would have avoided many inconveniences, and personally I would have preferred it; but when I considered the hunger and thirst which the members of the flock had for the communion; the desire many had to offer their infants in baptism; the importance of uniting together the two classes of believers, for which so good an opportunity might never again occur, and which could only be done by the communion; when I looked to the scriptural authority of the Apostles, who always established churches when the Gospel had been preached with a blessing; I resolved to join the administration of the sacraments to preaching—in other words, to found a church.

“Yet what a task did I undertake? to found a church placed in a new situation, and which was about to encounter in the world, perhaps even in the estimation of many Christians, those prejudices which the word ‘*separation*,’ whether applied justly or otherwise, is so likely to excite:—to found a church in the presence of a notorious Protestant opposition, and ready to excite, in all probability, a Popish opposition too; and at a time when all

the questions connected with the constitution of a Christian church are more than ever agitated—would I could say enlightened—and this task I had undertaken alone, inexperienced in pastoral duties, still more so in ecclesiastical organization, and surrounded by friends more ignorant still than myself, and yet who reckoned on me to direct them. At one time, I thought on laying the plan of a church accurately formed after the model laid down in the Acts of the Apostles, but I soon relinquished this design. However anxiously and prudently I might lay the foundation, (if I committed any error, and the error might not be slight, and it was more than probable, in a matter so far from being ascertained in the Scripture,) I might either be reduced to the alternative of not going forward for want of direction, or of having my entire position affected and altered. I adopted, therefore, another plan. I determined to wait on, and follow after the Lord, and going day by day, step by step, as circumstances might arise, and he might order them—to form no engagement, and enter upon no plan for the future—to lay down no constitution before hand—to look for no novelty, but to walk straight forward, trying, under the divine leading, to apply, out of the Established Church, the principle that I had proclaimed while permitted to remain with it.

“I do not deny that there resulted from my determination a consequence ordinarily to be corrected and deplored; it is, that the power, the views, the opinions of the pastor had a greater prominence than those connected with his flock; but this result was inevitable—my position required it. I might have placed myself at the head of the body of dissenting believers who had separated in 1830, and might thus have avoided much difficulty and embarrassment. I could have entered at once upon the functions of a minister, and with a church already prepared, but this would have been, as it seems to me, opposed to the providential circumstances in which I was placed; and which were, in my case, peculiar, and resulting from my exclusion:—but this would have been to anticipate that measure, and take up the separation of 1830; my situation would not have been, as it ought, independent, nor could I have impressed the character of my peculiarity of position upon the new church. I would, by this act, have taken a part in the controversy connected with the discipline of the church, become engaged in particular views not received by all believers, and would have added to the intense hostility of the human heart against the truth of God, those secondary prejudices, which so frequently prevail against certain principles of government admitted by dissenting churches. I took a different position; I placed myself above mere controversy; I desired to see at Lyons no divisions or separations; I only wished to see Christians.

“My first care was to regulate the preaching. I established two services, a morning and an evening service, from 29th April, at first in my own house, but in July I removed into a hired room, fitted up as a chapel, and able to contain 200 or 300 persons, or

more, by a little contrivance. The next care was connected with the sacrament. I had received an official communication of my removal on the 10th of April; Easter was 22d, and as I was prevented giving the communion on that day, I wished to give it on the succeeding Sabbath. But to whom? Should I give it indiscriminately to all who might present themselves at the moment of the celebration? No; I had experienced the ill effects of this mode of acting while a minister of the National Church; and although there was less danger of such taking place in a body like ours, where communion was not accompanied by any of the circumstances that might make it desirable to a worldling, still I deemed that protection insufficient. Roman Catholics who were unacquainted with our actual state, Protestants who might be attracted by the example of their families or the influence of their friends—the poor who might join us from interested motives—against all these it was ineffective; besides removed, as I had been, for protesting against indiscriminate communion, I was bound to avoid it, and to comply, as far as was consistent with what was equally the regulation of the National Church, of all Protestant communities, and the general desire of my Christian brethren. I determined, therefore, not to administer the sacrament to all who might come, but to endeavour to enlighten the conscience on this important subject. How was this to be effected? I felt it then to be my duty not to permit every one, without distinction, to come to the communion, but rather to endeavour to enlighten, on that subject, those who are in ignorance. I shall not detail here my own doubts and feelings, but simply their result. I felt that it was not possible in practice, however desirable it might be to leave the individual's conscience to settle the point of communion or no communion, but yet that as much should be left to the conscience as possible; and hence the necessity of great caution to guard against usurping its rights, and putting human judgment to decide on that which should be referred to God. The assumption of such power would, in some, have produced the effect of habitually interposing man between the conscience and the Supreme, and would have disgusted and alienated others. The conscience was not to be governed or replaced, but directed, enlightened, and guided by a clear scriptural view of its own state and relation, and thus enabled to choose its own road, and to choose it well. I resolved, then, on inviting to a private communion those who wished to receive, for the first time, with our church; and, in the interim, to try to supply what I deemed wanting. I therefore announced, on the 22d April, that on the next Sabbath I would give the communion; and I requested all who wished to partake, to have an interview, previously, with me. In these conversations I followed the grand principle, that the sacrament should be given to all who make a profession of the faith of the Gospel, and whose *life does not openly contradict their professions*. Remark, that I have not said, whose life demonstrated the sincerity of their

profession ; but, whose *life did not contradict it*. Had I demanded more, had I exacted evident proofs of a spiritual life, and Christian experience, had I reserved the communion for those only whose conversion should be personally demonstrable, I would have committed two errors ; I would have usurped the rights of conscience, not to say of God ; and every time that I afterwards would have given the communion to them, it would have been a declaration that I believed them in the faith. By the first I would have judged, and on grounds always uncertain, and always liable to admit the hypocrite, and to terrify the weak and timid, but sincere ;—and on the other hand, I would have spread a snare for my communicants, and incurred the risk of throwing them into a dangerous security, by the thought that their minister did not doubt their conversion. When I was not able after many conversations with any persons, to determine on the advice I should give, I communicated simply an account of my impressions, and usually left it to themselves to decide on their own conduct. These conversations were useful in many points of view ; they enabled me to converse more freely than I could otherwise have done with many ; they taught me to appreciate better than I had done, the value of the sacrament ; and that though not instituted generally to convert, it may serve to confirm and decide a conversion. They convinced me, too, of the great importance of having some discipline in the sacrament, and yet of leaving to the conscience the greatest possible share in the decision.

Thus fifty-five persons received the communion from my hand on the appointed day ; and I know not if I have ever, in my ministry, had a more pleasing or refreshing exercise ; pleasing, by the ceremony, by the mutual love that reigned, by the number, for it was surely a matter of thankfulness that fifty-five could be found in such a city as Lyons ; pleasing by the hopes it gave birth to ; for what might not be hoped from the regular and public preaching of the Gospel, supported by the example, the efforts, and the prayers of the people. How true is it that the wrath of man is made to praise God ! In driving us from the church, the adversary of souls had but placed us in a situation more free, more effective, and more favourable, than the one I had occupied, for extending the Redeemer's kingdom.

“ Such was our first communion : by it our church was formed and consolidated. I pursued a similar course at our subsequent celebrations of the Lord's Supper, with respect to which I resolved at least at first, to preserve the four periods established in the reformed churches ; not that I prefer this to the more frequent communion, which was the custom of the primitive church, but because I deemed that it would be wrong, by innovating without necessity, to direct the public attention to minor objects, and thus to lose sight of the real cause of our establishment. At Whitsuntide we had our next sacrament, and with the same precautions as at Easter ; and since that time I have followed the

same line: at every new celebration I have had new communicants, and at present the number is from seventy to eighty persons.

“I have been so detailed on the subject of the communion, both on account of its importance, and that the rule of conduct which I adopted on this subject, I applied also on subsequent occasions. With regard to baptism, as there were, I understood, persons in my congregation who held the views of the Baptists, I celebrated this sacrament after the termination of the usual service, thus permitting all who had such scruples to retire. I found a schoolmaster, who, having been converted from the church of Rome, and by introducing the Bible into his school, had lost the greater part of his pupils:—him I placed, with his remaining scholars in a room I hired; and here I give religious instruction to about sixty children, all boys. It is a seminary of mutual instruction, and entirely gratuitous, in order to compete with the other gratuitous schools in the town. We have also a Sunday-school held in our chapel, between the two services, which is the more necessary as we have not yet a school for girls. We had poor connected with our assembly, and as I could not give the necessary time, I requested the communicants to name one, who, like the deacons in the Acts, could provide for their temporal wants: they named the former president of the dissenting body, who possessed equally their confidence and mine. In order to meet the necessary interference of females in the work of benevolence, we connected a weekly meeting of some Christian ladies, at my house, with a charitable committee, and there are regulated both the distribution of alms, and the visits paid by the ladies to the poor. We had one other institution: a sort of assembly, for serious conversation. In the public service of the church, one speaks, and the rest listen; but it would seem that more familiar meetings would be useful where the instruction might be carried on by conversation. Every Monday evening, in the school-room, we hold such a meeting, when, after a hymn and prayer, any person proposes his question, and the conversation becomes general. Females, if they please, bring their work to the meeting, and the labour of their evening is dedicated to charity.

“Thus it may be seen, that in every thing the Lord opened our way, and our wisdom consisted in following his leading; and so convinced was I that the work was altogether his, that I undertook it without having at Lyons nearly the funds necessary for its support. I hired a school-house, and entered into other pecuniary arrangements, determined not to spend a farthing without the most evident necessity, and yet not doubting that when necessity occurred, money to meet our wants would be provided, and I was not deceived. Scarcely had I agreed about a chapel, when a pious English lady, whose assistance I had not asked, and whom I only know by name, informed me that if I wanted money she would send me £50; soon after, a country-

man of hers informed me, that in the course of the year he would send me £150; and the same benevolent person also sent me a considerable sum for the relief of our poor. About the same time we received from a countryman of our own a present of 900 francs. Other friends came forward from France and Switzerland, and thus depending on God for the funds necessary for his work, he has always enabled us to proceed. For myself, desiring, if God will it, both for myself and family, means less dependent on circumstances, I shall all my life bless God for the exercise of our faith, often painful and humbling, but always salutary, in which we received from his hand, in answer to our prayer, our daily bread; nothing more and nothing less. Oh! what a blessed thing it is to wait upon the Lord, and to follow him; and how important and necessary in the establishment of a church! The more a work partakes of the character of faith, the more should it exhibit that of patience.

“Many among us would have wished for a line of proceeding more prompt, and regulations more distinct and decided; a communion more frequent, the admission of members otherwise arranged, and other similar changes. I opposed myself to these demands. I represented, that if we permitted ourselves to be carried away by discussions on the forms of church government and discipline, we might be dragged into controversies whose end and consequences we could not foresee; that the way to have the best forms was, not to regulate them *a priori*, but to receive them by degrees from the Lord, by following the indications of providence; that good forms should be sought by a life of holiness and faith, not that life by forms; and that we had cause rather to be grateful for the good we enjoyed, than impatient for what we wanted. Thanks to the Lord, the spirit of discussion ceased. The very circumstances which might have injured our union served to consolidate it. We applied ourselves the more to mutual love, and the promotion of the kingdom of God; and from that moment a new blessing was poured forth on our feeble efforts.

“I can say, thanks be to God, that our little band does honour to its profession. I do not say that there is not among us much weakness, much infirmity; but we know our condition, we weep over it; we seek the assistance of the Lord, and his sanctifying grace, with a sort of hunger and thirst after that Lord, who, having reconciled us by his death, saves and delivers us by his life. What we have most need of, dear Christian brethren is, that you should supplicate the Lord for us, (alas! is not this what the children of God must require every where?) that we may have more and more love for God; more love for the brethren. Lord increase our faith, and above all increase our love! The preaching of the word has been accompanied by the influence of that Spirit which alone can make it ‘the power of God unto salvation to every one that believes.’ It is attended by about 100 or 150 persons in the morning, and in the evening by about 150 to 200, (now much increased.) This is, doubtless,



but a little flock when compared with the actual population of Lyons; but it is encouraging to reflect, that though slowly, it has been always increasing, and that we have been forced three times to change our church for more extended accommodation. New hearers come daily: persons drop in by curiosity, and retire under better influence. Women have come to the church, have procured a Bible, and, not knowing how to read, have induced their husbands to read, and both have continued to attend the preaching. A mechanic found a Bible at a friend's house: 'Who gave you that book?' he asks; the person is named. 'Could you get one for me?' 'It may be so: in the mean time, I will lend you mine.' He takes it, reads it with his wife, and both have become consistent members of our church.\*

"I am detained, perhaps too long, by these interesting recitals; but I was desirous of pointing out how our congregation increased, and to prove that the preached word was not without effect. Before Christmas, about 30 persons came to me to ask for admission to the sacrament. I then established a sort of public instruction, or lecture, for catechumens, during the three weeks immediately preceding that festival. Among my catechumens I have men of 40 years and more. I have found this system so useful, that I would desire to keep it up, but my state of health has hitherto prevented it. Besides these, we hope to have, at no distant period, meetings for prayer and preaching, in the more remote quarters of the town. Our meeting for conversation has been blessed: sometimes persons come in, who interrupt the regular business; sometimes Roman Catholics, more frequently infidels. On one occasion on which the authority of the Scriptures was denied, I offered to discuss in public, the proofs of their divine inspiration; my offer was accepted, and the day and hour fixed. At the time appointed the room was full, as the report of the intended discussion had been spread; but though I attended, my antagonist did not appear. This put an end to such interruptions.

"Thus, dear friends and brethren, has the Evangelical Church of Lyons been formed. I trust that the knowledge of the character of the work will be a sufficient recommendation. If I was speaking to men of the world, I would expect some such reflection as this: *Is this all ye have to show—a church of 70 or 80 persons—a congregation of about 200?* But you will not use this language; you know the value of an immortal soul; you know the blessings that a small number of believers may draw down upon a town. If Sodom had possessed ten righteous inhabitants, the Lord would have spared it. Every thing requires a beginning; and we have learned that the progress of the kingdom of God is as the grain of mustard seed, which is at first the smallest of seeds, though it

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\* Many remarkable instances of the converting grace of God are omitted.



afterwards becomes a great tree. The apostolic churches sprang from such beginnings. When Paul and Silas preached at Philippi, we read nothing of the crowd that pressed to hear the truth; but one woman, a stranger, is converted by the conversation of Paul; then the keeper of the prison, and then others; and so the church of Philippi is formed.

“The work of God is *a work of patience*, and eminently so at Lyons. I have exhibited to you our Church as it is, a small beginning, but one fitted to give birth to expectations, founded, not on human calculations, but in the promises of God; for it has the character that may assure it the blessing of the Most High. *It is a work of faith*. Sprung from faith, we have walked in faith, and lived by faith. *It is a work of love*. The children of God at Lyons, unite as formerly at Jerusalem, ‘all in one place.’ Protestant and Catholic, Dissenters and Churchmen, all, sooner or later, meet in love, having laid aside their worldly prejudices. What a support for love, for sanctification, for prayer, for preaching, for the advancement of the kingdom of God! and how should we be humbled for not having better profited from advantages so precious. *It is a work purely evangelical*. Its only aim is to raise the standard of Christ, without mingling with it any human banners; it wishes to know nothing but Jesus Christ and him crucified; and as to all secondary questions, it knows them not. The question is not between one Church constitution and another, but between truth and error; and here we have joined in one Christian body, Dissenters and Churchmen,\* and from this arises the strength of our position; and hence, too, I trust, we have received the blessing of the Lord. We have not taken an anti-catholic position; we have not affected to perform a mere *Protestant* work; we have desired to remove all merely human barriers, and to throw our congregation as open as possible to all who love the Lord. Hence to our church and its institutions we have given even the name of EVANGELICAL, which seems, in our day, to mark that character of faith which, avoiding the too close adherence to particular forms, proclaims to all free salvation by the blood of the Son of God. *It is also an important work*. I would, perhaps, seem to state a paradox if I were to say, that my ministry never has had a more extended field than at present, and yet my statement would be true. Formerly I belonged to the National Church:—that very circumstance raised a barrier between me and the Roman Catholic. Now I preach for all, and the work of God is making progress among Roman Catholics. When we first administered the Lord’s Supper, in 1832, one third of the communicants were Roman Catholics; while at the communion of last Christmas, two-thirds who presented themselves

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\* “Des nationaux prononcées,” advocates for the French Protestant Church, as recognised by the law.

were of that denomination. Hence the work is more encouraging, because there is, generally speaking, less prejudice among Roman Catholics than Protestants, and, at the same time, more extensive, on account of the greater number of Roman Catholics. In addition to this, the Gospel is beginning to be preached in the country, where the population is almost exclusively Protestant. We have some Scripture teachers placed under my direction by the Evangelical Society of Geneva, and the Scriptures are being circulated widely by the instrumentality of *colporteurs*.

“ But in another point of view—and I here address myself to my countrymen—this work acquires a new interest for you, and bears immediately upon your interests. It is not merely a local or a Lyonese work, but a *general one connected with Christianity in France*. In my mind, something similar to what has taken place in Lyons, is going on through all France. ‘Two spirits,’ one might say, ‘in the reformed churches of France, are now in operation, and struggling—the Spirit of God, and that of the world. Hence a deplorable disorder has taken place in our churches. Our religious walk is retarded by great and increasing evils. This cannot last long, and there must be an issue of the contest. Every thing tends to a general separation of truth from error, when believers may unite together more firmly, and, dismissing secondary questions, exhibit one body as well as one spirit. I do not mean that they should separate—no; *their duty is to wait upon the Lord and his time, and then their work will be that of faith*. If this work be not effected in, or by the church in connection with the government, a separation must take place. God will protect the preaching of his own word.’ Such language, I am convinced, would speak the sentiments of the great majority of the Christians of France; and I would add, that among the Roman Catholics there seems a movement, not towards French Protestantism, but towards the truth—towards the word of God in its simplicity. Is it not, then, probable that this movement will produce the formation of evangelical churches like those of Lyons, arising, like it, from providential circumstances, founded in faith, conceived in universal love, conducted with equal order? In this connection, the prospect of our little assembly is an object of interest to Protestant France. If this church find necessary support, and prosper, other parties and other churches may be encouraged, by its example, to move forward, in faith, supported by the Lord. If the church of Lyons be deprived of its necessary resources, assuredly other establishments of a similar kind will be discouraged; other parties, if dismissed for fidelity, will be constrained to carry on their labours elsewhere, and the enmity of the world will thus remove them not only from their pulpits, but from the field of their labours.

“ I am well aware that a church should provide for its own expenses, and I trust the support which our church claims will be but temporary. I trust that, in a few years, the Evangelical Church of Lyons will be able to assist others similarly situated,

more happy as well as more prosperous then ; for our Lord has said, 'It is more blessed to give than to receive.' I address myself to Christians in general, but more especially to my own countrymen, because this work is more closely connected with them, and because I believe that the blessing from on high will be poured out more abundantly on the religious establishments of France, the more generous will be the sacrifice of French believers in their favour, and that their benevolence will excite that of foreigners.

"This little appeal has arisen from the advice and recommendation of some of my reverend brethren, whom I met some time since in Paris, and to whom I developed the formation and situation of the church. I added that we had received about 6,000 or 7,000 francs, and had expended, in the course of the first year, about 9,000 or 10,000; that we had incurred a debt of 3,000 or 4,000 francs, which had been for a moment provided for by the loans I have already mentioned. The most urgent expenses have been provided for; but many, most pressing, remain: for instance, a school for girls, and a religious library. My brethren approved of what I had done, resolved to try the event, and determined to support the church another year; they, therefore, subscribed nearly 5,000 francs, and requested me to give this statement to the public. Hence my appeal. And now, dearly beloved brethren, may the glory of the Lord shine upon you and yours! may it direct the work of our hands—yea, may it bless our handywork!"

[NOTE.—Since the individual, who has presented this abridgment of M. Monod's appeal to the readers of the *CHRISTIAN EXAMINER*, visited Lyons, he has understood that the congregation of that pious servant of the Lord has much increased, and that a blessing has been abundantly poured out on his evangelical labours. He prays that the Lord would interest his people in Ireland to take a part in what he firmly believes to be His own work. Donations, either in money or books, will be received by the publisher of the *CHRISTIAN EXAMINER*, and forwarded without delay. The translator would only add, that he thinks the temper, prudence, moderation, and patience, exhibited by M. Monod, under persecution, suffered from a church apostate from its own articles and formularies of faith, may present an useful lesson to the pious, but, he fears, impatient, advocates of separation from our Church, tolerant as she is in her practice, and evangelical in her principles, as well as of sobriety to the dissenter, who, in carrying on his opposition to her claims and her privileges, seems to forget that the grand principle of Christianity is "love out of a pure heart." As some time has elapsed since the first part of this appeal was published, the Editor of the *EXAMINER* has permitted the entire of it to appear in this Number.]

## EXTRACTS FROM HALL'S CONTEMPLATIONS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—As you have done me the favour to insert in your valuable Magazine the few extracts I had sent you from “Hall’s Contemplations,” I now proceed to fulfil my promise of sending you a few more. The former were from his first book—these shall be from his second and third books. The first passage to which I shall call your attention is in the Contemplation on Noah’s Sin :

“What are we men, if we be but ourselves? While God upholds us, no temptation can move us : when He leaves, no temptation is too weak to overthrow us. What living man had ever so noble proofs of the mercy, of the justice of God?—mercy upon himself, justice upon others? What man had so gracious approbation from his Maker? Behold he of whom, in an unclean world, God said, ‘Thee only have I found righteous,’ proves now unclean when the world was purged. The preacher of righteousness unto the former age, the king, priest, and prophet of the world renewed, is the first that renews the sins of that world which he had reprov’d, and which he saw condemned for sin. God’s best children have no fence for sins of infirmity. Which of the saints have not once done that whereof they are ashamed? God that lets us fall, knows how to make as good use of the sins of his holy ones, as of their obedience. If we had not such patterns, who could choose but despair at the sight of his sins?”

Of the builders of Babel he observes :

“But wherefore was all this? Not that they loved so much to be neighbours to heaven, as to be famous on earth. It was not commodity that was here sought, not safety, but glory. Whither doth not thirst of fame carry men, whether in good or evil? One builds a temple to Diana, in hope of glory, intending it for one of the wonders of the world ; another, in hope of fame, burns it. He is a rare man that hath not some Babel of his own, whereon he bestows pains and cost, only to be talked of. If they had done better things in a vain-glorious purpose, their act had been accursed—if they had built houses to God—if they had sacrificed, prayed, lived well—the intent poisons the action ; but now both the act and the purpose are equally vain, and the issue is as vain as either.”

On the same subject he continues :

“They could not have the honour of a general dismission, but each man leaves his trowel and station more like a fool than when he undertook it. So commonly actions, begun in glory, shut up in shame.”

He concludes :

“Happy were the church of God, if we all spake but one language : while we differ, we can build nothing but Babel ; difference of tongues caused their Babel to cease, but it builds ours.”

Of Abraham's laughter he observes in another Contemplation :

“ Abraham heard this news from the angel, and laughed : Sarah heard it, and laughed ; they did not more agree in their desire, than differ in their affection. Abraham laughed for joy : Sarah for distrust. Abraham laughed because he believed it would be so : Sarah, because she believed it could not be. The same act varies in the manner of doing, and the intention of the doer. Yet Sarah laughed but within herself, and is bewrayed. How God can find us out in secret sins !”

On the sacrifice of Isaac, Bishop Hall has many beautiful remarks ; I shall, however, only quote the following :

“ God defers, on purpose, that our trials may be perfect, our deliverance welcome, our recompense glorious.” Again : “ The only way to find comfort in any earthly thing, is to surrender it (in a faithful carelessness) into the hands of God.” And again : “ Whatsoever is dearest to us upon earth is our Isaac : happy are we, if we can sacrifice it to God. Those shall never rest with Abraham that cannot sacrifice with Abraham.”

Of Jacob and Esau he thus writes :

“ Those that care not to please God, yet care for the outward favours of God, and are ready to murmur if they want them ; as if God were bound to them, and they free ; and yet so merciful is God, that he hath second blessings for those that love him not. That one blessing of special love is for none but Israel ; but those of common kindness are for them that can sell their birthright. This blessing was more than Esau could be worthy of ; yet, like a second Cain, he resolves to kill his brother, because he was more accepted. I know not whether he were a worse son, or brother ; he hopes for his father's death, and purposes his brother's, and vows to shed blood instead of tears. But wicked men cannot be so ill as they would ; that strong wrestler against whom Jacob prevailed, prevailed with Esau, and turned his wounds into kisses. An host of men came with Esau ; an army of angels met Jacob. Esau threatened ; Jacob prayed : his prayers and presents have melted the heart of Esau into love. He that can wrestle earnestly with God, is secure from the harms of men. Those minds which are exasperated with violence, and cannot be broken with fear, yet are bowed with love ; when the ways of a man please God, he will make his enemies at peace with him.”

“ None of the Patriarchs saw so evil days as Israel ; from whom justly hath the church of God taken her name.”

“ How wisely God weighs out to us our favours and crosses in an equal balance ; so tempering our sorrows that they may not oppress, and our joys that they may not transport us. Each one hath some matter of envy to others, and of grief to himself. Now, what son of Israel can hope for good days, when he hears his father's days were so evil ? It is enough for us, if, when we are dead, we can rest with him in the land of promise. If the Angel of the covenant once bless us, no pain, no sorrows can make us miserable.”

The last Contemplation, in the third book, is "of Joseph." It opens thus :

"I marvel not that Joseph had the double portion of Jacob's land, who had more than two parts of his sorrows. None of his sons did so truly inherit his afflictions ; none of them was either so miserable, or so great : suffering is the way to glory. I see in him not a clearer type of Christ, than of every Christian."

After meditating on the various interesting circumstances regarding Joseph and his brethren, he describes the meeting of old Jacob with his son in the following terms :

"The height of all earthly contentment appeared in the meeting of these two, whom their mutual loss had more endeared to each other. The intermission of comforts hath this advantage, that it sweetens our delight more in the return, than was abated in the forbearance. God doth oftentimes hide away our Joseph for a time, that we may be more joyous and thankful in his recovery. And if the meeting of friends be so unspeakably comfortable, how happy shall we be in the light of the glorious face of God, our heavenly Father!—of that of our blessed Redeemer, whom we sold to death by our sins! and which now, after that noble triumph, hath all power given him in heaven and in earth! Thus did Jacob rejoice, when he was to go out of the land of promise to a foreign nation, for Joseph's sake, being glad that he should lose his country for his son. What shall our joy be, who must go out of this foreign land of our pilgrimage, to the home of our glorious inheritance, to dwell with none but our own, in that better and more lightsome Goshen, free from all the incumbrances of this Egypt, and full of all the riches and delights of God?"

I mentioned, in my former paper, that the criterion by which we can best discover whether a book be "*a good book*," or no, is by ascertaining its influence on our taste for "the sincere milk of the word." If it tends to increase our acquaintance with the Bible, or even adds to our love for God's law, then it is a good book. "Hall's Contemplations" does both. When I speak of acquaintance with the Bible, I do not mean merely a critical knowledge of the difficult passages of Scripture ; this, however valuable, is not the "one thing needful." A man may conceive clearly, and speak clearly, and, further, preach clearly of the Gospel of Jesus, with orthodoxy, with eloquence and zeal ; he may "speak with the tongues of men and of angels ;" yet, love being wanting in his heart, he may know nothing of the "joyful sound." What, then, is this knowledge that is profitable? It is a heart acquaintance with the Gospel ; it is a practical acquaintance with the Gospel. Is the Gospel medicine to the soul? what good can it do, if it be not taken, and received into the heart? Does the Bible proclaim a Saviour? what good can that do, if it does not draw our hearts to that Saviour? Does the Scripture proclaim rest? what shall that profit us, if we do not enter into that rest? The knowledge of the "joyful sound,"

which brings a blessing along with it, must be a heart knowledge, an influential, experimental knowledge. I am convinced that Bishop Hall's writings are eminently useful towards the improvement of the spiritual taste; and, as such, allow me again strongly to recommend them to your readers.

I remain your obedient servant,

J. B. O.

(To be continued.)

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OBSERVATIONS ON THE SUBJECT OF PUBLIC WORSHIP IN OUR  
COLLEGE CHAPEL.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Unlike the *ignobile vulgus* of its contemporaries, a considerable portion of your valuable periodical has ever been devoted to the maintenance of purity in the doctrines, and propriety, decorum, and solemnity, in the public services of our Church. Knowing this, and confident that you will cheerfully receive into your pages any thing that tends, even remotely, to the accomplishment of so desirable an end, I gladly (with your permission) avail myself of the opportunity they offer, of introducing a few observations on the subject of public worship in our College Chapel, to the notice of those for whom they are intended. The medium I have chosen through which to convey to them these suggestions will, I hope, add to their weight, and have the effect of making those who are able to do so set themselves speedily and diligently about the work of reforming a most unbecoming practice. What I allude to is, the habit which the students have of loitering about the College courts, and about the very doors of the house of God, knowing that divine worship is being performed during that very time, without thinking of going in till the time arrives in which they are under the necessity of doing so, in order to comply with the College regulations. There are several real evils which are the result of this fashion. In the first place, it bespeaks a total want of respect for the solemn duties of public worship, and has the appearance of slighting that God in whose name, and for the purpose of honouring whom, they assemble themselves together. They have been summoned to his house; they know that the minister is offering the sacrifice of prayer to Him; and still, though on the spot, they remain voluntarily absent, till the moment arrive in which they know that Alma Mater imperatively requires their presence, and then they dare not disobey. Is not this, Sir, obeying the authority of man, rather than God? It is plainly such, at least, in appearance; I say in appearance; for I am confident that the great number of those students, who are thus slighting the worship of the God of their fathers, are not doing so from any intentional disregard,



but are merely led away by custom, and that custom imposed upon them by the College herself—an antiquated and useless clause in whose regulations is the cause of all this mischief. Besides the appearance of disrespect in the students, which arises from this custom, and the tendency which it really has to make the youth, educated in our University, grow up in a neglect of the ordinances of our religion, another evil that arises from it is this—that the devotions of the more seriously disposed portion of the congregation are disturbed by the noisy entrance of so many persons during the reading of the most solemn and important parts of our admirable Liturgy. Is not, Sir, that part of it, of the benefit arising from which they thus voluntarily deprive themselves, the most important and necessary of the whole, if, indeed, any one part can be said to be more important or necessary than another? I mean the Sentences, the Confession, and the Declaration of God's Forgiveness.

I have been endeavouring to imagine what reasons, excuses, or arguments, may be adduced in defence or palliation of this unseemly custom, and cannot discover one worth a moment's consideration. It is quite as possible, and would be quite as convenient, were the regulation once made, that every one should be present at the reading of the Sentences, as a short time after, at the reading of the Venite or the Te Deum. To one who is in the habit of constantly attending the chapel service, it may not appear a matter of such importance: use reconciles men to several things which they would not otherwise tolerate; but to me, when, after a long absence from College, I sat, last Sunday, in the stranger's gallery, it appeared in its true light—a custom tending to destroy all devotional feeling, and suited only to the use of such a service as the Romish Mass, which is represented as quite efficacious, if the votary be not so unlucky as to come too late for the rehearsal of certain magical sentences.

Another thing which I will now notice, as I am on this subject, is the disrespectful and trifling conduct of some of the students in the galleries, who showed great inattention during prayers, by continually peeping, at those who sat in the strangers' gallery, through the eye-glasses which they wore either from necessity or affectation. Such conduct is quite unbecoming the character of gentlemen and Christian students, and will, I hope, not be again repeated.

Nor have I yet done, Sir. There is another class of persons here whose conduct is far more unbecoming the house of God and the day of sacred rest. The persons I allude to are these musical amateurs, who make their appearance and take to flight together with the choir. These people are listless and inattentive during prayers, and, by their whole demeanour, show that they regard nothing in that place save the music; thus profaning the Sabbath, and making a musical hall of the house of prayer. The conduct of these strangers is not, of course, under the control of the heads of our University; but the remedy of the first evil is in

their power, and it will, I trust, be unnecessary again to call on them to obviate it, by making it imperative on the students to attend at the commencement of service.

I remain, Sir, your's,

CLERICUS LIMERICENSIS.

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IMPUTED RIGHTEOUSNESS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I have been much pleased with the letters of E. F. G. which appeared in your numbers for August and November last, as they go far to remove the prevalent errors in the doctrine of "*Imputed Righteousness*"—errors which, although held with safety by many devoted Christians, are, nevertheless, productive of much harm and spiritual loss to others.

There appears to me, however, some mistakes in the mode in which E. F. G. treats the subject, which I trust to rectify by reference to scripture language. Most of the doctrinal errors into which well-disposed minds fall, would be avoided, if we bowed down with more simplicity to the plain testimony of Scripture, instead of making it suit the requirements of human systems.

The chief mistake under which, as it occurs to me, E. F. G. lies, is connected with his first proposition, "That innocence, or freedom from sin, is identical with righteousness." I may here observe, that although innocence, or freedom from sin, may *presuppose* the fulfilment of all duties, it cannot, in the proper use of the expression, be considered *identical* therewith. But even supposing that this proposition were correct, I do not discover how it follows, "as a necessary consequence, that remission of sins is tantamount to imputation of righteousness. If sin *be actually* committed, and guilt and condemnation incurred, I do not see how the mere grace of forgiveness, or pardon of sin, can be rationally considered as bestowing upon the acknowledged criminal the quality of positive righteousness—how a mere act of pardon, upon the part of an All-wise Being, towards an offending creature, can be considered an imputing or accounting of that person righteous, when the fact of his guilt must therein be assumed and acknowledged.

The Scriptures, however, describe a plainer mode of meeting the case, without either the imaginary transfer of Christ's personal righteousness, or our being obliged to identify pardon and righteousness, which are totally opposite and dissimilar.

Let the candid and teachable reader turn over with me to the fourth chapter of Romans, in which the Holy Spirit has selected and brought forward the case of Abraham's justification, in elu-

cidation of this great doctrine, and as the model of the sinner's pardon and acceptance, to all generations. 3d verse, "What saith the Scriptures? Abraham believed God, and *IT* (his belief in God) was accounted to him for (instead of) righteousness." 9th verse, "*Faith* was reckoned to Abraham for righteousness." In the 13th verse Abraham's righteousness is called "*the righteousness of faith*." In the 20th verse, "he was strong in faith." 22d verse, "and therefore *IT* (his strong faith) was imputed to him for righteousness." And again, 24th verse, "to us also, *IT* (faith) shall be imputed, if we believe in Him that raised up Jesus from the dead." Can any unprejudiced reader of God's word doubt, for a moment, after considering these texts, the mode of a sinner's justification? viz. that it is by faith, (belief, trust, or reliance,) upon the promise of God, reckoned, or accounted to him, in place of personal righteousness—that this act of faith, which has in itself no merit or worthiness, is yet, through the forbearance, and mercy, and special appointment of God, "accounted to him (to each spiritual child of Abraham) for righteousness;" that is, *righteousness is not* accounted, but *faith* is accounted as its *substitute*: faith is accounted, or reckoned, to the believer as a substitute, or equivalent in the estimation of God, for all antecedent individual righteousness. As soon as the sinner, the ungodly man, exercises faith in the promise of God, he is treated and esteemed by God as if he had, up to that instant, fulfilled all righteousness. I do not recollect, in any part of the sacred volume, that God enters into any explanation why he has made faith the substitute for righteousness, in the sinner's justification; but every man of understanding must perceive its special adaptation to the sinner's circumstances, and to the office for which God has appointed it. It is in the exercise of faith in God's promised mercy, through Christ, that the sinner acknowledges and deplores his own guilt, and renounces all hope of salvation in himself, or in any other creature. It is only when conscious guilt and self-despair fill the sinner's soul, that he then, through grace, believes upon the promise of God for remission of sins, through Christ. Here we see a peculiar adaptation of "*the righteousness of faith*" to fallen man's relationship towards God, that while it is made the indispensable duty of "man to believe unto righteousness," and that while man is conscious, that in this act of believing, his labouring soul finds peace; yet he knows also, that the only support for his faith and peace is, the *promise* of God, made to him in Christ; and although he perceives all the advantages attendant on his believing, yet he knows further, that he could as soon pluck the stars from the firmament, as repose his guilty soul upon Christ, without the special and *present* grace of God thereto empowering him. He may have grace to *see* and *feel* his *guilt*, but unless he cry unto God for, and obtain the grace also to believe upon Christ for remission of sins, he cannot be justified. Thus the doctrine of God's grace is secured, while

man is held accountable for its exercise in believing upon the Lord Jesus Christ, and man, as a believer, is kept strict to duty, while he yet sings, "Oh to grace how great a debtor."

I have thus, I trust, proved that in the Divine plan of reconciliation, man is not justified by works of righteousness, neither by his own works, nor by the supererogatory works of Christ, but "*by the faith of Christ*;" by the mercy and forbearance of God proposing and accepting something instead and in substitution of righteousness—that *something* is *faith*, which derives all its efficacy from being of the divine appointment, and the peculiar wisdom of which appointment, our reason tells us, is in that while it empties and humbles the sinner, it unites his believing soul to God through his promises, who therein sends him to Jesus Christ for wisdom, righteousness, sanctification, and redemption.

The texts I have quoted in the commencement out of the 4th chapter of Romans, are, I presume, sufficient to establish my proposition, that *faith* in God's promise is reckoned, accounted, or imputed, to the believer for *righteousness*, the sinner being "justified by faith *alone*;" by nothing else. That "*imputed faith*" is the doctrine of the Scriptures, and that when St. Paul, in two places, uses the elliptical expression "imputed righteousness," he means thereby "the righteousness of FAITH," evidently using the phrase, *imputed righteousness*, for brevity sake, after he had already, in the course of his important argument, explained his meaning, and placed it beyond misconception; his argument being in sole reference, and confined to the faith of our father Abraham, "who, against hope, *believed* in hope," (not in respect of the transfer of the righteousness of Christ, who is not named in the sound argument of the apostle, but) in respect to his "becoming the father of many nations."

I shall therefore, in conclusion, only repeat St. Paul's words: "*To him that worketh not* (in order to justify himself) but *believeth* on Him that justifieth the ungodly, *his faith* is counted for righteousness."

J. B.

#### CRITICAL ESSAY ON ROM. ix. 3.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the CHRISTIAN EXAMINER for April, 1835, p. 232, your correspondent J. B. O. while briefly giving his own view of Romans, ix. 3, expresses a wish, that some of your justly numerous friends would supply him with any additional remarks upon that passage.

As I happened, shortly before I read your correspondent's article, to have been examining both the text in question and

three other texts, which I deem closely allied to it, possibly the result of my inquiries may not be unacceptable either to himself or to the various readers of the CHRISTIAN EXAMINER.

1. In the Jewish Ritual, the prayer of execration, disguisedly said to be the prayer against either the Sadducees or the Minnim, that is, the prayer against heretics and apostates, is well known to have been originally written against the Christians.

Under this aspect Buxtorf, in his "Synagoga Judaica," c. xviii. p. 416, c. xxi. p. 461, gives some fragments of it, which mainly consist of an imprecatory perversion of certain passages of Scripture.

Its antiquity is very great; for, according to the authorities of Allix, (Judgm. of the Jewish Church, chap. xxvii. p. 346, 347,) it was composed in the time of R. Gamaliel, who died A. D. 52. Whence, consequently, it must have been composed *anterior* to that year; or, at all events, it must have been composed in the course of the nineteen years which intervened between A. D. 33, and A. D. 52.

With respect to its early existence and general notoriety, Justin Martyr, in two several places of his Dialogue with Trypho, which, from internal evidence, appears to have been written about A. D. 137, mentions the then *fully established* practice of cursing Christ and the Christians: nor is the allegation denied by Trypho and his knot of Hebrew companions:

Μέχρι νῦν ἐπιμένειν τῇ κακίᾳ ὑμῶν, καταρωμένους καὶ τὸν τοῦτον τὸν ἐσταυρωμένον ὑφ' ὑμῶν.—Dial. cum Tryph. Oper. p. 251.

Οὐ μετανοεῖτε. ἀλλὰ καὶ καταρᾶσθαι αὐτοῦ καὶ τῶν πιστευόντων εἰς αὐτὸν πάντων τολμᾶτε.—Ibid, p. 262.

The language of Justin, μέχρι νῦν, plainly imports, that the practice was no *new* one, but had been *long* established.

2. Now, to this anathema, if I mistake not, St. Paul refers, once in the Epistle to the Galatians, and twice in the First Epistle to the Corinthians: the former of which Epistles was written, according to Lardner, A. D. 52, 53, or according to Michaelis, A. D. 51; while the latter of them was written, according to Lardner, A. D. 53, or, according to Michaelis, A. D. 57.

Taking up the Jewish anathema, which pronounced all to be accursed who adhered to Christ, the Apostle, in one place, declares, that that anathema neither did nor could proceed from God: in another place, exactly inverting it, he asserts, that the true anathema, sanctioned by the Lord, affects, not those who love Christ, but those who hate him; and, in a third place, still inverting it with a special reference to the Judaising heresy into which the Galatians had fallen, he affirms that, whether man or angel, *that* person is accursed, who should preach to them a different gospel from that which had been already preached.

*I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed.* 1 Cor. xii. 3.

*If any man love not the Lord Jesus Christ, let him be anathema.*  
1 Cor. xvi. 22.

*Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: if any man preach any other gospel unto you than that ye have received, let him be accursed.* Gal. i. 8, 9.

3. To this same anathema, St. Paul yet again refers, on the same principle of retortion or inversion, in his Epistle to the Romans, which, according both to Lardner and to Michaelis was written A. D. 58.

The passage in question I punctuate and translate as follows:

*Ἀλήθειαν λέγω ἐν Χριστῷ· οὐ ψεύδομαι, συμμαρτυροῦσης μοι τῆς συνειδήσεως μου, ἐν Πνεύματι Ἀγίῳ. ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου (ἡ ὑπόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ), ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα.* Rom. ix. 1–3.

*I speak the truth in Christ: I lie not, my conscience bearing me witness, in the Holy Ghost; that, to me, there is great sorrow and continual grief in my heart (for I myself [formerly] boasted to be an anathema from Christ) on account of my brethren, my kinsmen according to the flesh.*

Such, I take, to be the true meaning and the true allusion of this much discussed and disputed passage.

4. It is remarkable, that Paul is the only one of the inspired epistolary writers who refers to the ancient Jewish prayer of execration: and even if Rom. xii. 14, be nothing more than a general precept, we see that *he*, both consciously and pointedly, refers to that prayer no less than four several times.

Perhaps this peculiarity, when duly weighed, may enable us at least to guess, both at the special occasion, and at the precise time, of the composition of the Jewish prayer of execration.

*Generically*, that prayer, as we have seen, must have been composed between A. D. 33, and A. D. 52: *specifically*, I refer it to A. D. 35.

The *time* of its composition I suspect to have been immediately after St. Paul's own personal conversion; or, as the Jews would deem it, the learned Benjamite Saul's daring apostacy from the faith of his fathers: and, with respect to the *occasion*, it would be difficult to find one more palpably probable than this identical conversion or apostacy, as the act would be variously termed by Christians and Jews.

But such a guess is yet further recommended by the facility of explanation which it gives to what, speaking with all due reverence, I would venture familiarly to call the evident *soreness* of St. Paul on the subject.

Why do the other sacred epistolary writers say nothing of the Jewish anathema? Why does St. Paul so frequently refer to it?

I answer. The recollection that *he himself*, however inno-

cently, had been the immediate *cause* of the composition of that horrid prayer, would often be vividly present to his mind; whence, obviously, various trains of ideas would readily call it into activity, and thus produce repeated verbal references to it. The other writers, on the contrary, shocked as they might be at the blasphemy, still would not feel that *personal* implication in it, which, on the present conjecture, St. Paul *must* have felt. I may add, that this feeling, on the part of the great Apostle, would be increased by the recollection of his own previous conduct, when he was breathing out threatenings and slaughter against the disciples of the Lord, and when in practice he was even the leader of persecution; conduct to which he more than once pointedly refers or alludes.

On the whole, therefore, I suspect, that, in point of *time*, the prayer was composed shortly after the conversion of St. Paul, A. D. 35; and, in point of *occasion*, more especially with an eye to that very conversion.

5. The prayer was written in the time of Rabbi Gamaliel, or *before* A. D. 52: but I know not that Gamaliel *himself* is asserted to have been its author.

This eminent Rabbi was, as we all know, the preceptor of St. Paul; and, from his recorded conduct in Acts, v. 33-40, some, perhaps, may incline to doubt whether a man of his politic prudence would be likely to sanction such an act of intemperate violence.

Yet, I would not take upon myself *thence* to affirm, that he *could* have had no hand in the prayer, either as respects its actual composition, or as respects its authoritative sanction. It is easy to conceive that a proud indignation at the open apostacy of his favourite and highly gifted pupil, might lead him into any vindictive measures, however furious; though he might have felt little more than a cool political contempt masked under a devout affectation of a waiting upon God's providence, for the ignoble and illiterate Apostles when they appeared in a body before the Sanhedrim.

But this is a matter of no consequence in regard to the text which has called forth the present communication. Should you think it worthy of a place in the CHRISTIAN EXAMINER, it is much at your service: should you think otherwise, winter as yet has scarcely passed away, and fires are still duly lighted.

G. S. F.

April, 9, 1835.



TYRO'S REPLY TO N.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—As the remarks that I sent you some time since, on a passage in one of Sherlock's sermons, have been replied to, by a writer who signs himself N, and who, from the tone of his letter, is obviously an experienced divine, it is but courtesy in Tyro to take the proper notice of his observations. I willingly confess, Mr. Editor, the justice of his animadversions; that my letter was "written in haste," and that I had not sufficiently "examined" the subject. I feel indebted to him for his advice to "take time to consider it," and for his anxiety to guard me from "error" by impressing on my memory some of the weighty observations to be found in Calvin's Institutes. I wish sincerely that some of Bishop Sherlock's contemporaries had recommended to him the study of the same book; it might have saved N. and Tyro, and your readers, some trouble, for sure I am that, had he been imbued with a portion of its scriptural spirit, he would never have written the sentence to which I objected, or have asserted that "*the hopes introduced by the Gospel are only to be enjoyed by those who make a TITLE to them by the innocency of their lives.*"

You perceive, Mr. Editor, that, notwithstanding the high authority of your correspondent, and the quotations he adduces, I have not abandoned my opinion of the passage in question; I have given to it as much attention as I could, yet I really cannot reconcile its phraseology with the language either of Scripture or of the formularies of our church. How can man be said to possess "innocency of life," when the Scriptures declare "all to have sinned and come short of the glory of God;" that the "carnal heart is enmity against God;" and that, "if we say that we have no sin, we deceive ourselves, and the truth is not in us?" Or how can the assumption of innocency be consistent with the teaching of our Church, that "man is very far gone from original righteousness"—that "the flesh lusteth always against the spirit;" that "this infection of nature remaineth even in them that are regenerate, and deserveth God's wrath and damnation?" or with the confession of our Church, that "we are miserable sinners"—that "we have erred and strayed from" God's "ways like lost sheep"—that "there is no health in us?" or with the Homilies of our Church, that "all men of their evilness and natural proneness be so universally given to sin, that 'God repented that he ever made man'"—that "of ourselves we be crabtrees that can bring forth no apples; we have neither faith, charity, hope, patience, chastity, nor any thing else—that good is but of God—miserable and wretched sinners, full of imperfections, imperfections in our best works?" This apparent contradiction of language may be reconcileable, but I own that it exceeds my powers; nor can I conceive how that which is described by Scrip-

ture as "a gift," "a free gift," as "the result of the free love of God, wherewith he loved us, when dead in trespasses and sins," can yet be "claimed as a right"\* by man, on account of his "innocency of life;" or that, when "we are counted righteous before God only for the merit of our Lord and Saviour Jesus Christ, and not for our own merits and deservings;" when "all these heavenly treasures are given to us, not for our own deserts, merits, or good deeds, which of ourselves we have none, but of his free mercy merely," we can, in any sense, be said to "*make a title*" to the hopes of the Gospel. To me, the language used by Sherlock breathes a spirit the most opposed to the humble and scriptural statements of our Church, and to partake of the character of presumption and self-righteousness, which equally belongs to the doctrines of merits and of perfection.

But I have been referred to the Homilies for language that will justify the phraseology of Sherlock, and the first quotation adduced by N. is from the third part of the sermon on Faith, "*Endeavour yourselves to make your calling and election certain by good works.*" Now, Sir, my first observation on this reference is, that this passage stands on much higher authority than that of the Homily, even that of an inspired Apostle,† though N. has quoted it, as the language of the Homily. But this, Sir, is not all, for so "hastily" has N. written his letter, that, in transcribing the latter part of a sentence, he has most unaccountably omitted to notice the former, in which the meaning affixed to the Apostle's text by the Homily is unequivocally declared; and it is a little unfortunate that such meaning should be directly opposed to that which N. would extract from this, as he assumes it, language of the Homily. I shall transcribe the entire passage, and shall leave it to your readers, nay, to N. himself, to say whether any philological artifice can convert the proof of the stability of faith, which is affirmed by the Homily, into the *making of a title* by "the innocency of our life." "Therefore let us do good works, and thereby declare our faith. *Let us, by such virtues as ought to spring out of faith, show our election to be sure and stable, as St. Peter teacheth, 'Endeavour yourselves to make your calling and election certain by good works.'* And also he saith, 'Minister or declare in your faith virtue, in virtue knowledge, in knowledge temperance, in temperance patience, in patience godliness, in godliness brotherly-charity, in brotherly-charity love,' *so shall we show, indeed, that we have the very lively Christian faith, and may so both certify our conscience the better that we be in the right faith, and also by these means confirm other men.*" I shall not dwell,

\* Johnson's definition of *title*.

† The three last words, "by good works," do not appear in our version, though they are in the vulgate, in several Greek manuscripts, and in the early English translations. Griesbach rejects them as a gloss; but it is obvious, from the context, that some such words must be understood.

Mr. Editor, upon the distinction between the *making* of a title, and the *showing* its evidence, but leave this quotation with N. recommending him, when next he transcribes a passage, not to omit one half of a sentence, "through haste," particularly when it makes against him.

But N. quotes two other passages of the Homilies from the Sermon of Good Works: "*The works of the moral commandments of God be the very true works of faith which lead to the blessed life to come.*" And again: "*Travailing continually during this life thus in keeping the commandments of God (wherein standeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and pathway to heaven), you shall not fail, as Christ has promised, to come to that blessed and everlasting life where you shall live, in glory and joy, with God for ever.*"

"To make a title to happiness, and to travel in that which God hath ordained to be the right pathway to heaven," according to N. do really appear to signify the same thing; and he believes that when TYRO "takes time to consider the subject, he will be of the same opinion." I am sorry to say, that TYRO has "considered the subject," perhaps superficially, but to the best of his ability, and that the two passages seem to him, so far from being coincident, to possess very different, though not inconsistent meanings; as different as the meriting a distinction, and the course of conduct that is congruous to it, as different as the right of citizenship, and the use of the privileges belonging to the right, as different as travelling on the road to a city, and the being permitted to enter within its walls when the city is reached. TYRO is, for his part, surprised that such a divine as N. can confound two things so distinct as the *title*, which is "the merit of our Lord and Saviour Jesus Christ by faith," and the good works which are "the fruit of faith, and follow after justification," as "the righteousness of justification by which we are interested in the right of inheriting," and that of "sanctification, by which we are brought to the actual possession of eternal bliss."\*

If N. would read and "consider" Hooker's discourse, from which I have transcribed the last passage, or the latter part of the first sermon on Salvation in the Book of Homilies, which ought to be to him an higher authority, Tyro hopes he will be able to see a difference between making a *title*, and walking conformably to it; between the life of the tree which produces the fruit, and the fruit itself.

But I have ventured, in the same letter which has drawn forth N.'s observations, to ask, and I trust with becoming humility, whether Stuart, in his Commentary on the Romans, assigns a scriptural office to faith, in justification, when he says, that "faith was gratuitously reckoned as *equivalent* to the perfect righteous-

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\* Hooker's Discourse on Justification, a. 6.

ness demanded by the law ;" which statement, as it imputes perfect righteousness for some grace found in man, I conceived in its expression, differed little from the justification by works, maintained by the Romanist or the *Arminian*. N. thinks I had overlooked the word GRATUITOUSLY, which shows that faith was not imputed meritoriously, and he asks where *Arminius* taught the doctrine of justification by works? In reply, I must say, that the word he alludes to only implies the imperfection of the faith, and does not alter the imputation or equivalence of that faith, imperfect as it is, to perfect righteousness. To me the Scriptures seem to state faith to be the instrumental cause of justification, not in any sense as an equivalent; and such would seem to be the language of our Church, "*for the merit of Christ, by faith:*" but if faith, being inherent in us as a grace, were the equivalent of that righteousness which if perfect would merit justification, then surely there would be room for boasting, since justification would be given for that which belongs to man. Nor can I conceive how this essentially differs from the Trent notion of an infusion of grace, which is their first justification; or the *Arminian*, that grace is given to all, which, being well employed, procures the gift of more. Neither of these views would deny the mercy of God, or the merits of Christ for which this infusion of grace is given, but differ essentially from what I have been taught to consider scriptural in making that which is accepted something *in ourselves*.

Such is the language of our Homilies: "The true understanding of this doctrine is, not that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and discover our justification unto us, (for this were to count ourselves to be justified by some act or virtue that is within ourselves,) but the true understanding and meaning thereof is that although we hear God's word, and believe it, we have faith, hope, charity, repentance, dread and fear of God within us—yet we must renounce the merit of all our said virtues, we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross."\* "Christ Jesus, who became that ransom, fulfilled the law for us perfectly."†

This is, of course, no argument to Stuart; to N. who is, I conceive, a Churchman, it ought to be conclusive. N. asks where I have learned that *Arminius* taught justification by works; and in turn I would ask him where I have asserted that he did so? I spoke not of *Arminius*, but of *Arminians*, and I can easily believe that *Arminius* would shrink from the opinions maintained by many who are called by his name. Of *Arminius'* writings I know nothing; and can only ascribe to the haste with which N. *reads* as well as *writes*, his unnecessary question. But does N. deny that there is a system of opinion, popularly called *Arminian*, in which works form a ground of justification, either conjointly with faith, or as a preparation to it, or as a means of preserving a justified state? That there is such a *section* in the

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\* Second Sermon of Salvation. † Sermon of Salvation.

nominally Christian Church, Tyro has learned from a sermon he heard, some time since, delivered by the learned Professor of Divinity, in the University, while proving the Church of England to be neither Calvinistic nor *Arminian*, and to him he refers N. for information upon the subject.

But I ventured to ask whether calling good works "an essential condition of the Gospel," was not using a phrase liable to exception and misconstruction. N. thinks that his quotations from the Homilies employ the same language, though the word, or even the idea of condition in the sense objected to does not occur in them. As I fear N. reads *very* hastily, I must beg to inform him, that it was on account of the ambiguity of the word "condition" I objected to the phrase. It may mean that which in the Gospel plan is essential as an accompaniment, a *sine qua non*, and then its use is innocent; or, it may mean "a deserving cause;"\* the stipulated terms for which its effect is granted: in this latter sense, which is an usual one, it involves the very errors into which I think Sherlock has fallen. With these, I am convinced Stuart cannot be charged, but his language, at least on this side the Atlantic, is liable to be mistaken. Highly as I value his commentary, I think it requires to be read with great caution, and I would particularly seek to guard the student against his theory of original sin, in his Commentary on the 5th Chapter of the Romans, in which, so far as I can understand him, he denies altogether the corruption of human nature, and seems to think that Adam's descendants differ from him only in the circumstances of their position, and not with respect to moral defilement. Will N. vindicate this too? He may, for I have heard a learned dignitary of our Church refer with approbation to the very faulty speculations of Jeremy Taylor upon the same subject.

Why N. has taken the trouble of transcribing two passages from Calvin, I cannot conceive, except it be to prove the practical nature of that great reformer's theological sentiments. The first merely declares, in common with our articles, that good works, done in faith, are pleasing in the sight of God, and guards against the idea of merit being involved in the scriptural promise of reward. To what part of our discussion does this apply? The second censures those who would argue from the word "reward" in Scripture, to the idea of merit. This is directed against the Roman Catholics and their reasoning; but how Calvin would treat such a passage as that I have quoted from Sherlock, must be plain to any who *read the whole* of the very chapters N. has referred to, and more especially the 18th of the same book.

I fear that my letter will appear far too long for the occasion; but it has been justly observed, that an objection may be conveyed in a single sentence, which may require pages to answer. Accept this apology, Mr. Editor, from

TYRO.

P.S.—I am glad to find my proposed plan likely to fall into such excellent hands as those of your other correspondent.

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\* See Preface to Flavel's Mental Errors.

**A MEMOIR OF THE PRIMITIVE CHURCH OF MALAYALA; OR, OF THE SYRIAN CHRISTIANS OF THE APOSTLE THOMAS, FROM ITS FIRST RISE.**

(Contracted from the account lately published in the 2d Number of the *Asiatic Journal*, by Captain CHARLES SWANSTON.)

THE Syrian or primitive church of Malayála Christians' acknowledges Saint Thomas for its founder; and from the earliest dawn of Christianity in India, the tomb of that apostle has been as much venerated in the East as the tomb of Saint Peter was at Rome. This is not asserted on the authority of any obscure tradition, but unites in its favour all the proofs which can warrant its correctness: the accumulated testimonies of the first ages of the church; of Saint Jerome; of Saint John, surnamed Chrysostom; Athanasius, and Eusebius.

Cosmos, surnamed the Indian navigator (*Indicopleustes*), one of the first travellers who has given any account of the Christians of India, states, that in A. D. 522, Christianity was successfully preached in India. At the end of the ninth century, the shrine of St. Thomas was devoutly visited by the ambassadors of Alfred; and Marco Polo, in the thirteenth century, was shown the spot where the apostle suffered martyrdom on the Mount, in the neighbourhood of Mailápúr.

The Portuguese, on their first arrival in Malabar, found there nearly two hundred thousand Christians, the wreck of an unfortunate people. They called themselves Christians of St. Thomas; and, after the example of their ancestors, it was their custom to go every year on pilgrimage to the place where, according to certain legends of their church, their apostle had consummated his martyrdom. His history and miracles, extracted from their annals, had been composed into a species of canticle, translated into the language of the country, and were sung by the inhabitants of the fishery, and of the coast of Malabar.

In addition to the authority of these witnesses may be adduced the usages and monuments still existing (A. D. 1826), and which ascend even to that epoch (A. D. 51), when the Christian name was first known in India.

To this day, and from time immemorial, the town of Mailápúr, to which the Christians of India have given the name of St. Thomè, is crowded every year with pilgrims; and the neighbouring mount is covered with a multitude of Christians, assembled from all parts of India, and even from the interior of Armenia and Syria, to kiss the spot where St. Thomas suffered martyrdom, to deposit their offerings, and to pray on the sepulchre of the apostle.

The traditions of a primitive and ignorant people are almost always confused, and often blended with fable. Through the mists which envelope the traditions of the Christians of St.



Thomas, the following is what appears to be the most probable account, and that which approaches nearest to the truth. After having established Christianity in Arabia Felix, and in the island of Socotora, the apostle came into India, and landed at Cranganór (A. D. 51), where the most powerful sovereign of the Malabar coast then resided. History, both sacred and profane, mentions, that before the birth of Christ, numbers of the inhabitants of Judea had quitted their country, and had spread themselves over Egypt, Greece, and many of the kingdoms of Asia. St. Thomas having learnt that one of these small colonies was settled in the neighbourhood of Cranganór, immediately repaired to the spot which the Jews had chosen for an asylum. He preached to them the Gospel, and baptized many of their number. This was the cradle of Christianity in India.

In a short period of time, the seed cultivated by the apostle became fruitful, and multiplied a hundred-fold. The religion of the Gospel spread to Cranganór; to Parúr, a city of the interior; to Quilon, a celebrated city on the same coast; and into many of the small states of that part of India. The converted Hindús, among whom were, particularly, a few head Bráhmans of the families of Changanbary, Pálakomatta, Pally, Cálycungal, Coircáre, Colicáre, Cádapúr, Vaimbly, and of Mottalottil, united themselves with the Jews; churches multiplied, and the language of Syria was adopted in the celebration of their public worship.\*

The church of Mailápúr, which the apostle had founded, flourished long; it had its bishops, its priests, and its government, like the other apostolic churches; but, eventually, the neighbouring Hindú princes, instigated by the Bráhmans, who were ever jealous of its prosperity, attacked the city, and having

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\* A. D. 1688–1723, Hamilton, in his curious account of the East Indies, gives the following history of the death of St. Thomas, which agrees in every point with the tradition preserved by the Christians of the present day.

“ There is a little dry rock on the land called the ‘ Little Mount,’ where the apostle designed to have hid himself, till the fury of the pagan priests, his persecutors, had blown over.

“ There was a cave in that rock for his purpose, but not one drop of water to drink; so St. Thomas cleft the rock with his hand, and commanded water to come into the cleft, which command it readily obeyed; and ever since there is water in that cleft, both sweet and clear. When I saw it, there were not above three gallons in it. He stayed there three days, but his enemies had account of his place of refuge, and were resolved to sacrifice him, and in great numbers were approaching the mount. When he saw them coming he left his cave, and came down, in order to seek shelter somewhere else; and, at the foot of the mount, as a testimony that he had been there, he stamped with his bare foot on a very hard stone, and left the print of it, which remains there to this day a witness against those persecuting priests. The print of his foot is about sixteen inches long, and, in proportion, narrower at the heel and broader at the toes than the feet now in use among us. He, fleeing for his life, to another larger mount, about two miles from the little



rendered themselves masters of it, and of the provinces depending on it, the Christians became exposed to the most violent persecutions, and were destroyed with fire and sword. To escape from the cruelties of these princes, the greater part, with their bishops and priests, fled towards Cape Comorin, which separates the two coasts, and, passing thence towards the north, sought refuge in the mountains among their brethren, whom St. Thomas had instructed on the coast of Malabar. They spread themselves over the countries of Travancór, Quilon, and Cranganór, and in the lands belonging to the Zamorin.

Towards the end of the second century of the Christian era, a misfortune more to be dreaded than the persecutions of the Bráhmans afflicted the church of India; for divisions which arose in her own bosom weakened the purity of the faith and the vigour of the primitive discipline. About this period the great fame of the Alexandrian school was spread over the Christian world; its reputation had even penetrated into India, and those Christians who groaned under the dissensions and the decay of manners, and of discipline in their church, applied to Demetrius, then bishop of Alexandria, and prayed him to send amongst them a man who, by his talents and virtues, might put an end to the troubles which agitated the church, and enforce the authority of its laws and of its discipline.

Tradition affirms that Pantenus was chosen, and that he passed many years in India; but history is silent on the particulars of his voyage and of the success of his mission.

In the fourth century, St. Athanasius, Bishop of Alexandria, came to the succour of the Christians at Malabar, and sent them a bishop to rule over their church. The native historians, however, from their own annals and traditions recount, that up to the year of our Lord 345, after the first propagation of Christianity by St. Thomas, there were no foreign bishops or priests amongst the Christians of India; and that they had but a few places of worship built after the form of the Hindú pagodas of the country, till Mar Thomas, by the direction of Eustathius, bishop of Antioch, assumed charge of their church, and introduced amongst them "several bishops and priests, as also many Christians, men, women, and children, from foreign countries."

Thomas Cama, or Mar Thomas, was an Armenian merchant,

one, was overtaken on the top of it, before he was sheltered, and then they ran him through with a lance; and in the same place where he was killed he lies buried.

"When the Portuguese first settled there, they built a church over the cave and well on the Little Mount, and also one over his grave on the great one; where the lance that killed the apostle is still kept as a relic. In that church there is a stone tinctured with the apostle's blood, that cannot be washed out. I have been at both mounts, and have seen these wonderful pieces of antiquity."

and an Arian. Trade first brought him to the coast of Malabar, where he amassed great wealth; and, being a virtuous and upright man, he was honoured with the friendship of the kings of Cranganór and Cochin, and beloved and respected by the Christians of St. Thomas. It is stated, that he built many churches throughout the country; established seminaries for the education of the clergy; and founded a town in the neighbourhood of the city of Cranganór, in which he planted the foreign colony of Christians, and called it Mahádévapatam. Assisted by the teachers from Syria, he introduced the Syro-Chaldaic ritual; and from his influence with the Perumal princes, he obtained the great and extensive privileges which were uninterruptedly enjoyed for succeeding centuries by the Christians of Malabar. The Gospel made successively new conquests: churches multiplied: the virtues of the people were rewarded by the favours of the sovereigns of the country; and the Christians of St. Thomas were raised to an equality with the superior castes.

The privilege of being independent of the Hindú rulers and judges of the country, except in criminal cases, was insured to them. The right to rule over the church of Malayála was vested in the families out of which the apostle Thomas had ordained priests. From those families only were to be chosen such as were to have jurisdiction and to be archdeacons. Their bishops were acknowledged as the natural judges of all civil and ecclesiastical causes, and their authority was extended to all temporal as well as spiritual matters.

These grants, immunities, and privileges, were engraved on plates of mixed metal, six in number, in different languages now unknown. On one, the nail-headed or Persepolitan character, has been made use of; while the character of the writing on one of the others is supposed to have no affinity with any existing character known in Hindústán.

After the death of Mar Thomas, the church became unsettled, owing to mutual animosity amongst his descendants. Discord and insubordination took possession of the people. They split into factions—communities ceased to acknowledge the authority of their lawful bishops—priests usurped the authority of their prelates—laymen of their priests; and anarchy and schism reigned throughout the church of Malabar. All communication with their Syrian patriarch was obliterated; the seed of the Gospel was quickly eradicated, and the coast of Malabar was on the brink of losing all traces of the language and religion of Syria, when they were saved by the zeal of the Nestorian missionaries; who, overleaping the limits which had confined the ambition and curiosity both of the Greeks and Persians in the fifth century, diffused the doctrines of their church from China to Jerusalem and Cyprus.

In the year 1825, a merchant, named Job, conducted into Malabar, from Babylon, two Syrian ecclesiastics, Mar Saul and Mar Ambrose, sent by the Nestorian patriarch to rule over the

church of St. Thomas. They landed at Quilon, and were received by the Christians inhabiting that city with joy and affection.

These prelates governed the church in Travancór for many years, and were highly respected by the Nair princes of the kingdom, as well as by the Bráhmans and nobles of the country. From the former, they obtained a yearly revenue for the support of their church; they were permitted to build churches wherever they pleased, and to convert to Christianity whoever wished to embrace it. The privileges, granted by the Perumal princes, were renewed, and engraven on plates of copper, in the language of Malabar, of Canara, of Visianagar, and in Tamil. The Christians added these two ecclesiastics to the number of their saints, made mention of them in their ritual, and erected several churches to their memory.

These prelates were followed by a succession of teachers from Syria, who ruled over the church, and spread the blessings of the Gospel with zeal, integrity, and honour; receiving such only to the communion as could approach with unblemished character, and rejecting all who could not appear with hands undefiled, and with minds thoroughly convinced of the abominations of the worship of Brahmá. The decency of manners, the skill in the liberal arts, the theological learning of the Syrian bishops, inspired esteem. Their rank, their immunities, their domestic jurisdiction, protected by the princes of the country, gained them respect. The learning and strict attachment to truth of the Christians recommended them to the first employments in the country: they were enriched by holding lucrative offices in the collection of the revenue, and their merit sometimes raised them to the command of districts. In war their fidelity and high character were declared most worthy of trust; and the strength of a pagan prince was now estimated by the number of Christians he could rank among the warriors of his kingdom.

This succession of prosperity rendered the Christians bold and ambitious. Become powerful, they shook off the yoke of the Hindú princes, and elected a king of their own religion. Baliarte was the first raised to the throne; and he took upon himself the title of "King of the Christians of St. Thomas." This state of independence was not of long duration. One of these Christian kings, not having any children, adopted for his son one of the children of the chief of Udiamper, according to the custom of the country. At his death, this adopted son succeeded him in full sovereignty over the Christians of St. Thomas. By a similar adoption they passed afterwards under the jurisdiction of the Rájá of Cochin, who at first respected their rights, but finished by persecuting them through hatred of their religion; and on the arrival of the Portuguese in India, in A.D. 1500, they fancied they beheld in that nation messengers sent from Heaven to break their chains and to re-establish the Christian kingdom in Malabar.

The Portuguese presented themselves as a friendly nation, that had come to offer to the people of India an advantageous and re-

ciprocal commerce; and to make known to them the only religion avowed of heaven, that alone which assured to man the happiness for which he was destined by his Creator. The Christians of Saint Thomas were the first who resigned themselves to these seducing and deceitful appearances. This credulous and primitive people persuaded themselves, that Christians, who had braved the perils and dangers of the great sea, and undergone the fatigues and privations of a long and laborious voyage, to extend the empire of their religion, could not be otherwise than just and beneficent men.

At their first interview, the Christians of Malabar observed the resemblance rather than the difference between their faith and that of the subjects of Rome; and expecting most important benefits from an alliance with their Christian brethren, their representatives were instructed to solicit for them the protection of the Christian strangers, and that they might be received as faithful subjects of the Portuguese king.

These deputies informed De Gáma that they had received the Gospel from St. Thomas; that they lived in spiritual submission to the patriarch of Antioch; and that their bishops derived their authority from him.

The difference of their character and colour attested the mixture of a foreign race. In arms and arts they were found to excel the natives of the country. Their soldiers preceded the Nairs or nobles, and their hereditary privileges were yet respected by the gratitude or fear of the princes of the country. They acknowledged a Hindú sovereign, but they were governed, even in temporal affairs, by the Bishop of Angamalé. He still asserted his ancient title of Metropolitan of India, but his real jurisdiction was exercised in 1500 churches, and he was intrusted with the care of two hundred thousand souls.

The Portuguese admiral declared himself their zealous protector; assured them that his master, Don Emanuel, only made war for the advancement of the Christian religion, and the destruction of infidelity; and promised to defend them against the oppression of their enemies. These flattering, but perfidious statements, excited amongst the Christians of Saint Thomas the liveliest joy; but anguish and tears soon succeeded to their first transports.

At the arrival of the Portuguese, their ecclesiastical institutions were distinguished by liberality of principle: the austerity of the cloister was unknown; the law of celibacy, so forcibly recommended to the Greeks and Latins, was disregarded by the clergy of Malabar; and the number of the elect was multiplied by the public and reiterated nuptials of the priests and bishops. Attached to their ancient customs and to the names of Theodore and Nestorius, whom they piously commemorated in their Syriac liturgy, they united their adoration of the two persons of Christ, and rejected with indignation every thing that was taught them to the contrary. They acknowledged three sacraments—baptism,

ordination, and the eucharist. They were unacquainted with the use of holy oil, either in baptism or in the administration of the sacraments.

They had no knowledge of the sacraments of confirmation or extreme unction, and they abhorred auricular confession.

The title of 'Mother of God' was offensive to their ears; and when her image was first presented to the disciples of St. Thomas, they indignantly exclaimed, 'We are Christians, not idolaters;' and their simple devotion was contented with the veneration of the cross.

Although they had but one bishop, who was ordained at Mousul by their patriarch, and who had to traverse the dangers of the sea and land to reach his diocese, there were found amongst them many *Catanárs*, who understood and explained their books, written in the Syrian liturgy, which was, and still is, the language of church.

Their separation from the western world had left them in ignorance of the improvements or corruptions of one thousand years; and their conformity with the purity and simplicity of the faith and practice of the fifth century alarmed the European priests.

"Their religion would have rendered them the firmest and most cordial allies of the Portuguese, but the inquisitors soon discovered in the Christians of St. Thomas the unpardonable guilt of heresy and schism. Instead of owning themselves the subjects of the Roman Pontiff, the spiritual and temporal monarch of the globe, they adhered, like their ancestors, to the communion of the Nestorian patriarch of Babylon; a vague appellation, which has been successively applied to the royal seat of Seleucia, of Ctesiphon, and of Bagdad.

The Jesuits laboured in vain, by artifice and moderation, in a matter of so great moment and importance, to reduce them to the obedience of the Roman pontiff. They founded colleges and schools in various places, for the instruction of the youth of the nation in the rites of the Latin church, and in the Syrian tongue. These establishments were of some utility, but did not produce all the benefits that were at first hoped from them. The Syrian Christians, instructed by the Jesuits, and ordained as priests, durst not preach against their ancient prelates; and from the fear of being considered as apostates by their parents, continued to maintain their ancient opinions, and to make mention of the patriarchs of Babylon in their liturgy.

The Portuguese bishops, and the monks, as well as the viceroy of Goa, having, at last, discovered the inutility of all the preceding labours, had recourse to the inquisition of Goa and the penal laws, whose terrors (which they employed so freely in the propagation of their faith) contributed much more than their arguments and exhortations to engage the Christians of Saint Thomas to depart from the religious doctrines, discipline, and worship of their ancestors, and to embrace the popish communion.

The ambitious views of the Jesuits sowed the pestilential seeds of animosity and discord amongst these unhappy Christians, who early felt the effects of their imperious counsels. In the year 1545, a warm dispute arose amongst the people about the creation of a new Metropolitan—Mar Thomas being proposed by one party, and Mar Abraham earnestly desired by the other. The latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated Archbishop of Angamále, by Pope Pius V., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. Mar Abraham, upon his return to his own country, received briefs from the Pope, addressed to the viceroy and to the prelates in India, ordering them to acknowledge and to receive him in quality of Metropolitan of the Christians in Malabar.

From this time, A. D. 1567, these unhappy people were divided into two factions, and were involved in constant difficulties and trouble by the jarring sentiments and perpetual quarrels of their bishops.

Mar Abraham dying, left the government of his church to George, his archdeacon, an ecclesiastic much beloved and esteemed, who was supported in his new dignity by his numerous relations, the first both in power and wealth in the country. But as he had not been regularly ordained, and held not his authority either from the Pope or Patriarch of Mousul, Don Alexes de Menezes resolved, with the aid of the secular arm—the power of the Portuguese being now sufficient for his purpose—to invade their tranquil churches, and, by force and violence, oblige this unhappy and reluctant people to embrace the religion of Rome, and to acknowledge the Pope's supreme jurisdiction; against both of which acts they had always expressed the utmost abhorrence.

However, to deprive George of the authority which had legitimately devolved on him, in order to give it to a stranger, would have alienated the minds of the Christians, and rendered unfruitful the trials that were then meditated to reduce them to the obedience of the Pope, and to withdraw them from the jurisdiction of the Patriarch.

George was, therefore, summoned to appear at Cochin; and, however averse to comply with the mandate of an Italian priest, on consideration of what had passed, and of the dangers that surrounded himself and church, he resolved to obey. To ensure the safety of his person, he assembled the chief soldiers of his nation, by whom he was accompanied to Cochin, with 8000 of their followers, completely armed. At this meeting between the two primates of the East, held in the presence of the Portuguese governor of Cochin, surrounded on all sides by armed soldiers, a synod of the Catholic, or rather of the church of the Christians of Saint Thomas, was demanded, as the sole remedy that could appease or decide their ecclesiastical quarrels.



Diamper, or Udiamper, a town near Cochin, was chosen for the place, and the 20th day of June, 1599, for the day of meeting. Writs of summons were immediately despatched to each Catanár, or priest, and deacon in the diocese. This occasioned some delay, of which Menezes became impatient, and which he stigmatized as voluntary and culpable.

George did not, however, yield without a long and severe struggle, and not till he observed that he was deserted by the King of Cochin, who had been gained over by the Portuguese, with a bribe of 30,000 ducats in gold, to assist Menezes with 50,000 musketeers, in his arrogant and violent proceedings.

Menezes announced the opening of the synod, at which he presided, attended by the orders of his church, by the Governor of Cochin, the civil and military authorities of the garrison, and a strong band of Portuguese soldiers; and he consummated the pious work of the re-union by vigorously enacting the doctrine and discipline of the Roman church.

The Syrian Christians were accused of marrying wives, of acknowledging only two sacraments, baptism and the Lord's Supper—of neither invoking saints, nor worshipping images, nor believing in purgatory, and having only two orders in their church, priest and deacon. The memories of Theodore and Nestorius were condemned; a new baptism and a new ordination were inflicted; and they were not only required to renounce the particular opinions that separated them from the Latin church, and to acknowledge the Roman pontiff as Christ's sole vicerent upon earth, but that several customs, rites, and institutions, which had been handed down to them from their ancestors, and which were perfectly innocent in their nature and tendency, should be abolished. In a word, Don Alexes de Menezes would be satisfied with nothing less than a minute and entire conformity of the religious rites and opinions of the Christians of St. Thomas with the doctrine and worship of the church of Rome. The acts of this synod, which brought the church of Malabar under the dominion of the pope, of the primate, and of the Jesuits, were signed by George, 150 Catanárs, and 660 other ecclesiastics and deputies, amidst the curses and anathemas, the shouts and execrations of the surrounding multitude, which trembled with horror at abandoning the religion of their ancestors for a new baptism, and for what they considered idolatry.

The wary prelate was saluted by his followers as the champion of the church, and her (or rather his) victory was celebrated at Goa, Cochin, and the other Portuguese settlements in the East, by Te Deums, illuminations, songs, and processions.

After the synod was concluded, Menezes went on a visitation through the diocese of these ancient Christians, sowing dissension where he could not persuade, fulminating the thunders of excommunication where his more subtle Machiavelism failed to convince, and giving the finishing stroke to his violence and brutality by ordering every book and record in the possession of



the Christians to be delivered up and burnt; and whilst they were burning he headed a procession, which marched round the flames, chanting hymns in honour of the victory gained by the blessed Virgin over heretics: an act only worthy of a bigoted priest, whose zeal is greater for the interests of the church than the improvement of its members.

At Angamalé, the ancient see of the metropolitan, the archives of the church were committed to the flames by this unrelenting minister of the popish faith; a loss that is ever to be deplored, as it is to be presumed that authentic accounts of this venerable church were in that place. Menezes, by destroying them, wished to cut off at once every proof of the dependence which this church believed it owed to the Syrian church of Babylon, from whence it had in other times received the truth of the Gospel.

But as soon as the Portuguese empire in the East was shaken by the courage and industry of the Dutch, the Christians of St. Thomas asserted, with vigour and courage, the religion of their fathers. In the year 1563, when Don Francisco Garcia, a prelate of great age, was Archbishop of Cranganór, and during the war with Portugal and Spain, when the court of Rome had refused to acknowledge the independency of Portugal, or even to accept its nomination of the bishops of India, the Christians to the north of Cochin and in the interior of Travancór, who had only yielded to Rome an outward show of submission, and were worn out with the spirit of persecution and domination, the avarice and tyranny of the government of the Jesuits, resolved to shake off the yoke they could no longer bear.

After many fruitless complaints, they assembled in the ancient church of Alanghát: renounced, with an oath sworn on the Bible, all obedience to the Jesuit prelate; and, electing one of their archdeacons, named Thomas of Pálakommatta, a near relation to their preceding archdeacon, George, as their chief, they invested him with the episcopal authority, and had him consecrated by twelve priests, agreeably to the ancient usage of their church.

The Jesuits were incapable of defending the power which they had abused; the arms of 40,000 Christians were pointed against their falling tyrants; and the Indian archdeacon assumed the character of metropolitan, under the name of Mar Thomas, till a fresh supply of Syrian missionaries could be obtained from the Patriarch of Antioch or Babylon. But, unable to communicate with their patriarch, the watchful jealousy of the Jesuits rendering every attempt unavailing; they addressed letters to the Coptic patriarch, then residing at Grand Cairo, who despatched to them a Syrian bishop, named Attila, holding the government of the Christians at Damascus, to take charge of their church. Attila, or, as he is called in the Malabar manuscripts, Mar Ignatius, repaired first to Mousul, and there received from the Nestorian patriarch his letters of appointment. Traveling as a mendicant from that city, he reached Surat; and thence,

having assumed the habit of a pilgrim, he went to Mailápúr, in the hope of being able, from the coast of Coromandel, to make his way to his diocese; all communication between the ports in Malabar and the Syrian Christians of the interior being strictly prohibited, by the orders of the archbishop of Goa to the Portuguese commanders on that coast.

Mar Ignatius landed at Mailápúr, and was there seized, while offering up his devotions at the shrine of the apostle, and thrown into a dungeon, not, however, till some time subsequent to his having had communication with his diocese, and an interview with two Catanárs, who had travelled as pilgrims from Travancore to Mailápúr for that purpose.

Mar Ignatius, from his dungeon at Mailápúr, was embarked in fetters for Cochin, where his arrival was no sooner known than the Christians advanced, to the number of 25,000 men, well armed, headed by their archdeacon, carrying the banners of their church, against the city, with the intention of delivering their prelate by force of arms. The Portuguese shut their gates, manned their walls, and took every possible precaution in defence of their city, being resolved not to deliver up the metropolitan. But, alarmed for the safety of their establishment, knowing well the unshaken character of their opponents, and judging from their numbers, and their bold advance to within the range of the guns of the citadel, that they would make an attack on the town, they conveyed the unfortunate prelate, in the dead of night, on board of a galliot, which immediately got under weigh, and sailed out of the harbour. The fate of Mar Ignatius was never known; whether it was a watery grave, the lingering torments of the inquisitors of Goa, or the more cruel death of an *auto-da-fé*.

The Dutch, attentive to their interests, and well-informed of the schism in the church, and of the hatred the princes and people had conceived against the Portuguese, at the end of the year 1661 attacked and took Quilon; and in the month of January of the subsequent year, Cranganór, the see of the Jesuit archbishops, the chief cause of all the misfortunes in the country, fell to their arms by assault. This was followed by the siege and surrender of Cochin, in January, A.D. 1663, which put an end to the dominion of the Portuguese, and restored to the Christians of St. Thomas the liberty they had enjoyed from the first appearance of Christianity till the arrival of the Portuguese amongst them.

In May 1665 the Portuguese archbishop took his departure; and the Jesuits had to deplore, through the fatal indiscretion of their chief, who so far forgot the mildness of the Gospel and the policy of his order as to introduce, with hasty violence, the liturgy of Rome and the inquisition of Portugal, the loss of an establishment which yielded them a revenue greater than that of their own king, and which they looked upon as one of the most useful, as well as one of the greatest sources of wealth that they ever possessed.

## ON PRAYER MEETING FOR THE CHURCH.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I am anxious to draw your attention to a subject which appears to me very important, and in danger of being overlooked. We feel great and well-grounded alarm about the church; her prospects seem very much clouded; many and loud are the voices raised against her, and few (comparatively) and feeble those of her friends. “All faces gather blackness,” and many of her friends are quite desponding as to her delivery from the hand of the spoiler. Now, Sir, is it not somewhat remarkable that no public appeal has been made by Christians to the only Hand that can save her? That no time has been set apart for prayer-meetings, to God, in her behalf? But we are content to become talking politicians, lifting up our hands and eyes in horror-struck amazement, instead of being at our posts, on our knees. Surely we have sinned in this matter. We had prayer-meetings for the cholera; and is the present persecution of the church less a judgment? Granted that it is man’s doing, but it is, evidently, beyond human remedy. We then prayed for the averting of bodily infliction; shall we be supine when “the axe is laid to the root of the tree” of the knowledge of good, in this country; or shall we wait until all hope has departed, and then bestir ourselves, when too late? O, Sir, I pray God to awaken us from our security, that we may cry mightily to him on behalf of our suffering and deeply-loved church. Let a day be appointed in this city, and throughout the country, for all who are attached to our communion to meet together and “pray for the peace of Jerusalem;” or, at least, that in the midst “of judgment God would remember mercy.” I call upon you, Sir, and I call upon all ministers and clergymen, to see to this, as they would prove themselves “God’s faithful soldiers,” and not “hireling servants.” If they really appreciate the excellencies of that church, which has so long been the glory of England; if they, in their hearts, venerate and cherish that form of sound words delivered unto them; if they are anxious to perpetuate, in this country, the means of grace hitherto enjoyed, then I call upon them, by all that touches the deeper and holier feelings of a Christian’s heart, to come forward, and by the energy of their prayers to prove themselves the bulwarks of the church in her hour of peril.

I am ever, Mr. Editor,

Yours sincerely,

C. F.

## CENTENARY COMMEMORATIONS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I send you an extract from a letter I have just received from a friend in England of high and deserved character in the theological and literary world. It contains a suggestion, that, if acted on, might, under the Divine blessing, rouse Protestants to a sense of the value of the Reformation, and, as such, I am sure, you will not refuse it a place.

Your's, S.

“From the gradual manner in which the Reformation was carried on in Great Britain and Ireland, we have no one definite year, in any succeeding century, in which it may be commemorated. All the Protestant churches on the continent have their centenary commemorations, which are held with much solemnity. The Lutherans have *three* such in every century, viz. in the 17th year (Luther's Theses and burning the Papal Bull, as the commencement of the Reformation); the 30th year, for the Presentation of the Confession of Augsburg; and the 34th year, for celebrating the first publication of the entire Bible in German. The 21st of last November was a grand ter-centenary commemoration of this last great event. What should hinder the Protestants of England and Ireland from commemorating *this year*, the third centenary of the *first publication of the entire Bible in English*? If the blessings of the Reformation are worth having and preserving, surely they are worth commemorating and defending. Coverdale's Bible (as it is commonly termed) was published at Zurich, in the year 1535. I will only add, that on the last page are these words: ‘Prynted in the yeare of our Lord, M.D.XXXV. and fynished the fourth day of October.’

“The 4th day of October, in this year, falls on a *Sunday*. The 19th Psalm (one of those for the day) has a text for ALL: ‘*The law of the Lord is PERFECT, converting the soul.*’ Now, dear Sir, can you not contrive to bring this before the clergy, and also make it known through your Irish periodicals, religious and others, and call upon all Protestant ministers to celebrate, with devout thanksgiving, the inestimable blessing of having the Scriptures in our own tongue, ‘to be understood of the people.’ I am sure you will concur with me in the importance of all Protestant ministers of the Gospel, episcopal and non-episcopal, presenting an united front against the assaults of Romanism. I do not know the canons of your church; but we in England are bound, by the first canon, to preach once a quarter against papal infallibility. Would that it were universally observed!

“I ought to have said above, that, besides these centenary com-

memorations, in Germany, (I am informed,) the Protestant clergy preach, at stated times every year, against the erroneous dogmas of Popery; and to this is ascribed the general decline of Popery in all parts of Protestant Germany.

“I have said that I address you in strict confidence; I do not wish my name to be brought before the public in Ireland; as I am now privately *working*, trying to arouse the supine Protestants of England. I am in hopes that I shall be able to excite the attention of some.”

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MEMOIRS OF THE COUNCIL OF TRENT.\*

AGREEABLY to the wish expressed by us when we briefly announced the appearance of this work, we now find ourselves at leisure to examine its character and contents more minutely and extendedly.

Of all the events or transactions of civilized history, it would be difficult to select one more interesting and important to the more solid part of the reading public than the Council of Trent. It is interesting and important to all descriptions of such students. It is so to the Romanist, who is more directly concerned in it, and who, with some justice, may complain of his own church, that when upon the formal publication of the decrees and canons of that council, she fairly promised the subsequent publication of its acts, she took no heed whatever to fulfil her engagement: and to this day she has observed the same tantalizing, but not unaccountable taciturnity; for the history to which we shall have to refer, has nothing of authority or responsibility attached to it, answering the expectations so officially excited. The history of the Council of Trent is interesting and important to the Protestant, who is concerned in it indirectly, and in a secondary degree, but, with an interest of some intensity. And we must say, that if, as a Protestant, it is incumbent upon him to study and understand one portion of history more than another, the last general council, or council of the church of Rome is that, of which he should most be ashamed to be ignorant. By that act the church, which has cast him and his whole communion out of the pale of assumed catholicity, and arrogating to herself exclusively that distinction, has published to the world her own peculiar dogmas as the *faith out of*

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\* *Memoirs of the Council of Trent*: principally derived from Manuscript and Unpublished Records; namely, Histories, Diaries, Letters, and other Documents of the leading actors in that Assembly. With Plates. By the Rev. Joseph Mendham, M. A. London: Duncan. 1834. 8vo. Pp. xxxii. 378.

which there is no salvation, has laid upon him an obligation, which he should account indispensable, of inquiring into the foundation of such outrageous assumption, and of using all such means as his logic affords in endeavouring to upset it.

But, amidst all the disappointment which must be felt both by Romanist and Protestant, at the breach of faith just adverted to on the part of Rome, it is a consolation, in a different way, to both, that the main results, that is, the enactments of the council, have been published, and are freely accessible. The son of the self-constituted Catholic church may there contemplate and exult in his own complete triumph, and the hopeless discomfiture of the whole army of heresy; while the anathematized heretic feels some comfort that he can now see his enemy, and that the object of his intended attack is no longer an *ignis fatuus*, but a real, solid, visible, and assailable body. But as we are rather running into the train of thought and discussion of the author whom we are reviewing, we will allow him to represent himself.

At page xvii. of the Preface, Mr. M. after observing the important position and character which the Council of Trent holds in the annals of the world; its reference to the two great divisions of religion in Christendom; the corruptions of the one, the attempts at reformation in the other; the resentment of the accused and assailed community, and the natural recourse to a general council, in order to compose, if possible, dissensions which appeared to defy all other remedy, proceeds to state, that the council itself, after it had assembled and published its healing decisions, was a perfect nullity; a nullity, however, as an idol is a nullity, yet imposing upon the worshipper of it the guilt of idolatry. After some remarks, illustrative of this position, the author adds:

“ The main compensation to the friends of truth and religion from the Council of Trent is this. Had it not been for this authoritative and universally diffused announcement of the doctrine of the Roman Church, it would have been a matter of some difficulty to discover what the doctrine really was, by which either she would choose, or might be compelled to abide. For, amidst the chaos of varying, conflicting, and unsettled dogmas in Rome, up to the time of this her last general council, while the circumstance afforded the advantage of optional selection, it enabled the defenders of the fortress to flee, in succession, from every post which they could not maintain, and betake themselves to some other which would, at least, give employment to their assailant, until they were again in the same predicament. And it would be hard, if the baffled assailant were not at last wearied out by such reception. But the Canons and Decrees of Trent, with the rivetting Creed and Oath, which issued from the authority of the council, and both expressed and was sanctioned by its enactments, have, at length, fortunately, bound the Proteus, and fixed him to a figure which he can no longer change. We cannot, indeed, altogether subscribe to the position, that the Council of Trent erected, what were formerly only questions of the schools, into dogmas of faith,” &c. &c. Pp. xx, xxi.

The author then proceeds to show how unwillingly the church of Rome was compelled to issue a formal, explicit, and authorized declaration of her own doctrine, and in what a dilemma she was placed in the prosecution of the necessary work. The Preface closes with an undeniable proof of the self-imposed obligation of the Creed and Oath of Pius on all the ruling members of the Roman church. The obligation goes as low down as to private schoolmasters, and, as we learn from other evidence, by a peculiar constitution in this country, to all converts to the Roman faith.

In order that the reader may be made acquainted with the *peculiarity* of the present work, it is proper to make some observations on the existing works which treat the same subject. Indeed the preface, at the very beginning, enters upon this view. It is generally known to students in this department of history, that the first, and for some time the only historian of the celebrated council under consideration, was one who rendered the place and office of a successor abundantly perilous—Fra Paolo Sarpi, the Venetian. The body and general detail of his statements were known to be just, however the zealots of Rome might gnash upon it: a decent lapse of time, however, would afford advantages which were seized, of attacking it. One main deduction from the value of the performance, (and in a history it is rather a formidable one,) is the almost total absence of authorities or vouchers. At the time, indeed, most of the facts were notorious, undisputed, and indisputable: but death would gradually destroy this guarantee. It may, likewise, be taken for certain, that danger attended the discovery of the sources of information, which might naturally produce stipulations of secrecy. Still, the known integrity of the writer, and the testimony which all subsequent discoveries, and even the attacks of enemies, have borne to his accuracy, (particularly as arrayed in the excellent translation and notes of Courayer,) have preserved his fame inviolable to the present time, and will, we doubt not, to all future.

An Italian cardinal, Pallavicino, was at length encouraged and accoutred to enter into contest with the Venetian: but it was after the lion was dead. He was amply furnished from the armoury of the Vatican; and had truth, instead of the vindication of his church, been his object and guide, he might have produced a work worthy to be *ære perennius*. But although it is known that he used his materials (themselves not altogether unexceptionable) with very measured and managed impartiality, he might have paid occasional respect to his own character, and his reader's curiosity, by adducing and declaring that he used the very words of the witnesses whom he called up, at least on all the turning and important points. Mere references to titles of MSS. in a literary prison-house, into which none but privileged and safe persons might enter, was mere mockery. And mockery it would have remained, but for the works of the present author,



into whose hands (shall we say providentially?) have fallen copies of the very authorities, or rather the principal of them, furnished to the purpled historian from the archives of his master.

We had almost forgotten a third historian, who preceded Pallavicino a short time, Henricus. The work, which does not appear to have been used by Mr. M. is rather scarce, and fortunately not very valuable. It is chiefly remarkable as being the third of the three historians of the council, criticised by Aquilinus, who, although a foe to Sarpi, is no friend to Pallavicino, whom he accuses of having exposed the Roman See more pungently than his predecessor had done.

From this representation it is evident that there was room enough for another history on the same subject, if ever such circumstances and facilities should occur as appear to have favoured the present undertaking. And in this view we think the writer has done very justly and favourably to his object, in printing at the back of his title-page the sentiment so strongly expressed by the eminently qualified critic, Dr. Nicholas Stratford, afterwards Bishop of Chester, in his large and scarce tract\* on the *Necessity of Reformation, with respect to the Errors and Corruptions of the Church of Rome*; where he discusses the merits of the historians of the council of Trent, and particularly Pallavicino, of whom he writes:

“He frequently quotes the acts of the council,” those “of Paleottus, of Mensottus, of the Bishop of Salamanca, &c. Oh, how thankful would many men be to his holiness, would he bless the world with the sight of them Yea, what would they not willingly give to purchase them?”

And more to the same purpose.

We really cannot help thinking, that if this learned and Protestant prelate were to revisit a world, which we hope he has exchanged for a better, and learn that many more than the documents which he has specified were not only in England, and in possession of an individual who could appreciate them, but, instead of being locked up as curiosities too chary to see the light, had been, by that individual, and certainly with no little labour, presented in their most important results, and thus made the property of the public—we do think that if Bishop Stratford, and others like him in the good days of Protestant zeal, when Popery was setting in with a spring-tide upon us, were to witness a publication similar to the present, they would feel and express somewhat of the exultation which glows in the sentence just quoted. If, while we gratefully acknowledge a large proportion of genuine Protestant or Christian fervour, there should still be exceptions where they ought least to be, as exhibiting a

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\* It is, however, n Gibson's “Preservative.”

dead, unimpressible indifference to a cause which our martyred ancestors loved better than their lives, we can only regret that this would be to us one sign, in addition to the many mournful ones of the times, that

“Something is rotten in the state of Denmark.”—HAMLET.

It is a very common thing for historians who profess, or are supposed to have original documents for the relations which they give, to satisfy themselves and their readers with a bare reference to them, as the necessity for such reference occurs.\* We are happy to find that the writer before us does not satisfy or content himself, or attempt to content his readers, at so cheap a rate. He has, in the preface, given a minute, and we think, satisfactory account of the new materials upon which his *Memoirs* (without arrogance he might have called them history) are founded, and from which they derive their peculiarity and recommendation. We could not give the result without transcribing nearly the whole, which would be of comparatively little use, except to those who mean to peruse the work. It may be added, that not only is the substance of these materials presented in the text, but in all cases where it appeared necessary or important, the original passages, and very copiously, are copied in the notes. We have, indeed, with all other fair estimators, as we think, of the laws of history, conceived the *proof* of a fact asserted, particularly where the fact is controverted or controvertible, to be as important as the fact itself; for of what value can be the most favourable fact, if there be no, or not sufficient proof that it is true? To truth, without adduced evidence, no history deserves a better character than that of romance. We shall observe in general only, that the documents which the title-page represents as MS. and unpublished, are, *Letters of the Legates, and Histories and Acts, by the Secretaries of the Council*, than which no documents of higher authority could, or do exist; and there are several besides.

Now, if the amount of the additional information obtained by opening these new mines accomplished nothing farther than to establish by direct testimony what before wanted that proof, its value would be far from despicable. But it appears to us, that not only are several new incidents, or circumstances of old, contributed, but the very way of representing them, as of a contemporaneous character, as derived from letters written at the time, and partaking of feelings, fears and hopes then present, makes the reader a party in the passing transactions, and interests him

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\* The perfect silence in the posthumous History, by Sir James Mackintosh, respecting the original documents, of all that renders the history peculiar and valuable, is almost like the policy of guilt. Indeed there is a suspicious mystery in the whole publication.

in them in a much more lively and impressive manner than is effected by a regular history, relating the events as past. This, indeed, is mere sentiment; but it is something.

We have not left ourselves much room for the body of the work. The first part of it is an *introduction*, which passes rapidly, except dwelling upon some critical events, over the history of the early calls for reformation of the Roman church; the arousing circumstances of the Lutheran reformation, and the awkward and self-condemning efforts at self-reformation by the papacy itself, till the time arrived when it was necessary for Rome to do something in earnest, and not only pretend to convene a council, but actually commence one. Trent being fixed upon as the place, three legates took their station there; and with that initiatory step begin the *peculiar* documents of the present Memoirs. The whole history is replete with interest, but we satisfy ourselves to pass on to the concluding (the third) assembly of the Council, under Pius IV. This certainly was the most important portion, and the materials for it the most finished and satisfactory. The letters of Viscordi, the nuncio, who in reality had superseded the legates, are full of valuable and curious fact; much of it there is in cipher. But the *Acta* of Paleotto, which, as the Memoirs discover, were professedly intended by the writer for publication, on the expediency of which he submits himself to his church, are a copious, candid, and, as appears from the extracts, complete and eloquent narrative of a series of events, worthy of the genius and efforts of an accomplished scholar. We had intended making several extracts, but our limits forbid. We should, perhaps, have selected the stormy scenes presented pp. 201–203, and 251, 2. There are two passages relating to the interference of the Council with English affairs, which, of course, excite particular feelings. They occur at p. 203, and at pp. 267–9. It is curious to observe by what argument it was decided that no interference should take place—it might injure the Catholics! Just by the same argument did Pius VII. justify himself before his consistory for refusing to assent to the proposal of Napoleon to join in the general war against the English; and yet credit has been claimed for the refusal.\* A note at p. 260 may interest our own nationality.

In an appendix are contained some curious documents: among them is a very rare account, in Italian, and apparently cotemporary, of the celebrated Auto da Fe, at Valladolid, in 1559; a copy of a Bulla Cruzada of 1828, sent to the author under cover, by post, from Spain, with a translation; and, a correct copy of the Roman edition of the Encyclical Epistle of the present Pope, procured with some difficulty for the author by

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\* See *Complément de la Correspondance de la Cour de Rome, &c. par Muzarelli.* Paris, 1814; March 16, 1808; pp. 23, 4.

friends visiting Rome. It appears from the last page of the Epistle, that a sentence, for which reference is made to Saint Augustine, is an English or Hibernian addition. It was thought that his Holiness had not taken sufficient care of his own reputation.

We should not omit to mention particularly the plates, by which the value of the present work is, in our opinion, much enhanced. That of the Council in Session, in outline, is done after a rare plate, taken from the original picture, in Saint Maria Maggiore, in Trent, now much decayed. The artist has given full effect to the figures, which are said to be portraits. The facsimiles of the signatures of the secretary and notaries of the Council, from an attested copy of the canons and decrees, in the author's possession, and of other persons of eminence connected with the Council, are to be found no where else, and are certainly interesting.

Some errors of the press seem to have escaped the notice of the corrector: p. 139, Siponto for Bitonto; 177, degree for decree; 189, sequuntum for sequuntur; 261, Vienna for Vienne.

We shall only add that, if for nothing else, for the sake of the cause which the present work is calculated to subserve, we heartily wish it success; and we can cordially agree with the judgment given of it by a cotemporary journal, the "British Magazine," that "it is indispensable to every historical and theological library."

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LECTURING IN SCHOOL-HOUSES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Until a friend showed me your Magazine for this month, I was not aware that you admitted reviews of unpublished sermons; and my surprise at the discovery was not diminished by finding that the censure of my sermon was given upon hearsay; as your correspondent professes to quote a newspaper report. I have, however, other grounds of complaint. Your correspondent not only avails himself of the inaccurate and contradictory statements given in the report, but draws upon his imagination to embellish his strictures, and dwells upon the *strong terms* in which I censured lecturing in school-houses, and of the very *decided terms* in which I accused the persons who had recourse to them, of violating the laws. Now, the newspaper report took a very different view of the subject, and founded a charge of inconsistency against me upon my not censuring the individuals who violated the laws, and it never mentions lecturing in school-houses. Is it honest, I must ask, in your correspondent, to say he quotes from a report, and then to give as that report his own opinion of a sermon he never heard?

I did not mention lecturing in school-houses. So far the report of the newspaper is correct. I carefully avoided mentioning the subject, not from any doubt as to the impropriety of the practice, but from fear lest any remarks upon it from the College pulpit might be misinterpreted into a personal attack. If Clericus wishes, I shall explain myself more fully.

However, without cavilling at minor points, I shall proceed to defend the position which I took up in my sermon, though, in so doing I may prove myself incorrigible, and not sufficiently grateful for Clericus' kind intentions of *teaching me*; but I cannot learn theology from him, or the obligation of a law from his consulting counsel.

Your correspondent first censures me for the choice of a subject, though, with affected moderation, he professes not to make a remark upon my want of judgment. Now, Sir, in the first place, the subject that has offended him occupied but a small part of my sermon; and, in the second place, I know not any better guide to follow, in making the choice, than the ordination service. An explanation of two questions, proposed to the candidates, necessarily involved the obnoxious subject of discussion.

I knew that the question would come before, at least, two of the candidates, in the course of their ministry, and I therefore thought it my duty to state the reasons on which I formed the opinion, that when a clergyman was obliged to give a lecture or sermon in remote districts of his parish, he should repeat before it, not extempore prayers, but the morning or evening service. To this Clericus may add, if he pleases, a lecture in a school-house and in a strange parish. My opinion is the same of all.

Clericus next proceeds to say I founded my charge against extempore prayer upon a passage in an Act of Parliament, which resolves the question into a legal argument. This is a mighty discovery! On what else could a question of discipline be founded, except upon a law, whether in an Act of Parliament or a canon? But as the law referred to is the Act of Uniformity, it is to be hoped that a clergyman has a right to give his opinion upon the meaning of what he has most solemnly pledged himself to obey.

It is acknowledged that the act prohibits the use of extempore prayer in churches, chapels, and places of public worship. The only question then is, what are places of public worship? In the plain and ordinary sense of words, in which I have been taught an engagement is made, a place of public worship is one in which the doors are thrown open for the public to enter and worship. In this sense the Act of Elizabeth takes open prayer: "that prayer which is for others to come unto and hear." In every place where the doors are thrown open, be it school-house or private dwelling, I do assert that public worship is performed, and extempore prayer prohibited, and I do not envy the conscience of the man who can explain away his engagement by any hair-splitting distinctions.

But, says the legal adviser, we are to consider in what sense places of public worship are used in the act, and this will determine the extent of obligation enforced in this clause. The phrase, he says, occurs eight times, and in the first seven means places of worship under episcopal control; therefore, in the eighth place must have a similar reference. In the 2d and 3d sections the phrase certainly has this meaning; but why? Because the words, *belonging to his benefice*, are added. In the 13th section, where it occurs three times, it as certainly does not mean places of worship under episcopal control; because, there is a special exception for collegiate chapels, which, notoriously, are not under episcopal control, and therefore, in this interpretation, would not require an exception to be made in their favor. In the first section there is nothing to determine what the precise meaning of the term is. From this it appears that the act gives no authority to oppose any limitation to the prohibition in the disputed clause.

But says the lawyer, place of public worship cannot refer to a place of which the property is not vested in ecclesiastical persons; which is so far from being open for public worship generally, that the proprietors admit, or exclude, when they think proper, &c. &c.

Now, I will ask this lawyer, do not all these circumstances agree with a collegiate chapel? Is not a college a lay corporation? Is it not in their power to open or shut their chapels to strangers? Do they not exercise that power? Yet the clause in question is immediately followed by an exemption of colleges from such restrictions, and a permission granted to have a sermon, in any manner as heretofore, preached or read in said college.

From these considerations I must maintain, that the legal exposition put forward by Clericus with such confidence, is utterly untenable. I must maintain, that in the plain and ordinary sense of the words, every place thrown open for the admission of all who come, no matter for what purposes it is used at other times, is *pro hac vice*, a place of public worship, and comes under the words of the act: that it comes under the spirit of the act, the expositor has not been hardy enough to deny. And I must also maintain, that if it comes either under the words or the spirit of the act, the use of extempore prayer on such occasions is illegal.

I am, Sir, your obedient servant,

C. R. ELRINGTON.

Kilscoran, April 18, 1835.

## NOTICES OF BOOKS.

**Discourses upon the Existence and Attributes of God.** By Stephen Charnock, B.D. Vol II. Reprinted from the edition of 1684. London Religious Tract Society, 1834.

THIS is the last volume of that portion of the "Great Charnock's" works which the Tract Society has at present fixed upon to reprint. It contains his ablest work, that which first gave him the high rank he holds in the list of theological writers, viz. his *Discourses on the Existence and Attributes of God*. We repeat our former assertion, that no student's library can be considered fully furnished without it. We hope the Society will, ere long, favour us with the remaining part of this good man's works. Such a rank does he hold in our estimation, that, although we have allotted to the Tract Society's publications a place by themselves, under the head of *minor* publications, we could not bring our ourselves to put him among the minor works, and therefore give him here a separate and distinct notice at the head of our list.

**Reasons for Leaving the Church of Rome.** By the Rev. L. J. Nolan, of the Diocese of Meath, lately a Roman Catholic Clergyman, but now of the Established Church. Dublin: Published by William Carson, 92, Grafton-street. 1835.

It has often been remarked by Protestants, as well as Roman Catholics, that the priests who leave the Church of Rome are of a very inferior description of persons, and that as they are of little loss to the church they have left, so they are of little use to the church that receives them. We all remember the witticism of the late Father Keogh, of Baldoyle, when he laughed at the Protestants for taking up the weeds that the Catholic church threw over the wall, in order to plant them in our gardens. Now, whether said in serious or frolicsome mood, what does the assertion go to prove, but that Paddy's church is like Paddy's potato garden, *rank* with weeds; and moreover, that as Paddy's field seems awkward and un-Irish without weeds,

so there seems to be no small trouble taken (as was the case with priest Murphy and sundry others we could mention) to steal back the aforesaid weeds, and reinstate them in their native *habitat*, as the proper place where they can flourish in luxuriance. Besides, we do not find that Protestant Bishops are even well-disposed to take upon them the cultivation of these Romish offshoots, and make them their pleasant plants. On the contrary, we fear that jealousy, in this instance, is carried to a fault; and we are quite sure that if some quiet retreat and moderate provision were made for the disgusted and tender conscientious clergy of the Church of Rome, we would find many come forth from a thralldom which their inmost soul abhors, and which nothing could keep them in, but the persecution that must await them from those they leave, and the jealousy, the coldness, and too often the insults of those with whom they desire to coalesce. These observations are suggested by the treatise that now lies before us, which comes from the pen of a man whom even the priests must hesitate before they call a *weed*. Having the pleasure of a personal acquaintance with this gentleman, we can assure our readers that his conduct is as irreproachable, and his manners are as amiable as if he were reared, not in Maynooth, but in Trinity College; and we are quite sure, that the mild and Christian spirit which pervades his publication is not assumed for effect, or to ingratiate himself with Protestants, but is, indeed, the type of his mind. Mr. Nolan, after giving candid and feeling reasons for his change of mind and purpose, and after accounting for his deferring his conversion to the present opportunity, proceeds to give his opinions on the errors he has rejected. It is not to be expected that Mr. Nolan would adduce any new arguments in the great controversy that has agitated Christendom for upwards of three centuries; but



he certainly puts his points forward in a plain, serious, and forcible way, free from all sophistry; and while withdrawing from the church that has her strength and livelihood in these errors, he neither desires to throw odium on individuals, or cover the party he has left with abuse or misrepresentation. Mr. Nolan we know to have been greatly respected by his late Roman Catholic parishioners, in the county of Westmeath. He was, according to the spirit of his order, for a time, an *agitating* priest. It was, we believe, that very agitation that disgusted him. This outward plague soon made him inquire into the inward diseases of the system; and we may rest assured, that when the law is made too strong for either priest or demagogue to infringe it with impunity; when the people are restored to their senses, and made to know that their turbulence is the cause of their poverty and misery; then it will be shown that Mr. Nolan is only the *first fruit* of a great falling away of both priests and laity from the *lawless* church, which has never allowed any people submitted to its influence to enjoy true national prosperity, but has either kept them in the gross thralldom of a grinding despotism, or, when that can no longer be done, has maddened them up to the wildest and most ferocious outbreaks of revolutionary democracy. We trust Mr. Nolan will shortly (if he has not been already) appointed to some respectable curacy, and that, in due time, when trained to his Protestant calling, he will be rewarded, by some bishop, with an independence, which we are assured he will merit. It gives us much pleasure to observe that his little work has already run through three editions. For more reasons than one, it ought to be bought and circulated.

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*Sermons preached in St. Paul's and Winchmore Hill, Middlesex. By the Rev. Thomas Bissland, M.A. of Balliol College, Oxford, Rector of Hurtle, Mandyth, Hants, and Domestic Chaplain to the Right Honourable Lord Bexley. London: J. Hatchard and Son, 187, Piccadilly; and Waugh and Innes Edinburgh. 1835.*

It has been for a long time the complaint of booksellers, that sermons

are a mere drug on their shelves, and that few persons read them. Whatever truth might have been attached to this declaration in former days, we are beginning to think that times are altered in this respect; for scarcely a month passes, but we have to announce the appearance of a new volume of Sermons; and surely such an increase in the publication of them would not take place if there were no encouragement given to the sale. We cannot think that the mere desire of appearing in print would be sufficient to induce the preacher to publish his sermons, without the hope of a fair remuneration, or, at least, a reimbursement of actual expenses. Much less can we think that the lust of profit would stimulate the publishers to encourage authors to enter upon such a *gainless* labour. We, therefore, augur well of the times from the number of works of this kind that daily team from the press. The present work is of a respectable character and evangelical in its sentiments. We give, as a fair specimen, the following quotation taken at random from the first sermon:

“It is not in the ranks of avowed infidelity alone that the preaching of the cross is esteemed as foolishness: even among professing Christians there exists a most lamentable ignorance of the fundamental doctrines of the gospel. There is a fearful apathy on subjects the most vitally important, and there is not unfrequently a lurking spirit of scepticism even while the lips join in devotional exercises the most scriptural; while creeds the most orthodox are repeated; and there is not only a decent observance of the ceremonials of religion, but a pertinacious clinging to these externals. For assuredly the “preaching of the cross is foolishness to us,” if we do not implicitly and unreservedly rest upon the merits of the Saviour’s death for pardon; if we seek to lay other foundations than “that is laid;” if we have any doubts as to the efficacy of Christ’s atoning merits, or suppose, like the leper of Syria, with reference to his disease, that the moral leprosy of sin can be healed in any other way than is re-

vealed in the word of God; if, while we are told to wash in the Jordan, Abanes and Pharphar are as efficacious in our estimation; in other words, if, while we are directed to the "fountain opened for sin and uncleanness," we turn in quest of other waters, supposed to be equally or more salubrious; if, while Christ is offered as a perfect and an all-sufficient Saviour, we will not accept him as such, but seek some other mode of obtaining God's favour; then the preaching of the cross is, to all intents and purposes, foolishness to us, as much as to the man who unblushingly disavows his belief in the Bible as the revealed word of the Most High.

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**The Mediator of the New Covenant: a Series of Sermons on the Sacrificial and Mediatorial Character of the Saviour, as revealed in the Epistle of Paul to the Hebrews.** By the Rev. James Spencer Knox, A.M. Rector of Maghera and Vicar-General of the Diocese of Derry. Dublin: William Curry, Jun. and Co.; Simpkin, Marshall, and Co. London. 1835.

THIS cannot be called an exposition of the whole Epistle, yet it takes in no small portion of its most interesting contents; and if it ranks not with the highest order of discourses that issue from the press at the present day, it certainly displays, in a very considerable degree, a commendable anxiety to exhibit the Blessed Redeemer in the glories of his divine, and the fulness of his mediatorial perfection, at once yielding to God complete satisfaction for the transgression of his law, maintaining his rights as the rectoral Governor of the universe, and illustrating the holiness of his character, combined with the riches of his grace; and providing the sinner, believing in his name, with every thing requisite to render him accepted before God, and ripened for glory. He who reads it with as spiritual a mind as appears to have been possessed by the preacher, will not fail to have his heart warmed with love, as he sees Jesus, who was made a little while lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man; and the soul

strengthened in the assurance of his being able to save to the uttermost all who come unto God through him, seeing he ever liveth to make intercession for them. At a time that the political agitators are heaping every slanderous imputation, and every vile insinuation, upon the ministers of our Church, endeavouring, by these means, to excite, in the minds of those who live at a distance from the scene of their labours, an unmerited prejudice against them and the Church at whose altars they minister, it must give every friend of truth and righteousness the most gratifying pleasure to see such men as Mr. Knox, and others of kindred spirit, coming forth to the public with specimens such as this of an enlightened mind, directed by fervent piety, engaged in feeding the flock of Christ with the word of truth. Although we pledge not ourselves to the reception of every explanatory or doctrinal sentiment contained in this volume—we never yet found a work of human production that we could do so in its favour—yet we venture to say, that it is the product of a mind enriched with the knowledge of those things which make wise unto salvation.

We had marked down several quaint phrases, which strike us as not calculated to give beauty or strength to the style, such as "*the freed from sin*," making a substantive of the participle; "The persuaded believer," placing the adjective before the substantive, without telling us of what the believer was persuaded, &c. &c. But we feel more inclined to praise than to blame, and therefore prefer giving a specimen of the author's manner, taken at random, that the reader might form his own judgment, assured that he will agree with us, that the people who have such a teacher for their pastor, if they remain ignorant of the saving truth, will have themselves to blame, as being without excuse, inasmuch as, before their eyes, Jesus Christ is evidently set forth as crucified, the just instead of the unjust, to bring us unto God.

"It is, then, through the perfect

atonement of Jesus Christ, and not through their own works and deservings, that the sanctified are themselves made perfect. Through that full satisfaction which supplies their empty service—through the efficacy of that sacrifice by faith in which their belief is counted unto them for righteousness—through all these ways, as through so many approaches united into one in Christ, leading to the one only gate of glory, the sanctified draw nigh unto God, with full assurance of faith; assured that they will, by Christ, be perfected—abide in God's tabernacle—dwell in his holy hill, and be received into everlasting happiness. For Christ has prepared the mansions for the blessed; and Christ ever liveth to make intercession, and that intercession prevaileth, for he is able to save to the uttermost all that come unto God by him."—p. 200.

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Parental Responsibility, addressed to those who profess to be the Followers of the Lord Jesus Christ. Second edition, enlarged. Dublin: William Curry, Jun. and Co. 1835.

WE cannot too strongly recommend this little volume to the attention of Christian parents. Theirs, indeed, is a situation of awful responsibility; and owing to the constitution of our present nature, there is a needs be of "line upon line, and precept upon precept," to keep up in our minds a just impression of the weighty importance of the charge committed to us as the guardians of our children's eternal interests. Every parent should, on the birth of a child, consider himself addressed by the Great Author of life, thus: "Take this child, and rear it for my glory. It has an immortal soul capable of enjoying bliss unspeakably great for ever, or enduring misery inconceivably dreadful for ever. Much depends upon your conduct towards it. Shortly I will come and say to thee, Give an account of thy stewardship. Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that shall be brought to you at the revelation of Jesus Christ."

The author of this work has studied both to rouse the mind to a

sense of the importance of the charge, and to aid the judgment in forming to itself a line of conduct suited to it. Many interesting passages might be quoted from the volume before us. But we rather incline to recommend the perusal of the whole, being convinced that it will amply repay any parent anxious for his children's welfare, who may attend to our recommendation. However, there is something so congenial to our own views and feelings in the following passage, that we cannot but quote it for our readers' attention:

"Many religious individuals are too often insensibly drawn off from the discharge of domestic duties by a too zealous attention to the external operations of the religious world. They think themselves called upon to lend *all* their energies to the public, spend their evenings edifying any circle but that of their own family—for ever abroad, enforcing the practice of domestic duties, and living in a crowd descanting on the benefits of Christian retirement. But should they remain, after a day of excitement and fatigue, to snatch a moment for the decent observance of family worship, under such circumstances it is not the concentrating object which engages the affections and warms the heart; it is often felt as a burden, and got through like a task, while; the work performing abroad, furnishes egotism with its self-applauding tale, and bears a splendid testimony to the zeal of a profession which, it is to be feared, does not shrink from human applause. With gifts, perhaps, equally suited to the duty which Providence has plainly assigned them, fathers are too apt to leave the whole work of the domestic ministry to the mother, and thus they deprive their children of the advantage to be derived from the more powerful and cultivated minds, and lose the opportunity which religious instruction would give of entwining around them the affections of their children in that sacred link, more binding than filial love. To their children they appear mere secular characters, occupied with the world and its affairs, while, in reality, they

may be doing the work of an evangelist; but they are doing it in the wrong place; home should occupy their first care—that is their appointed sphere of usefulness; and while scrupulously fulfilling such a duty, they need not leave other things undone."

MINOR PUBLICATIONS OF THE RELIGIOUS TRACT SOCIETY, AND OTHERS.

Memoir of the Rev. Basil Woodd, M. A. late Rector of Drayton, Beauchamp, and Minister of Bentinck Chapel, Mary-Le-Bone. By Rev. S. C. Wilks, M. A. Abridged from the Christian Observer, for April and May, 1831. London Religious Tract Society. Price Four-pence.

"THE memory of the just is blessed."

- And impossible is it to read this little Tract, without being deeply convinced that such a man as Mr. Woodd, must long live in the affectionate reminiscences of those who were in the habit of listening to his preaching, and observing his exemplary conduct, whilst the church at whose altars he ministered, will doubtless long point to his history, as to that of one of her sons, who was an ornament to her communion, and a blessing to his flock. There is one little *trait* in his character, recorded in page 23, which we think calculated to give a salutary check to the indiscreet zeal of some of our tract distributors in this city, who not content with privately depositing these little auxiliaries of missionary efforts in places where those might be likely to meet with them, whom the distributors wish to be instructed or admonished by them, but actually send them through the post in a blank cover, directed to particular individuals, thus laying a tax upon the object of their *spiritual* benevolence. We ourselves have been more than once thus dealt with. A few days since, we had to pay four-pence for a blank piece of paper, enclosing one of the Temperance Society's publications, which, had we desired such a work, we might have bought for a farthing. We remind our youthful candidates for usefulness, that prudence is a virtue much to be cultivated in exertions for religious usefulness. "*God desireth not robbery for burnt offering;*" and such instances are a species of unjust levy-

ing of taxation. But we give the instance alluded to, in Mr. Woodd's life, in our turn to give a useful hint to our friends. A hackney coachman having heard it stated, that Mr. Woodd was in the habit of putting a tract under the seat of the coach, remarked, "that is not true, for he always looked you in the face like a man, and said, 'my friend, here is a little book for you.'" Let tract distributors learn from his example, not to be ashamed of their deed.

Religion and Eternal Life, or Irreligion and Perpetual Ruin, the only Alternative for Mankind. By J. G. Pike, Author of Persuatives to Early Piety. London Religious Tract Society. 1833.

Mr. Pike, in his former publications, has met with the approving support of the religious public in no ordinary degree. We think this will not be likely to lessen the esteem of those who favored his other works. It is on a subject confessedly solemn and important, and treated as such subjects should be, in a spirit of seriousness and earnestness.

Scripture Characters, in Verse. London Religious Tract Society. Price Six-pence.

WHATEVER rank might be assigned to this work, among sacred poetry, we can truly say that the design is worthy of a Christian mind, and the work worthy of Christian support. To furnish children with incentives to study Sacred Biography is praiseworthy, and we conceive that this little work is well calculated to bring such acquainted with the worthies of inspired history, that are held forth as patterns of faithful zeal, and patient continuance in well-doing.

Very Little Tales for Very Little Children, in Single Syllables. First and Second Tales in Words of Three Letters; Third and Fourth Tales in Words of Four Letters; Fifth Tale in Words of Five Letters. Embellished with Engravings. By the Author of "The Trial of Skill," &c. Third Edition. Dublin: William Carson, 92, Grafton-street.

It seldom falls to our lot to meet with such a book as that just now before us. We have seen many small works, of very simple arrangement, for the instruction of the infant mind; but most certainly we do not recollect to have seen any thing so

simple, and, in our opinion, so well calculated to render easy the education of children. We perceive that every word in the first and second little tales is composed of three letters, the third of words of four letters, and so on progressively. In fact, it embraces two most important objects, enabling the child to spell and to read at the same time. We really think that our author has had no light task, to compose so many little tales, and all consisting of words so very small; and, at the same time, every tale abounds with interesting narrative, inculcating excellent moral principles, cultivating humane and benevolent dispositions, and perfectly suited to the capacity of the tender mind. Nor is it a matter of trifling importance to render smooth and pleasant the path of learning to the young and volatile beginner. Early impressions are the most lasting; and when a distaste to books is acquired by a child, whether owing to its inability to understand or to relish such as are first put into its hand, or to some other defect in the mode of tuition pursued, many a long and painful struggle it costs before the first feeling is eradicated. To the composer of these tales, then, (and

it is to a lady we owe them, as well as all the early good offices we receive whether bodily or mental,) the young generation are deeply indebted for connecting their earliest associations of learning with pleasure and instruction. And as the young generation of the present day will, in a few years, become, in their turn, the fathers and mothers, the teachers and statesmen, of future generations, no calculation can reach the good effect which may be produced—which has already been produced, by the publication of this little volume. In fact, whatever facilitates the acquisition of knowledge lengthens life; for we should not calculate the duration of human life by the lapse of days and years, but by the number of ideas—the quantum of knowledge we acquire. Our bodies, indeed, grow old under the subduing influence of time; but the registry of our own thoughts, and feelings, and meditations, is the calendar by which the mind's progress would be more correctly estimated.

We cannot take leave of the authoress without adverting to the strain of piety that runs through this unpretending little volume, which, we are pleased to observe, has reached the third edition.

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#### RELIGIOUS INTELLIGENCE.

THE aspect of our country's political operations, in a religious point of view, is not a whit fairer or more cheering than at the time of our last publication. On the contrary, the enemies of the Church have apparently, for a while, triumphed in their factious opposition to the men whom we had hoped Divine Providence had called to the management of the government, for the securing of her interests, and even her existence. But we have been disappointed, and the enemy has ultimately occasioned their resignation. How far a new administration might be permitted to go, in spoliating the Church, and cramping her ministers in their exertions for the propagation of Bible knowledge and spiritual devotion, we know not.

“ God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.”

Therefore, whilst we venture not to decide on the particular movements of the Divine government towards us, we patiently contemplate the present contest, and wait the result, assured that the end will be the security and

triumph of truth. If, in the political department of our country's annals, the past month has afforded little of a cheering nature to the friends of evangelical religion, we have still to congratulate our readers at the continued zeal which has manifested itself in the anniversary meetings of our different religious institutions, held according to custom in the Rotunda; all of which have been numerous and respectably attended; whilst there was evidently an improvement perceptible in the deep-toned strain of piety and spirituality with which the several speakers addressed themselves to the different members present. We will not say that this improvement was, in a measure, occasioned by the pious Address\* to the Members of the Religious Institutions, by the Rev. Hugh White; but we will say, the Address was well calculated to cherish a spirit of piety and devotion in every mind. Where all was excellent, it is difficult to make a selection. However, we shall endeavour to give as satisfactory details of them as the limits of our work will allow—taken from the *Dublin Record*.

#### IRELAND.

##### CLERICAL MEETINGS

Commenced at seven o'clock on five mornings of the last week, according to previous intimation. About one hundred ministers of the establishment, on a fair average, met together: an hour was spent in prayer and praise, combined with the perusal of several appropriate passages of Scripture, bearing on the great business and duty of the gospel ministry.

We cannot venture on more than an abstract of the discussions which took place at these clerical assemblies, though we know that many and most valuable hints were obtained upon the best mode of conducting the several offices of the ministry, and of giving efficacy to the ecclesiastical institution, which is the glory of our empire; and are thoroughly persuaded, that many, if not all, who composed the meetings, departed to their respective scenes of duty with enlarged views of truth, increased acquaintance with the best plans for evangelizing the country, with redoubled devotion to the work and cause of the Lord, with an high fervour of mutual, brotherly affection, and a devout sense of gratitude for the grace and mercy of that God whose blessed providence had brought them once more together.

After the breakfast given on Friday by the Church Missionary Society, at which a large body of the clergy attended, an hymn was sung, according to established custom. Prayer was then offered by the Rev. P. Roe. The annual address was delivered by the Rev. H. Woodward; and the Rev. Dr. Singer closed the meeting with prayer.

Mr. Woodward commenced by reading 1 King, xix. 9-19. He proceeded to say, that it was contrary to superficial observation, and opposed to the hasty suggestions of our minds, yet found through the range of existing things, and borne out by frequent analogies, that substances the most impalpable and yielding were the most powerful and most permanent. We may refer to the earth; yet its ever-varying particles had stood the lapse of ages, and not one of them had perished; to water, in its seeming evanescence, yet it contained the elements of durability, and of power almost incalculable—a power which in the beginning of creation reigned supreme; and which once again, during the deluge, reasserted its supremacy. We turn to air—the elastic fluid, which eludes our grasp, yet its tenuity was the very life of man!—Just emblem of that great Deity in whom we live, and move, and have our being.

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\* An Address to the Christians assembled at the Anniversary Meetings held in Dublin in 1835, by the Rev. Hugh White, A.M. Dublin: William Garry, Jun. and Co. Price 6d.



Fire, yet more fleeting in appearance, formed the grand seminal principle of all animal and vegetable existence. Let us ascend to mind—to the region of intellect, and what energy lay there!—A thought—a single thought could convulse whole nations! The mere speculation of a statesman was found capable of sending forth the thunder of artillery, and the deep roar of battle, over plains which had been conversant for centuries with the tranquillity of peace. We pass on to the summit of reflection—to Deity; He is love—love all yielding, yet love more powerful than death!

What an exhibition does the chapter give us of this great attribute—of its effect on man! The prophet, exhausted by long controversy with sinners; fainting, and weary of contending, fled with apprehension from the wrath of a cruel and sanguinary woman—Jezebel: fled to the mount of God, and seeks a refuge for his life in the obscurity of a cave. Here he is visited by the Almighty with the inquiry, “What doest thou here, Elijah?” An inquiry we should often, yea, always repeat to our own selves. In no one place or scene should we forget that the business of the Lord is committed to us, and that we are called on, in every position of life, to be occupied and engrossed with that business. Subsequent to the prophet’s answer—“I have been very jealous for the Lord God of Hosts,” the Deity reveals himself as he had done to Moses:—we have storm, earthquake, fire; yet God is not in these; he appears in the still small voice of mercy; and before that gracious utterance of his nature, the prophet sinks humbled to the ground! Is not that nature as fully declared in the voice and life of Christ? Yes, even more so. It is by the contemplation of the lowly Jesus that we receive an assimilating power which transforms us into his likeness, makes us endure all things, and conquer: So here was the prophet subjected to a perfect change of mind and feeling by the grand and condescending development of the Most High. He had fled trembling from a woman—he returns with power to reform the na-

tion, to depose kings, and anoint kings, and to consecrate his own successor to the spirit of prophecy. We are carnal, and insensible to spiritual things; mistake false for real power, and imagine the best mode of promoting the kingdom of Christ to be, violent resistance to evil. Power, in this erring world is, almost universally, measured and appreciated by external appearance of exertion. Yet this may be, perhaps, the mere zeal and activity of body rather than of mind. Our calling is to overcome self, to break down our evil will, and submit our erroneous imaginings to Divine direction, till we are as instruments and agents blended up in God’s omnipotence. This can be achieved solely by the principle or power which upheld the Lord Jesus through his arduous undertaking, to the crisis of the victory on the cross—the power of dependence, or grace of deep, daily, constant humility. A man of much experience has said, whenever a minister of the Gospel met with any difficulty, any obstacle apparently insurmountable, the obstacle might be traced to himself: God had denied him success out of mercy, lest prosperity should prove his ruin. “Narrow is the way that leads to life, and few there be that find it;” and wherefore? because it is a secret way, far removed from the bustle of outward zeal and action—the secret path of humility.—Were it otherwise, the Lord’s testimony could not be supported by fact; were that path visible to the eye of sense, many would pursue it. We are just placed in this predicament, that our strength and our success consist in utter and entire trust on God, saying, “Search me, prove me, see if there be any way of wickedness in me, and lead me in the way of life everlasting.” These remarks were conceived necessary in an address to clergymen, because of some defects and melancholy failures which had arisen from the absence of humility. A modest and humble man may be habituated to receive new thoughts, may be tried with new suggestions; they may rest for a period in his consideration, but die away under the influence of his established humility,



which denies them utterance. If such humility or modesty does not exist, if the individual conceives himself sent out as an exemplar, or guide to society, it is impossible to calculate on the ill effects of his rash and ungoverned mind. He may be a child of God, yet the cause of wide separation and estrangement between the disciples of the Lord. And mark what may result from what may be termed this deep error of mind. Some sincere and warm spirits may be induced to follow the first leadings of such an individual, till they are estranged from former and beloved associates, discover then that their instructor had altered in his whole system, and all his sentiments; and find themselves abandoned on every side to uncertainty and distress! In our views of separation we must go deep; yes, speaking as in the presence of the Lord Christ, he would say, we must go deep, even to the very truths of God. Outward separation may exist, and yet be far removed from real separation from the world. That real separation must consist in the extrication of the soul to God; the going forth of the whole heart to a crucified Lord.

We must not forget that we are met this day as the members of a missionary society. In many families deplorable disunion and altercation existed, literally from want of employment for mind as well as body. Whenever any real occupation was provided, all strife disappeared, and merged into the highest harmony. In like manner, nothing can so much conduce to the peace of the church at home, as direction of thought, earnest direction of spirit to the ignorance and awful necessities of six hundred millions abroad, ready to perish, without hope and without God in the world. Hence, if we are lovers of religious tranquillity, we should, on returning to our parochial labours, raise the anxiety of our people, and lead it to the missionary subject. This will afford abundant employment, prevent the dissipation of mind, and utterly exclude that restlessness which too often eventuates in idle and contentious speculations. We are liable

to decline in heart, and wax cold over missionary pursuits, because our natural tendency is ever to decline from real good.

To conclude: the best and brightest hope of our country now rests on the piety of the clergy connected with our establishment. It is clear to view, and undeniable by every candid man, that a blessing rests upon that exalted establishment. There may be portending gloom around the political horizon, but clear light breaks through the foreboding darkness, and falls serenely on the highlands of our nation—on the church. The Lord said, “ye are the salt of the earth,” and, in a certain sense, “ye are the light of the world.” We know what we are at best: in ourselves miserable helpless sinners: yet, as we labour, and desire to labour for the glory of the Lord, we may justly hope our ministry shall be blessed. Let us part, then, with the resolution that we will live, not to ourselves, but to Him that loved us, and washed us in his blood; and will live to Him, as our example in all things. Though he was rich, he became poor for our sake, that we through his poverty might become rich. Yes, he relinquished for a season the crown of everlasting glory, and travelled through misery for our redemption. Let us vie with each other, and make the effort to discover how far it is possible by all prayer and faith, and anxious solicitude, to win every soul committed to our charge. Yes, let us search out diligently the very poorest, the most despised, the most outcast of the flock, looking to that day, when each, washed in the blood of the Lamb, and accompanied by the fruits of our ministerial exertion, we may say—“Behold here am I, and the flock thou hast given me.”

#### SUNDAY SCHOOL SOCIETY.

THE Sunday School Society for Ireland, held its Anniversary at the Rotundo, on Wednesday, the 8th April, at which the Earl of Roden presided.

We can seldom contemplate this Society in the wide range of its operations—the numerous schools which it

fosters, the interest it has excited among all classes of Christians, and the growing usefulness of its exertions—without feeling the force of the question, “Who hath despised the day of small things?” We were at the beginning of its labours—we remember the difficulties with which it had to contend—we witnessed its futile attempts to collect a meeting at the Exchange, to hear its first report. But patience, industry, zeal, and perseverance, have carried it victorious over all; and among the varied institutions of piety and benevolence, this Society ranks high in usefulness and in interest. The Report states that the number of books issued during the past year, is considerably less than that of the preceding. The reduction, as regards Bibles and Testaments, was occasioned, principally, by the unavoidable delay in procuring an adequate supply, which prevented the regular transmission of the books granted to the schools.

Again it says, “The following is a statement of the number of schools connected with your Society, in the year after its establishment, and also in the years 1817, 1824, 1831, and 1835, showing its progressive increase.

“1810, November, 2 schools and 87 scholars; 1817, April, 418 schools and 49,981 scholars; 1824, March, 1,640 schools and 157,184 scholars; 1831, January, 2,581 schools and 202,332 scholars; 1835, January, 2,813 schools and 214,462 scholars.

“It may be also interesting to observe, that it appears from the reports and memorials sent by the conductors of the schools, that previous to the year 1809, when your society was established, there were, as far as your committee can learn, only 76 Sunday schools in Ireland, and that since its formation, there had been established in connexion with it 4380 schools. This statement satisfactorily proves the encouragement which the existence and influence of the society have given to the establishment of new schools. It must, however, be observed, that this number includes those schools which have either been

discontinued, or merged into other schools.

“The increase during the past year has been 67 schools, 4327 scholars, and 440 teachers; and the total number of schools, in connexion with your society, on the 1st of January, was 2813; containing 214,462 scholars, and 20,596 teachers. Of the total number of scholars, 124,752 were reported to be reading in the Bible or Testament, and 87,486 to be adults, above the age of 15. From the returns forwarded to your society, it appears that about one-half of the scholars are not receiving instruction in daily schools.

#### HIBERNIAN BIBLE SOCIETY.

THE annual meeting of this society was held on Thursday the 9th April, at the Rotunda. The Earl of Roden was called to the chair, and the meeting was so numerous that, after the great room of the Rotunda had been completely filled, many went away who could not, for want of room, obtain admission. When the noble Earl took the chair, the Rev. Dr. Singer, F.T.C.D. rose, and read the annual report of the proceedings of the society: it detailed many highly interesting accounts of the spread of the word of God amongst various tribes and people, to whom it was totally unknown, until the labours of Bible societies had accomplished that great end. When the reverend gentleman had read the report, Arthur Guinness, Esq. rose and read an account of the receipts and expenditure of the society for the past year. The balance on hands amounted only to 673*l.* 3*s.* 5*d.* It appeared that the total receipts for the year, including donations and subscriptions, sale of Bibles, &c. were 5,459*l.* 18*s.* 11*d.*

Several reverend gentlemen addressed the assembly; after which a unanimous vote of thanks was awarded to the noble chairman, and the meeting separated.

#### DEAF AND DUMB INSTITUTION AT CLAREMONT.

THE nineteenth annual general meeting and public examination of the

pupils belonging to this most valuable institution, was held on Monday, at the Rotunda. We were pleased to observe a most numerous attendance upon the occasion.

The Very Rev. the Dean of St. Patrick's, who was in the chair, addressed a few observations to the meeting before the reading of the report.

The Secretary then read the report, which was interesting in its nature, and gratifying as to the results which it detailed. After tracing the progress of instruction among the deaf and dumb from the 16th century, the report went on to show the valuable effects which had resulted from the formation of the Claremont Institution. In its infancy only eight pupils had been admitted within its walls, but now there were 100, and applications had been made for the admission of 70 more. During the last year, 1,539*l.* 13*s.* 6*d.* had been contributed by the friends of the pupils to the support of the establishment, and 1,103*l.* 13*s.* 6*d.* by the public; and, after all expenses, a balance of 223*l.* 9*s.* 9*d.* remained in the treasurer's hands. After the report had been read, the examination of the pupils took place, and we were much gratified at the intelligence which they evinced.

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#### CONTINENTAL SOCIETY.

THIS valuable institution held its anniversary meeting in the Rotunda, on Tuesday, April 14—Robert Burke, Esq. in the chair.

We give the following extract from the report read by Dr. Robinson, one of the secretaries of the society.

"In giving an account of the state of things upon the Continent, in reference to the work in which we are engaged, France claims the chief place in our regard, both on account of its proximity, and also, especially on account of the important relation in which it stands to the object and operations of the Continental Society. Our domestic history for the past year is short, but, upon the whole, not unsatisfactory. Your committee not

being able to procure a permanent agent, to travel through the country, determined to try the effect of a temporary mission of this kind. In the prosecution of this purpose they engaged Mr. Nasmyth, a person well known to many of you, for seven months and a half, in the capacity of travelling agent, and they have no reason to regret the resolution itself, or the selection of the individual for the work. Mr. Nasmyth was, we think, faithful in the discharge of his trust, and we believe it will be admitted, that he considered the funds of your society more than his own convenience and comfort, when we say, that all his travelling expenses for seven months and a half, during which time he visited more than one hundred and forty-two towns, only amounted to 54*l.* 6*s.* 1*d.* His salary, too, was very moderate, considering his competence to fill the office assigned to him. It was only twelve pounds per month; and we have the pleasure to say, that the contributions of the past year have exceeded the preceding one by above three hundred pounds. This difference we think mainly attributable to the blessing of God upon the labours of our brother, Mr. Nasmyth. It would, however, be adopting a false criterion to judge the value of his services, if we were to consider nothing but the sum by which the contributions of last year exceed that of the former; we trust we may say, that this is but a small item in the account. In the course of his journeying several new auxiliaries were formed. Old ones that had relaxed in zeal and activity were stimulated to renewed exertion, and others that had almost become torpid were awakened from their lethargy. These are the valuable, because the abiding effects of the labours of Mr. Nasmyth; and we have reason to hope that events will prove that the Lord has been pleased to recognise both the measure and the instrument in the work referred to. We have employed only thirty pounds during the last year for the special cases to which our reserved fund is dedicated, by which means we are enabled to remit a larger sum to the parent society

than we should otherwise be able to do. Ten pounds of the above sum was given to our valuable brother, Doctor Malan of Geneva, and twenty pounds remitted to a person labouring in a field of equal importance and interest, we mean Adolphe Monod, of Lyons. This sum was sent in consequence of a letter received by one of your committee from a near relative of his, travelling on the Continent. The writer, speaking of Monod, says—'I think he is one of the most useful persons I have ever been in company with.' Speaking of his work—'The little part of the church of Christ in this place seems, on the whole, to be flourishing; both the communicants and attendants have doubled in two years; the former are now one hundred and twenty, and the latter three hundred, numbers of whom have been converted from Romanism. There are still nearly eight thousand Protestants, under the teaching of three Socinian ministers.' Again: 'You will be much pleased with a little account Mr. Monod is going to give us a copy of, with a history of what is doing here. He and his little family are living from day to day by faith, and have not nor ever will be disappointed. He gave us many beautiful instances of the faithfulness of God to him and his chosen few here, particularly at the time of the revolution in April, when in all that dreadful scene, for eight days, not one hair of their heads was injured.'

The Hibernian Church Missionary Society held its meeting, as usual, at the Rotunda, and the chair was addressed by the several speakers usually engaged on such occasions. Their speeches were interesting and appropriate, but want of room obliges us to omit them, at least for the present month. To us it appears most requisite to devote our pages most promptly only to such institutions as have Ireland chiefly for the sphere of their operations, under existing circumstances.

**SOURCES OF CHURCH PATRONAGE.**—The following interesting document on this subject is extracted from the *British Magazine*. Patrons of benefices.—The King 93 benefices, ditto as Prince of Wales 35, Duke of Lancaster 52, the King by the Lord Chancellor 824, in all 1,004; bishops 1,298, deans 70, chapters 694, dignitaries and prebends 291, in all 2,353; Oxford 432, Cambridge 312, Eton 42, Winchester 15, St. David's 4, in all 805; private patrons and lay corporations 6,549; total in England and Wales 10,711. The more usual statement is—clerical 2,353, collegiate 805, lay patrons 7,553, in all 10,711.

An abstract relating to the Irish Church, and taken from the returns made in '33 to the privy council, has just been printed. The total number of benefices in Ireland is 1,340; 845 of the incumbents are resident; 460 are non-resident, and 35 benefices are vacant, or no returns have been made. Of the 460 non-resident incumbents 162 are exempt from residence as residing on other benefices, as chaplains, officials in ecclesiastical courts, fellows of colleges, masters of public schools, church dignitaries, &c.; 111 have licenses in consequence of infirmity, want or unfitness of a residence, &c.; and 187 are non-resident, without license or exemption, but eighty-three of them perform the duties of their parishes. Of the benefices where the incumbents are non-resident 177 are of the annual value of 300*l.* and upwards, and 124 under that sum. The number of curates employed in Ireland, is 365, of whom 118 are non-resident. There are ten curates whose stipend is under 10*l.*; seventeen from 10*l.* to 20*l.*; fourteen from 20*l.* to 30*l.*; four from 30*l.* to 40*l.*; six from 40*l.* to 50*l.*; ten from 50*l.* to 60*l.*; twenty-nine from 60*l.* to 70*l.*; 154 from 70*l.* to 80*l.*; nineteen from 80*l.* to 90*l.*; twenty-eight from 90*l.* to 100*l.*; thirty-three from 100*l.* to 110*l.*; and thirty above that sum.

PROTESTANT EPISCOPAL CHURCH IN  
THE UNITED STATES.

London, March 5, 1835.

PERMIT a stranger, to whom the Lord has been pleased to intrust the oversight of a very large and most interesting portion of his vineyard, to address you upon a subject of the most serious importance to his cause.

You have, doubtless, heard of the unexampled influx of population to Ohio, and the more western States of America; how the increase of people outstrips, in a most alarming degree, the increase of preachers of the Gospel; and how many of the inhabitants of those destitute regions are emigrants from England or Ireland, accustomed once to the green pastures of our parent church. My diocese is that of the Ohio, connected with which, as its missionary fields, and as dependent upon it, in a great measure, for their spiritual supplies, are the more western states of Indiana, Illinois, and Michigan. To raise up, and send to all these, ministers of the Gospel, under episcopal authority, and with the blessings of our primitive liturgy, is my special duty and effort. But, behold the magnitude of the work in the vastness of the territory, and the rapid multiplication of people! The States I have named, include an area of 160,000 square miles; about three times the superficies of England and Wales. Forty years since, the whole of Ohio was in the occupation only of savages. It contains now, about 1,100,000 inhabitants. A correspondent increase has taken place in the other districts of country of which I am writing. The tide of immigration, by which this wonderful growth has been effected, is still flowing, and still swelling; and such is the extent of new land yet to be occupied, and the fertility of the soil in general, that population may continue for a long time to flow in at its present ratio of increase, without a check from deficiency of room or of maintenance. It should be an interesting and affecting consideration to Christians of Great Britain, that a very large part of this living stream is

directly from among themselves. Not only is the Popery of those regions transplanted, in a great measure, by settlers from the United Kingdom, but among the hundreds of thousands for whom the ministry is to be supplied, and whose spiritual wants have moved this address, Protestant Englishmen and Protestant Irishmen, with their families, are everywhere seen; sometimes in colonies, almost by themselves, at other times, mixed up with people from other countries; but every where intreating me most earnestly to send them the ministry, with the ordinances to which they were once accustomed. This class of our new population must be expected to enlarge henceforth even more rapidly than ever. I need not speak of causes which, whatever be the truth in regard to them, are now disposing, every day more and more, the industrious and enterprising of this kingdom, especially in Ireland, to seek the unoccupied lands of America.

The Protestant Episcopal Church of the United States of America, which you know is the daughter of that of England, having the same ministry, the same articles, and essentially the same liturgy, is rapidly increasing in numbers, strength, and spiritual character. Forty years since, her bishops were three: they are now sixteen. Thirty years since, her clergy were 190: they are now about 700. Never was her internal state, or her prospect of enlargement so encouraging as at present. Various currents in human opinions are setting towards the increase of her flocks. This is especially true of the state of Ohio. Congregations can be multiplied, and the ministry sustained, just in proportion as we can send competent men, of a devoted spirit, to do the work of Evangelists. But among all the million of Ohio, there are at present only thirty episcopal clergymen: in Michigan, only five: in Indiana and Illinois, there is but one. Ministers of other denominations there are, indeed, greatly to diminish the destitution; but a large proportion of them are uneducated; many, heretical; leaving the defi-

ciency of faithful labourers, well furnished by education, well enlightened from above, and bearing with them all that is defensive against error, and conservative of truth, in the orders and worship of the episcopal church, most lamentable and affecting. This need is not better supplied, simply, because the episcopal church of America has not the men; not that many candidates, in proportion to the present number of clergy, are not annually prepared for orders, but that, in every diocese, the demand is so great, that when they enter the field, their labour, in proportion as it is successful, only stimulates additional communities to seek the blessing of a settled ministry.

Having thus exhibited the destitute condition of that immense region, with which my duty is more especially associated; where so many millions of immortal souls are soon to be resident, and whence already, the current of emigration has begun to flow, which is not only to people the unmeasured wastes of the further west, but to constitute the moral and religious character of unborn millions, that shall hereafter inhabit them; having shown you how large a portion of the spiritual destitution is found among your own countrymen, and is continually and rapidly increased by their immigration, perhaps you will acknowledge, that the effort to supply the ministry of the word, in the parts I have mentioned, is one in which I may be excused for hoping that Christians of this kingdom will feel a special sympathy.

The great matter to be accomplished is, the education of young men of decided and devoted piety, for the work of the ministry, by institutions of education established in the very regions for which they are so much needed, and with all the advantages of economy for which those regions are peculiar. Such is the institution to which I would now take leave to direct your attention.

Kenyon College is the theological school of the episcopal church in Ohio. The bishop of the diocese is *ex-officio* its president. Its great object is, to furnish, on the most eco-

nomical terms, the requisite education in classical, scientific, and theological learning, for a thorough preparation for the ministry. It is by no means unknown in this country. Its name, and that of the little village of Gambier, which has sprung up around it, and that of Rosse Chapel, belonging to it, will always remind its friends in America, of two benevolent noblemen, and a lady of known beneficence who were once prominent among many other benefactors in England, in contributing to the effort by which, under the labours of the venerable Bishop Chase, its foundations were laid. In answer to the appeals of Bishop Chase, about 5,600*l.* were given in this country, and about 6,000*l.* in America, which sums, under his direction, were laid out in the purchase of the domain on which the college stands: in the erection of necessary buildings, and the endowment of a professorship of divinity. Since my consecration to the oversight of the diocese, the American public have added to their former gifts, about 7,000*l.* which have been expended in buildings absolutely necessary to the object. The condition of the college is, in many respects, eminently encouraging. Not only is it furnished with teachers in all branches of the education contemplated, but the students, in number, character, and diligence, fulfil the most sanguine expectations. The great reduction of expense is one of its most important features. An undergraduate may sustain all expenses, as well of living as of learning, clothing only excepted, with 22*l.* per annum; and when he becomes, strictly speaking, a student of divinity, even this is reduced nearly one-third. Of the students now at the institution, it should be mentioned, in evidence of their spirit to do good, that they teach seventeen Sunday-schools, into which they have collected, out of the neighbouring woods no less than 800 children, for the teaching of whom they walk, on an average, about ten miles every Sunday, much of the way being through unbroken forests.

But to make our important institu-



tion effective as it should and might be, more building is absolutely required. The present accommodations are only for students in the preparatory and undergraduate departments. We are cramped and hindered most painfully, by the want of an edifice for the residence of those, who, having taken their degree, are prepared to enter upon their three years' course of divinity. Meanwhile, there is a most encouraging prospect, that many devoted young men, of this kingdom, and especially of Ireland, will be going thither to begin or complete their theological education, and receive ordination in the field of their future labour. As students of divinity, their instruction will be gratuitous; but whence shall we obtain the means to prepare the necessary accommodations? Feeble and in infancy as are the present parishes of Ohio; pressed above measure as are the few places of wealth in the United States, with the effort to multiply the means of intellectual and moral cultivation in some degree proportioned to that unparalleled and unnatural increase of population, which gathers its strength from all countries of Europe, we cannot expect to do more at home than sustain the cost of the necessary instructors, and discharge a debt of about 20,000 dollars, which so great an undertaking, in a new country, has gradually accumulated. In these circumstances, will not some brethren of the parent land and church, in consideration of the entire communion between the church of England, and her daughter, the episcopal church of America, and the importance of strengthening more and more, the bonds of mutual affection and cooperation, as well as of

providing for the spiritual wants of those among us who have gone out from them, be disposed to stretch out the right hand of fellowship, in some kind contribution to the edifice required? The building must be commenced and erected as far as means may be furnished. Could 2,000*l.* be obtained for it, the hearts of many would be made glad. More is not asked for. If any to whom this address is sent, do not concur in the propriety of the appeal, I hope they will excuse what to them will seem the erroneous judgment of the writer. He is far from pretending to any ground of claim. It is co-operation in a cause so common to Christians of America and of England, that he would humbly and respectfully ask for. And now, in the hands of the Great Shepherd and Bishop of souls, he desires submissively and prayerfully to confide his object, with all the anxieties naturally surrounding it. If the Lord dispose the hearts of brethren to respond with favour to this address, there will not be wanting the thanksgivings of many; if not, there remains the precious exhortation, "Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds, through Christ Jesus."

CHARLES P. M'ILVAINE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, United States of America.

N. B. Henry Ewbank, Esq., 6, Idol-lane, London, will receive contributions to the above object.



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STATE OF DEPARTED SPIRITS—A SERMON.

“And behold they cried out saying, what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time.”—  
MATT. viii. 29.

MEN in general have most inaccurate ideas of the great and everlasting alternatives which lie before them and all mankind. It would be highly useful that they should have definite ideas, and according to the truth. Every portion of Scripture is profitable which furnishes such clear notions, and helps to give reality to the things of that existence which is before us all. This portion of Scripture which I have selected is most important in this point of view; it helps to give us distinct notions of the present misery of all lost spirits. It is the language, and expresses the misery of a devil: but it describes a misery not peculiar to him, but belonging to all that shall be in a similar situation to him. It may be worth considering.

Why, it may be asked, dwell upon such a distressing subject? Why direct the eye to such a dark picture? Why choose the subject of misery? Because I fear so many are running blindfold to it: they know not what they do. I would point out what they do. I would describe the misery of the lost, that they may escape it; that those who have escaped, through grace, may be thankful, and desire to pluck others as brands out of the burning.

I would, from my text, point out to you the peculiar wretchedness of a lost and hopeless spirit, and put it in contrast with the happiness and comfort of a spirit that has found peace with God, through Christ. May God give a right judgment, and hearing ears, and understanding hearts.

The Holy Scriptures, the great source of truth, both as to matter of fact and of doctrine, make us acquainted with the fall from holiness, obedience, and heaven, of a number of the highest creatures of God—Satan and his angels. Men are not the only rebels against divine authority, neither are they the first offenders against God's law. The first introduction of evil was amongst the highest of the spirits in heaven—those “angels that,” St. Peter tells us, “sinned, whom God spared not, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment :” those same angels of whom Jude speaks, “that kept not their first estate, but left their own habitation, (were turned out of the blessed heaven in which they had lived,) whom God hath reserved in everlasting chains, under darkness, unto the judgment of the great day.”

There are some things to be remarked of these first sinners; they found no mercy from the God of our mercies; the great channel and instrument of our mercies took not hold of them, laid not his hand of saving love on them, as he did upon fallen man. God spared them not, but has reserved them for judgment. Their state is desperate; it is hopeless; to them there is no day of grace; no offer of mercy. It is to be remarked, that the final and complete execution of their sentence is not yet accomplished. They are reserved, in the lower regions of the world of spirits, unto the judgment of the great day. The day has not arrived for the punishment, final exemplary punishment, of any of the rebels against God. There is a day coming for that manifestation of God's righteous judgment, and vindication of his offended law.

In the awful interval between the sentence passed upon those offenders, and that execution of their sentence, which was then and is still future—in this interval, we have the account of the evil spirits in my text.

It is not my intention to make any remark upon the mysterious allowance to the evil spirits, the legion of devils, to possess a human creature, which appears to have been common in the time of our Lord. My business is with those lost spirits, as they are accountable conscious creatures, in irremediable opposition and enmity with God, on account of their sin.

They met Jesus, the Son of God; they knew him who he was; they trembled before his power and his justice; they knew they had no interest in his mercy; they deprecated being then made to feel his power; they knew the time of their justly inflicted torment would come; their only hope, their only cry was for a longer day, a lengthening of their reprieve. I know no language that, to my mind, so carries home the feeling of

miserable and hopeless despair. *What have we to do with thee, Jesus, thou Son of God, thou art no Saviour to us? Art thou come hither to torment us before the time?* As in Luke, *they besought him that he would not command them to go out into the deep*, or, literally, the *abyss*, the pit of everlasting destruction, prepared for the devil and his angels; that lake of fire and brimstone, where the beast and the false prophet shall, with the devil, be tormented day and night, for ever and ever. They have no more hopeful cry than the wretched criminal whose sentence is passed, who, knowing he is left for execution, cries aloud for a long day.

There are many circumstances in this case worth considering.

Their full-eyed view of their awful situation; they have none of that deception and error which gives a false hope, and hides the real desperateness of a sinner's situation from the rebels among the men of this world; they know their ruin, utter ruin, by sin; they know it to be an evil and a bitter thing to have departed from the living God. They know that Omnipotence is against them—fearful, overwhelming thought.

They know that they have to expect no mercy; there is no Saviour for them; they have nothing to do, they know, with him who is the Saviour of men, but who, they know, will be the judge of all created sinning beings.

They have a perfect conviction of the reality and certainty of that day, which God hath appointed to execute his vengeance on them and all sinners, against his righteous laws; they have no more doubt of that day than we have of coming death. They have an assurance and a horror of that surely-coming day, when there shall be *indignation and wrath, tribulation and anguish upon them and upon every being that doth evil*.

They are expecting it; every movement that they see in the heavens they think is hastening it; every thing that brings God before them, brings fearfully the idea of that day of God. When they see their judge, when they hear his voice, though it be to say no more than "come out of that man," they think he is about to command them to go out into the abyss. I know no picture that imagination can draw that comes up to the reality of the misery of those lost spirits, looking for the judgment of the great day.

If you would go to the dungeons of the East, or the cells of the Inquisition, and add to their temporary horrors the unlimited duration of eternity, and they must fall short of the reality of misery contained in that exclamation of the evil spirit, *what have I to do with thee, Jesus, thou Son of God, art thou come to torment me before the time. Command me not now to go into the abyss*.

But what, may some say, have we to do with the miseries of lost angels who kept not their first estate? I ask, my brethren, are there no spirits in the same situation as these lost angels?

Yes, my brethren, the spirits of lost, and ruined, unpardoned

men, who have departed this life I know no difference between them and the spirits of the lost angels; they have rebelled against a common Lord; they have fallen under a common sentence, and they are reserved for a common punishment.

I compare not, indeed, with the lost spirits of the angels, fallen men, whilst yet in this world. No; we shall have occasion to mark a most striking difference. No; those whom I compare with, those whom I pronounce to be similar to the spirits of the fallen angels, are the disembodied spirits of fallen men, who have passed unchanged, unpardoned, through this world, into which Christ hath come to save sinners. In considering their state, and every thing that can throw a light upon their state, you are all interested; it throws a light upon the state of all your fellow-men; sinners, like yourselves, who, having not found mercy, are now in existence in the world of spirits. It describes what shall be the state of the spirits of such as are now alive in the world, even of you whom I now address, if you shall die unpardoned, unsaved.

Let us consider some particulars.

The disembodied spirits of lost men, who leave this world without having found the salvation which is to be found in this world, through Christ; they have no hope, there is no longer any mercy for them. There is one difference between the angels that sinned, and men who sinned likewise. The men who died in sin had mercy offered them; the angels who sinned had *no* mercy offered them. If any of you whom I address shall have your portion with the devil and his angels, you have had mercy offered you, which they never had. But, if you depart this world without obtaining the mercy which is in Christ, you will be as hopeless as they; your desperate language, like them, will be, what have I to do with thee, Jesus, thou Son of God. The spirit of lost man, after death, will be as hopeless as lost angels. There is no repentance in the grave. The lost spirits of men will have knowledge then, as well as the lost angels; they will believe and tremble. They will know Christ to be a Saviour, but no Saviour to them. They will also know him to be the one to whom the Almighty has committed all judgment. Not their Saviour; assuredly their judge. No cloud of ignorance, as now, will hinder their fears or their horrors. Though, like the fallen angels, not as yet suffering the judgment of eternal fire, yet they clearly see the day before them; they know it is for an appointed time; it will come, and will not tarry. It has pleased the offended God to defer the final execution of the dread sentence upon his rebels, whether angels or men, that some great purpose of his government may be answered, by awfully executing judgment upon all rebels of every rank, together, at the same time. The spirits of lost men see that day before them as surely as the devils do; and every movement of Jehovah seems to them to be hastening that day. Many an event of God's providence, many a display of his presence and

power, draws from their agonized soul the devils' exclamation, art thou come to torment us before our time; art thou going to command us now to go into the abyss?

In this just view of this awful subject, well might the minister or the Christian say, in the spirit of the Psalmist, "Rivers of water run down mine eyes, because they keep not thy law;" or of the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Let us turn our eyes from this dark picture, in which there is no light; for to the enemy of God beyond this world there is no light—there is but the blackness of darkness for ever. But there has come a light that lighteneth every man that cometh into the world. Whilst the misery we have been considering is common to fallen angels and to fallen man, when unsaved they have left this world, blessed be God, it belongs to no one of the fallen human race at this side the grave; no child of fallen man has any ground to say, "What have I to do with thee, Jesus, thou Son of God?" When the lost spirit who has passed beyond this world, when he knows Christ, and just in proportion as his new situation enables him to know Christ, will his language of despair be, "What have I to do with thee?" But in proportion as a fallen soul here knows Christ, will he know he has every thing to do with him. It is for him as a sinner, and because he is a sinner, that Christ is come: all Christ's business is with sinners, and for sinners. He came to seek and to save that which was lost. He came not to call the righteous, but sinners to repentance.

This is the great subject of Revelation; this is the great good news which the book of God proclaims, "That God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. God sent not his Son into the world, to condemn the world, but that the world through him might be saved." Glorious truth of revelation! such, indeed, "as eye hath not seen, nor ear heard, neither hath entered the heart of man, but is revealed unto us by his Spirit, that we may know the things freely given to us of God." Yes, a mercy, for the apprehension and reception of which we do, indeed, need the outward revelation of God's Word, and the inward teaching of his Spirit. For sinners in this world might as naturally expect the movement in the heavens to be a movement of wrath, as the lost spirits in the next world do. We require revelation to tell us, that he that took not hold of angels, that spared not the angels that sinned, out of undeserved grace, took hold of the children of men, and came to save the sinners of the seed of Adam. Therefore, when persons are first awakened by conscience, when made to feel something of the bitterness and wickedness of sin, they do feel some foretaste of the devil's misery. When God's movement, even in sending his Son into the world, is brought to their mind, however gracious it may be to others, they are inclined to cry out, "What have we to do with

thee?" Whatever movement is made in providence, that brings God's hand forcibly in their mind—brings it with all the horrors of judgment. Does God appear inflicting sickness, it looks like judgment. Does he appear as bringing death, then, indeed, will they cry out, "Send me not into the abyss." Yes, many sinners in the present world—it may be, many of this congregation—know the horrors of looking at God as a God of judgment—as a God in whom they have no hope. But whence comes this? As to the lost spirits beyond this world, it is but truth; but with regard to the sinners of mankind, whilst in this world of grace, it is ignorance of God, as he is in Christ, reconciling the world to himself. It is ignorance of the cheering fact, that, when he came into the world, he came not to condemn the world. O sinners, you have every thing to do with Jesus the Son of God, and he has everything to do with you. He is not come to torment you before your time, but to save you with an everlasting salvation, that you may be for ever delivered from the tormentors—that you may not come into condemnation, but may pass from death into life.

He says, knowing how sinful you are—knowing how the law of God condemns you—how the justice of God cries out for vengeance—not in the least making light of sin, but having given himself as the ransom for sin, he says, "Look unto me, and be ye saved, all ye ends of the earth." Can language express the difference which this makes between sinful men in this world and sinful men that have passed out of it? I feel the difference, when I know that, as the apostle said, "God hath committed unto me a ministry of reconciliation—has appointed me the ambassador of Christ to you, and made it my duty, as I conceive it my privilege, to beseech you in Christ's name to be reconciled to God.

And if there is such an inexpressible difference between the unpardoned sinners who have passed the grave and gate of death, and the as yet unpardoned sinners who are still at this side of the grave, how much greater the difference that exists between the state of the unpardoned sinners beyond the grave, and that of the saved and accepted sinners, whether they be at this side or the other side of the grave? These last are, indeed, the very opposites of those who, in their agony, would exclaim, "What have we to do with thee, Jesus thou Son of God."

In one only thing are they alike: they both know Jesus; but from these last you will never hear such a word as "What have I to do with thee?" No; they will say, "What have we not to do with thee, and with whom else have we to do? Art thou not every thing to us, all in all to us? "Whom have we in heaven but thee, and there is none upon earth we desire in comparison of thee. Thou shalt guide us by thy counsel, and afterwards receive us to glory."

What is there that a disciple wants, of which he does not find the supply in Christ? What are the circumstances in which Christ is not all and every thing to his believing people?

Are they oppressed with a sense of guilt, is he not the propitiation for their sins? Are they unhappy with a sense of their distance from their God, is he not their advocate with the Father? Do they want one in whom they may be justified, in whom they may glory, is not this the name whereby he is called, the **LORD THEIR RIGHTEOUSNESS**? Do they want a power that shall sanctify their nature, and lead them into all holiness? Hath it not pleased the Father that in him should all fulness dwell, and that out of his fulness they should all receive grace for grace? Is he not of God made unto them wisdom, and righteousness, and sanctification, and redemption? Are not all their fresh springs in him? and what are their feelings as circumstances bring him closer to their view? Is it distrust they feel? Is it fear that rises in their breasts?

On the contrary, is it not the case that the more they are acquainted with him, the more they have confidence in him; the nearer they are brought to look at him, the more they see his loveliness?

As to their final hopes, they are looking for, and hastening into the coming of the Son of Man. Whether they are at this side the grave, or beyond the grave, still are they waiting for the same great day, when the whole church of Christ shall be glorified together, and all enter together into the joy of their Lord. For as it has pleased the Lord God Almighty to appoint a day in which all his rebels, whether men or angels, shall meet their final doom together; so hath it pleased him, that one and the same day shall be the consummation of the bliss and glory of sinners who have been saved by the grace, and redeemed by the blood of the Son of God. These being justified by faith, have peace with God through the Lord Jesus Christ, and rejoice all of them wherever they are, whether in this world or out of the world, whether in the body or out of the body, in the hope of the glory of God.

"I will come again, and receive you to myself, that where I am there ye may be also." What then are the feelings of these redeemed saved ones? Are they "What have I to do with thee, Jesus thou Son of God?" Oh! far otherwise. Do any signs in the heavens, or any movements upon the earth, bring to their mind that it may be that the Son of God, and the Son of Man is about to move forward in the execution of his great purposes of glory? Are they dismayed? No; "they fear not, though the earth be moved, and the mountains cast into the depths of the sea." "They lift up their head, for their redemption draweth nigh;" and when their eye shall see him, (yea every eye shall see him, and the tribes of the earth shall mourn, and, with lost angels, shall exclaim, "Thou art come to torment us,") what will be the language of the redeemed, whether in their bodies on the earth, or disembodied spirits in the region of spirits—what will be their language? "Lo! this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation."



Great and strongly marked contrast ! How great the hopeless misery of the one ! how great the hopeful happiness of the other. What a bright light, my believing brethren, shines upon this world in the midst of all its darkness. The only place of grace—the only region where we know of mercy to sinners. Out of this world sinners find no mercy. If they have never been of this world, they never, as the angels, have had mercy offered them. If they have passed out of this world, they have passed away from mercy. But here, though you may have sinned, still you may find mercy ; and here, if you find it, let you pass into what regions you may, you will never leave that mercy behind you. This is the glory of this earth ; this will make it be remembered by redeemed men, when time itself shall be no more. This makes the very angels desire to look into it ; this makes it a place of interest to those principalities and powers, to whom, by the church on earth, is made known the manifold wisdom of God. Of this earth it will be recorded, by all the redeemed family of God, that they were born here.

Christians, I could wish to call upon all to consider, and estimate your relation to Jesus the Son of God, the Saviour of sinners.

To one set, he is a Saviour offered, within your reach ; this is the great difference, the only difference between you and lost departed souls or lost angels. To another set, he is a Saviour laid hold on, and possessed. “ He that gave you his Son, with him freely gives you all things. All things are yours, whether life, or death, or things present, or things to come ; all are yours ; ye are Christ’s, and Christ is God’s.” R. D.

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#### ON THE OBLIQUITY OF THE HEART.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

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“ Video meliora, proboque  
Deteriora sequor.”

SIR,—One of the most extraordinary exhibitions of the human character is the contradiction that exists between the conviction of the understanding and the disposition of the heart. Man’s life exhibits one series of contradiction—one series of contrariety. Who does not believe that there is a God ? But whilst men acknowledge this with their lips, their whole lives contradict this acknowledgment. The language of the heart is, “ Who is the Lord that I should serve him ? ” Who does not believe that he has been *redeemed* with the precious blood of Jesus Christ ? and yet men consider their time, their talents, their property, their own, and show by their lives that they “ will not have this man to reign over them.” Again, who does not believe that there is a Holy Spirit, and that it must be the highest happiness, as well

as dignity of man, to be made partaker of the divine nature? The lives of men, however, are contrary to this their profession: they prefer the "lust of the flesh, and the lust of the eyes, and the pride of life;" they "glory in their shame;" they "mind earthly things."

This paradox may be accounted for by considering the state of man before the fall, his condition after the fall, and the remedy provided for his restoration. Before the fall, man's *heart was right* in the sight of God; and he had "*a good understanding in all things*." His first act, after the fall, exhibited remarkably a two-fold disorder: he hated the presence of his God, and he "hid himself amongst the trees of the garden." What more *ungodly* than the former! what more *absurd* than the latter! It is worthy of remark that this double effect of the fall is often alluded to in the *same verse* of Scripture; we have it in Luke, xxiv. 25. Our blessed Lord addresses the two disciples thus: "O *fools and slow of heart*," &c. Again, in Hebrews, iii. 10, St. Paul, quoting the 95th Psalm, declares, that the Jews of old "*erred in their hearts*," and *knew not* God's ways. St. Paul's own practice was to *dispute and persuade*, (vid. Acts, xix. 8,) and his advice to Timothy was to attend to "*exhortation and doctrine*." Again, he that knoweth what is in man, promises, not only to put his word into the *mind*, but to write it in the *heart* (vid. Jeremiah, xxxi. 33, and Hebrews, viii. 10). Man is "*vain in his imaginations*, and his foolish *heart* is darkened." (Rom. i. 21.)

The remedy for the ignorance that is in fallen man is undoubtedly the Word of God: "Ye do err, not knowing the Scriptures." But not the Word of God itself can cast down the high things that exalt themselves in the natural heart of man, unless brought home to that heart by the Almighty Spirit. The Word is "*the sword of the Spirit*," and none else can wield it with effect. It is only by the influence of the Spirit that man is even led to "desire what God doth promise, or to love that which he doth command." As on the sun-dial we may see and understand the figures, but unless the sun shine from heaven, we cannot learn the hour, and act accordingly; so in the Bible we may read the words, but unless the Spirit shine into the heart, we shall neither rightly understand, nor at all love. Hence as man is "*twice dead*," as his understanding is darkened, and his heart "*desperately wicked*," and as God has provided a two-fold remedy, his Word and his Spirit; and since these two do not always operate together, I conceive the phenomenon is accounted for that man often "*knoweth to do good, and doeth it not*."

J. B. O.

## CRITICAL ESSAY ON JOS. v. 11.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Your Number for April contains an article from a correspondent, signing himself N., in opposition to my remarks upon Jos. v. 11. It is the surest way to elicit truth, to encourage a free discussion of any subject worth consideration. I was therefore pleased that any of your correspondents should consider it worth while, to state his sentiments in opposition to mine: but I cannot but think that the last paragraph of N.'s letter might have been spared. Why need he have imputed to me a spirit of change, as the moving cause of my remarks? and why should he so betray the lurking spirit of self-complaisance, which, alas! is natural to the heart of fallen man, by talking of "heaping such a weight upon this spirit of change as shall effectually lay it in this instance?"

This sort of language is, to say no worse of it, in bad taste. If the writer really felt so confident of the effectual power of his argument, he might have left it to his readers to raise the shout of triumph, and not set up the cry of victory himself, when perhaps but few may join him in it.

Whether N. has convinced many of your readers, I cannot say; but I know he has not convinced me.

I would offer a few short remarks, with your permission.

There are two distinct questions in considering this verse, which N. seems to have confounded. The first is, whether the word "gnabor" is rightly translated "old corn," rather than simply "corn." The second is, supposing that "gnabor" should be translated "corn," whether that corn is old or new corn. These are two distinct questions; one, about translation, the other, about interpretation of the passage, after its translation has been ascertained. It does not follow, that if it was proved to be a fact, that the corn which the people eat on the morrow after the Sabbath, was the old corn of the land, that therefore the translators were justified in translating the word "old corn."

The corn that was laid up in Egypt, which Joseph sold to his brethren was "old corn," but it does not thence follow that the translators would have been authorized to translate thus, "There is *old* corn in Egypt." Thus, in the case before us, if other circumstances ever so much proved that it was old corn that the Israelites eat, it would not warrant the translation, unless that idea was contained in the original word to be translated.

The first question, then, is not, whether in point of fact the corn was old corn, but whether the word "gnabor" means corn generally, or "old corn," so that it ought to be translated "old corn." N. says, a simple reference to lexicons would be sufficient to decide it. But, with his leave, lexicons as well as doctors differ. Parkhurst, whom I quoted in my first letter, is

surely a lexicographer of no little authority, and he translates it, "produce of the land." Robertson, in his "Thesaurus linguæ Sacræ," translates it "*proventus, anona*." He gives us afterwards the names of those who thought it signified the corn of the past year, Buxtorf, Pagninus, &c., and then adds: "70 cum R. Sal and R. Levi, putant fruges novas intelligi; gnabor Chaldæis dicitur pro 'dagan' et 'yebol' indistincte."

So far it is evident that the lexicons cannot decide; and I complain of our translators, that they took upon them to decide, against every previous translation into English, and indeed into any language which I have had an opportunity of consulting; amongst others, against the Septuagint, and the Vulgate.

The word, in the sense of corn, occurs in no other place but this of Josh. v. 11, 12, so that they had no use of the word as "old corn," in any other place in the Bible as their authority. N. speaks as if they had the commentators on their side; and in his statement he is hardly fair; he says, "Of the Critici Sacri Munsterus, Vatablus, Clarius, and Drusius, are of the same opinion. Masius doubts, assigning, however, no other reason, than that in the Chaldee *gnabor* signifies indifferently the fruit of the past or of the present year." I shall give at length what Masius says, and let your readers judge whether N. has given the fair statement of his opinion:

"Talmud Babilonicum in Mesichta de anni principio et R. Levi, F. Gersonis, cum plerisque aliis Judæis, existimant de novis frugibus locum hunc accipiendum esse, quibus interdictum erat, usque dum manipulus esset oblatus, postridie festi Paschalis, qui dies erat mensis Nisan, ut illi statuunt. Et in hac sententia fuisse videntur 70 interpretes. Nam quod nos *tosum* id ipse converterunt *ra via* h. e. fruges novas. Etenim quod R. D. K. Scribit "*gnabor*" præteriti anni frumenta significare, id parum firmum est.

Chaldaicâ enim linguâ nullo discrimine fruges omnes quibus vescimur vocantur "*gnabor*," quod ex Josephi historia in Chaldæicam linguam conversa luculentissimè apparet. Sed utra sententia verior sit incertum mihi esse fateor. Et pro inde rem in medio relinquo."\*

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\* The "Talmud Babilonicum in Mesichta," on the beginning of the year, and R. Levi, F. Gersonis, with most other Jews, think that this place is to be understood concerning the new corn, against the use of which there was a prohibition, until the sheaf was offered on the day after the passover, which day was the 16th of the month Nisan, as they lay down. And the seventy interpreters seem to have been of this opinion; for what we translate "*parched*," they render "*new corn*." For what R. D. K. writes, that "*gnabor*" signifies the fruits of the past year, is by no means certain; for, in the Chaldee language, all corn, without distinction, on which we feed, is called "*gnabor*," which appears most clearly from Josephus' History, translated into the Chaldee language. But I confess I am uncertain which opinion is most true; and I thence leave the matter undecided.

Masius here professes his doubt whether the place in question refers to old corn or to new corn. Now, if he doubted on this point, he could have had no doubt that the translation should not have undertaken to decide.

I shall give the sentiments of a modern commentator, who is no bad authority in matters of Hebrew and Jewish literature—I mean Dr. A. Clark :

“ The Hebrew word *âbor*, which we translate “ *old corn*,” occurs only in this place in such a sense, if that sense be legitimate. The noun, though of doubtful signification, is evidently derived from *âbar*, to pass over, to go beyond ; and here it may be translated simply, *the produce*—that which passes from the land into the hands of the cultivator ; or, according to Cocceius, what passes from person to person, in the way of traffic ; hence, *bought corn*, what they purchased from the inhabitants of the land.”

In none of the versions in Walton’s Poliglott is the word translated “ *old corn*,” if I may judge by the Latin versions of the Arabic, &c., which I do not pretend to understand. So that our present authorized version stands, as I said in my former article, alone in this rendering. I shall give you the French translation of Martin, which has chanced to fall under my eye, and which, I conceive, gives very accurately the sense of the original :

“ Et dès le lendemain de la p  que, ils mangerent du ble’ du pays, savoir, des pains sans levain, et du grain roti, en ce m  me jour.”

From all that has been said, I think it appears evident that our translators had no authority for giving to “ *gnabor*” a rendering which no other translators had given to it. Their reason, no doubt, for so doing was, that they thought it was the fact, that the people did, on that day, after the passover, eat the old corn of the land. But if this was undeniably the fact, yet it would not justify the translation, unless they had authority for saying that the idea of “ *old corn*” was contained in the Hebrew word which it was their business to translate ; and for this they had no authority, either from the use of the word in other places, or from the derivation of the word, or from the rendering given to it by earlier translators, as, for example, the Seventy.

But the next question is, (whilst the word corn leaves it undecided,) whether the verse in hand speaks of old corn or of new corn ? I conceive that the sacred historian intends to tell us, that the people, on that day, after the passover, eat of the new corn of the land. On this point the majority of the commentators are against me ; whilst, as to the translation, all authorities are on my side, against the high but solitary authority of the translators of our present version. I shall give a few of the reasons, which, in spite of the remarks of your correspondent N. induce me to maintain my former opinion.

In the first place, I can see no reason why the sacred historian should tell us that the people of Israel eat of the old corn on the morrow after the passover, when they had assuredly eaten of it at the passover. They could not have had the unleavened bread for the passover, except from the old corn of the land.

But there is every reason that he should tell us of the people remembering and regarding the word of the Lord, given Lev. xxiii. 10.

N. says, indeed, that the parched corn "is plainly the produce of the immediate reaping;" but I beg leave to say, that unless the time and circumstances pointed out to us that the historian was speaking of new corn, there is nothing in the phrase, parched corn, which necessarily implies that it must be the corn of the new harvest.

In the few places in which parched corn is spoken of, there is nothing necessarily to confine it to mean new corn; and in at least one place, there is reason to think that it was old corn that was parched or roasted, as ex gr. 1 Sam. xxv. 10, Abigail sends David five measures of parched corn: this was at the time of sheep-shearing, which in every country and in every climate, I should suppose, was before the time of putting the sickle to the harvest.

If, then, the time and circumstances force us to conclude that the parched corn was new, (which assuredly they do,) they likewise lead us to conclude that the corn, "*gnabor*," was new likewise. And when the people had waved the sheaf, and offered the offerings prescribed, and were thereon solemnly put in possession, by the Lord, of the new year's harvest, then it appears a suitable time that the manna should cease, as we read it did on this very day.

I cannot help fearing that many of your readers may think this critical dissertation upon the meaning of a word rather uninteresting; but since you did not leave them to form their own judgments upon the remarks offered to them very briefly in my first letter, but thought N.'s reply worth inserting, you have yourself invited a discussion; and I could not let his insinuations as to "*the ruinously powerful spirit of change*" pass without exposing the groundless nature of his fears. N. is rather ingenious in discovering a spirit of change, when the whole tendency of my first paper was to object to change made, as I thought, and do think, without sufficient authority and grounds.

I am bound in candour to admit, that I made a very stupid blunder in quoting the latter end of Job, xxi. 10, as a place in which "*gnabor*" occurs: but it is rather amusing that N. makes, if it were possible, a more stupid blunder. In that part of the verse which I erroneously quoted, the word does not occur at all; and yet N. tells us, "to this the answer is easy; *gnabor* in that passage is a verb and not a substantive."

R. D.

## STATE OF RELIGION IN ENGLAND.

*TO THE EDITOR OF THE CHRISTIAN EXAMINER.*

SIR—Having made a short tour through some parts of England, it may not, perhaps, be unacceptable to you, or uninteresting to your readers, that I should give you a few observations upon what has struck me, as to the religious state of some parts through which I have lately passed. I have endeavoured, as much as possible, to make myself acquainted with facts. I have been for some years in the habit of visiting England, and of seeing, after intervals, the same places, and it has given me much pleasure to bear testimony to the great increase of spiritual ministers in all the large towns through which I have passed. The great increase in the numbers of those who preach the Gospel of Christ in our country is most wonderful, and has been a source of gratitude and a subject of praise to all the observant servants of the Lord. But, whilst this growth is more discernible in Ireland, as light is more discernible, the more closely it is contrasted with darkness, the increase is not less real in England. I could mention many towns in England, where, within my own memory, the number of devoted enlightened ministers of the Established Church has increased two-fold or more. The Lord has, in this respect, done great things, whereof we are, and ought to be glad.

But yet, in the things which I have seen, there is, in other respects, much cause for sorrow. These large towns, to which I refer have been, in past times, sadly neglected by the church. The population has been allowed to increase, without any care having been taken to provide, contemporaneously, an increased accommodation in churches. Many of the now large manufacturing towns in the north of England, such as, for example, Huddersfield, Halifax, Sheffield, and many more, were originally small towns, comprised in a single parish, and having one minister and one parochial church. In many of these towns the population has increased to ten or twenty times the number of persons which the church could accommodate, or the resident minister attend to. Whilst the population was increasing, there was nothing done simultaneously to increase the church accommodation. There was, consequently, in a short time, an immense population entirely estranged from the church, and brought up without the spiritualizing and moralizing influence of church ministrations. A portion of the unoccupied ground was, of course, laid hold of by dissenters of various denominations, who got congregations composed, not of persons who separated from the church, because they conscientiously dissented either from her doctrines or her discipline, but who became connected with dissenting churches because the Established Church had done nothing for their instruction; and they imbibed the prin-



ciples, and were instructed in the prejudices of dissent, not before, but after, they had from this necessity become members of dissenting congregations. They did not join dissenting churches because they disliked the church of England, but they were taught to dislike the church of England, because they had, from other circumstances, been led to join dissenting churches. But the evil that at present exists would be much less than it actually is, if dissent had come in and had fully supplied the wants of the population and the deficiency of the Established Church. But I believe it is in the very nature of the voluntary system that its exertions will always be below, far below, the wants of the population. So I have found, in practice, that whatever portion may have been left uncultivated by the Established Church, it is only a portion of that portion which is ever brought into cultivation by the efforts of dissenters. The great mass of the poor, the ignorant, and the profligate, are unheeded and unimproved by the dissenters; and in all those places where church of England instruction has been greatly below the wants of the population, I have seen, indeed, a large mass of dissent, but a much larger mass of irreligion, infidelity, and vice. It is true, that of late years many churches have been built in these large towns, but they have been built too late; they were not built as the population was on the increase, but after it had increased: they were built in the midst of a people ignorant of, unattached to, or alienated from the church; and in many instances even pious and powerful ministers have failed to draw full congregations into their churches, though there are thousands of immortal souls around, who never go to any place of worship. I visited one town which, thirty years ago, had one church, and a population of 8,000 souls. It has now a population of 45,000. At length, but too late, six new churches have been built; they are all served by pious preachers of the Gospel: they could contain about 9,000 persons, but though so inadequate to the population, there are none of them well filled. The people, having been suffered to be brought up without church ministrations, are indifferent to, or alienated from them. Political feeling has been joined to religious indifference, and multitudes, who go to no other place of worship, would not now be seen going to church, lest they should be suspected of allegiance to the crown, or loyalty to the state. From painful personal observation I have learned, that through the prevalence, in these large towns, of separation, caused in some by conscientious scruples, in more by indifference and infidelity, and in others by political feeling, the ministers of the Established Church, however pious and zealous, minister to as small a proportion of the population, as a minister in Ireland does, in the midst of a large Roman Catholic population; and it has been with regret that I have observed, that in many places the ministers of the Established Church have come to consider themselves connected with their respective congregations, with those who choose to keep up a connection with

them, leaving the mass of the population unaggressed, unassailed; just in the way in which ministers in our country have got into the habit of considering themselves as merely the pastors of the Protestant part of the flock, and as being discharged from all responsibility as to the Roman Catholic population around them.

But if nothing more aggressive, more missionary, is adopted, the dense population of the large manufacturing towns will be lost to the Church of England, and, at the same time, lost to morality and religion. England will require more churches and more ministers; but, besides this, she will not be saved, unless her ministers assume a missionary character, and unless their ministrations assume more of what Dr. Chalmers has so well called the *aggressive* character, in the true spirit of the ministers of Christ, going through the habitations of the poor, to seek and to save that which was lost.

It is very needful that this necessity of missionary aggressive exertions should be strongly pressed upon the serious working clergy of the Established Church in England, because their habits are very foreign to such exertions. There is in the English character a natural reserve and distance, which make aggression very irksome to them; and the manners confirmed by many years' residence in either Oxford or Cambridge, are not such as would naturally lead them to the required intercourse with the poor, or qualify them for maintaining that intercourse, in a way that would be profitable and acceptable to persons in the lower walks of life. A young man from one of the universities, used to intercourse with educated, elegant minds, and too much accustomed to all the luxuries of life, would have to put much constraint on himself—would have to take up his cross and deny himself daily, if he would really suit himself to the feelings, the prejudices, and the manners of a long neglected population. But Christian love, and Christian zeal, would accomplish this. It would only require, but it would fully require, the spirit that actuated the Apostle Paul as he describes it, 1 Cor. ix. 19, &c. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more; and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law; to the weak, became I as weak, that I might gain the weak; I am made all things to all men, that I might, by all means, save some; and this I do for the Gospel's sake." Let there be this spirit in the educated, accomplished gentleman, and he will soon gain his way to the hearts and the affections of the people around him; but nothing else, nothing less, will do. A fine gentleman may preach, every Sunday, in his church, a beautifully written, and a gracefully delivered Gospel sermon, whilst those who need his instructions, and cannot value his polish, are absent from public worship, and hardening themselves in brutality

and vice, and bringing up their families in irreligion and in sin. The minister must come down to his people, and he can do it; the people neither can nor will rise to the level of the minister.

There is, generally speaking, too great a distance between the minister and the people—a distance in station, in language, in thought, in habits. It must be the business of the minister to pass the barriers—he must descend. I have seen some happy instances, and have seen some very pleasing and happy effects from it. My mind looks back with pleasure to some most devoted and most effective labourers with whom it has been my privilege to become acquainted; but, perhaps, two of the most pleasing cases of happy and successful parochial ministration that I have witnessed in England have been those of two Irish clergymen. They certainly showed to me what devoted piety, unwearied exertion, and continued personal intercourse, could do with an English parochial population; and I must say, that I thought I perceived that the warmth and freedom of Irish manner were made an instrument to catch the affections of the people. It seemed to speak from the heart to the heart, and not to speak in vain.

I went, with a friend, to visit, on a Sunday, the parish of one of these ministers. The visit was quite unexpected. We found things in their ordinary every-day state, and that state was such as to rejoice my heart. The minister of the parish had been but a short time settled there, but he had made himself acquainted with every family in the parish without distinction. He found them very ignorant, and requiring the greatest plainness and simplicity of speech; he found it necessary to speak to them as he would to children, and he did so. On the Sunday, he gave them short, simple, affectionate, gospel sermons. No fine words, but bright, simple manifestations of a Saviour's love, contrasted with plain declarations of man's need. To use his own language, he found it necessary to break their bread into crumbs for them, that they might be able to pick it up; and as this was the way in which they required to be fed, in this way he fed them. He was a man of education and power of mind, but he thought it no condescension to come down to the level of his hearers, and thus he gained their affections and their attention, and I trust the Lord is giving him souls for his hire. His afternoon congregation was the most interesting sight I ever saw. He had many from the neighbouring villages. He had not only many members of dissenting congregations, but he had the dissenting minister among his hearers. Party spirit seemed laid asleep, and all, for the time at least, to be of one heart and of one mind. What a happy interchange of heart and mind takes place between such a minister and such a people! How much communion with God on both sides is produced.

Could the country be plentifully provided with such ministers it is incalculable what good would be effected both for time and

for eternity—what blessings would be brought to man—what glory would be given to God.

In my various journeys I have never seen a similar cultivation of the population of a neighbourhood effected by dissenting instrumentality on the voluntary system. That I have always seen to be in its best specimens *attractive* to a part, not *aggressive* to the whole.

I have, with much interest, inquired into the extent and character of education among the lower orders in England, and I regret to say, that I have found it very defective both in quantity and quality in most places. The demand for labour in all parts of the country, and particularly in the manufacturing districts, prevents the young from continuing at the schools to an age in which they can really profit by the instruction given them. They are taken from school and put to work at the age at which many are in this country first sent to school. The consequence is, that they generally acquire little more than the mechanical part of reading and writing, and, from want of practice, many of them forget even that little. Indeed, in many parts of the country, I have found them almost without day schools. What a blessing, under such circumstances, would a good system of Sunday schools prove to the rising generation! But I found, generally, the same defects in the Sunday schools as in the day schools. The scholars were almost all very young; no classes of growing up young persons at an age to feel the conflict between the world and God, and at an age to receive with intelligence the spiritual instruction of a kind, affectionate, gratuitous, Christian instructor. In very many of the Sunday schools connected with the Established Church, the instruction is carried on by paid teachers. The spirit is consequently too much the spirit of authority on the one hand, and subjection on the other, and not a spirit of love and affection on both. This itself would produce the effect which I have often grieved to witness—the absence of the more advanced youth. They will not subject themselves to the bondage of mercenary authority on the Sabbath, and they think it the privilege of their years to get free from the trammels of the schoolmaster or mistress, and thus they early acquire the habit of spending the Sabbath as a day of amusement, instead of a day of spiritual improvement. I have thought, too, there was a want of judgment in the length of time during which the children who do attend Sunday schools are confined. I have observed that they often assemble at nine o'clock in the morning, and are engaged in school till the church service commences, at half-past ten. They sit out the church service often in a place in which they can little profit by the service, where much painful severity is often used towards them to prevent their disturbing the congregation. When the service is over they are dismissed for dinner; immediately after which they are assembled again at school, until the afternoon service, during which they are again obliged to take

their seats in the chancel, or some other remote part of the church, and it is often five o'clock before the little ones who assembled at nine in the morning, are finally dismissed. I fear this makes the Sunday a very irksome day to the poor children, and makes them long for that age when they shall be thought by their parents, or think themselves too old for the Sunday school. It is, I know, very difficult to point out the proper way in which a Sabbath should be spent by those who have as yet no spiritual taste for its true employment; but I cannot help thinking that it is an error to make the Sabbath a day of peculiar confinement and gloom to the little children. I should for myself prefer having a shorter period spent in school instruction, and wherever it was possible, I would have that instruction conveyed through the channel of a gratuitous teacher, who undertook the office from affection to the children, and from love to their immortal souls. It is by such a system that we can hope to induce the young persons to remain to an advanced period at the school, which is peculiarly desirable, as at that age young persons especially want religious instruction and Christian counsel, to guard them against the temptations which then especially assault them, and at that age they are peculiarly able to understand and profit by the instruction given them.

I do believe that it is no bad criterion to judge of the good done in a Sunday school by the proportion of the persons attending it that are beyond the age of 14 or 15.

I have made these few remarks on what I have seen in our sister country, not with a view to lessen the estimation of the good that is being done there; still less with the view of, in any respect, drawing a comparison favourable to our poor benighted country, or unfavourable to England, so far before us in every respect, but that we may be enabled to draw some hints for our improvement, even from their defects, and be warned against many evils into which we might fall by the experience of the bad effects produced by them elsewhere. As far as I have had an opportunity of judging, I think the Sunday school system in Ireland generally superior to that which is prevalent in the country parishes in England, especially in the kind of teachers, and the longer continuance of the scholars; and from my experience of the two systems, I would exhort our Christian friends here to persevere. Let all who love the Lord Jesus Christ in sincerity devote a portion of their time to the affectionate instruction of the youth around them. Let them strive to make the instruction interesting; let them divest it as much as possible of the character of stern authority; let them bring as much as possible of love and affection, and so draw out affection on the part of the scholars. Thus will they think the exercises of the school a pleasure instead of a burden, and delight to remain many years at it, instead of longing to get free from a grievous yoke. They will consider their teachers not as their taskmasters, but as their best

and truest friends, to whose counsel and advice they will fly in the trying scenes of their future life.

Again, from what I have observed, either of success or of failure in England, I would wish to have impressed upon my own mind, and to press upon the minds of my clerical brethren, the necessity of a personal intimate acquaintance with their flocks—such a knowledge of their state of intellectual and spiritual deficiency or attainment, as shall enable them to judge what they want, and what they are able to receive and to digest—the necessity of their suiting their instructions to the circumstances of their hearers, and coming down to the level of their understandings. A minister that will be useful, is not to select a subject for his parochial instructions because it is one that has much occupied or interested his mind, but should choose one because he believes it to be needful to meet the case of a large number of his flock, and one which, when plainly and perspicuously put before them, they will be capable of receiving. Let the minister leave the impression upon his flock, not that he is more learned and better instructed than the majority of them, but that he loves them, cares for their souls, is willing to spend and be spent for them, and never ceases to carry them, in earnest prayer to the throne of grace.

Though this letter is already too long, much longer than I intended, yet I cannot close it without adverting to one most happy feature in my visits to England, and that is, the experience of Christian kindness and attention with which those who profess to love the Lord Jesus Christ uniformly receive those whom they consider to belong to his family. I have been, indeed, often ashamed of the kindness that has been profusely poured out upon me. It has been most gratifying to my feelings, but, when properly viewed, rather productive of humiliation than of pride. Persons, before strangers to me, have received me with all the warmth with which they would have received a relation. It was not for any thing in me, for they knew me not, but because they considered that I belonged to Jesus and his redeemed family. In this view, Christian hospitality and kindness, while it had no tendency to puff up, had much to encourage the Christian traveller, and to give him a foretaste of his reception and welcome into the great family above. But this Christian kindness is not only encouraging and gratifying to him who receives it, but is very delightful as giving a testimony of the state of mind of those who exhibit it. It shows that, in spite of all the sins, and imperfections, and distractions, and divisions, of professing Christians, they still have that great mark of belonging to Christ, of which he himself spoke, when he said, “Hereby shall all men know that ye are my disciples, if ye have love one to another.” I have certainly seen this mark of discipleship amongst the professing Christians of England. There is no such warmth, such cordiality, in the intercourse of the world. This last is formal, heartless, cold, in-



sincere. Even in this respect, better to be a door-keeper in the family of God than to dwell in the tents of ungodliness.

Excuse my length, and pardon my imperfections.

Your's truly in Christian regard,

VIATOR.

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MOORE'S HISTORY OF IRELAND.\*

A History of Ireland, and from the hands of the author of the "Memoirs of Captain Rock," and of "The Travels of an Irish Gentleman," must be looked on with great suspicion by any one who may be called a Conservative in his politics, and a Protestant in his religion: and such truly might be led to consider Mr. Moore about as capable a person to write history calmly or impartially, as Sir Isaac Newton to compose the "Loves of the Angels." But, inasmuch as we altogether despair of ever seeing any thing like an impartial history of our peculiarly circumstanced isle, we do not see why this fanciful gentleman should not occupy his mind, and fill his purse, by concocting a *thing* called an Irish History; and also, as we did not see why we might not occupy a leisure hour in reading that *story*, as well as any other imaginative tale, so on a May-day, wet and windy, have we sat down to it, and the following is the result of our perusal. The work, as far as it goes, is *not* what we anticipated. It is not all out the combination of false fancy, bitter animosity, ingenious misrepresentation, which we expected; and we have risen from the perusal agreeably disappointed, because, with considerable reading and judgment, Mr. Moore has not let the absurdities of a Milesian, or bitterness of a Papist, get the better of him. Indeed, his work makes it apparent that our lively writer, as his name implies, is not a Milesian; he must have some English blood in him; the wrongheadedness that invariably muddies the brain of the O'Flaherties, the O'Hallorans, and O'Hardimans, deforms not his forehead; and doubtless all O's, and Macks of the "Green Isle" will consider him recreant, because he has pronounced the Milesian story of their ancestors to be a fabric of barefaced and coarse imposture.

But it may be asked, why do we, as CHRISTIAN EXAMINERS, take up this book? why, more especially, when it is only a *first* and preliminary volume? Why not wait until Mr. Moore, in his future volume, shall have more developed the views that be-

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\* History of Ireland. By Thomas Moore, Esq. Vol. I. London: Printed for Longman, Rees, Orme, Brown, Green, and Longman, Paternoster-row; and John Taylor, Upper Gower-street. 1835.



long to his known character as the Papist and politician? To this we answer, that in the part now before us, enough is found to show that Ireland owes not her misfortunes to English rule or English religion: and we think we can prove, from Mr. Moore's own admission, that the race of invaders, calling themselves Milesians, inflicted more disasters on the island than even the Danes or Saxons; and that the civil, or religious polity of the English, has not injured, but, to an immense extent benefitted the country. The History, in truth, of Ireland, is a history of invasions; and the farther we go back, the more disastrous we see the results of the immigrations on the well-being of the natives.

Firbolg, or Belgæ, Tuatha-Danaans, or Damnii—Milesians, or Scoti, all, Mr. Moore with truth observes, came as invaders from the North of Europe, to inflict immense evil on the aboriginal Celtic inhabitants. Mr. Moore is beholden to Pinkerton for the view, in this respect, he takes of the Gothic superiority of the respective invaders of Ireland; and without exactly saying, and thereby drawing down on his head too much Irish prejudice, he seems to infer the Pinkertonian view of the manifest superiority of the Gothic or Teutonic races over the Celtic. Mr. Moore thus expresses his opinion of the origin of the Scoti, or, as they are called, Milesians:

“And the first clue to our object is afforded by the bardic historians themselves, who represent the Scoti to have been of Scythic descent, and to have from thence derived their distinctive appellation. By the term Scythia, as applied in the first centuries of Christianity, was understood Germany, and the more northern regions of Europe;\* and to confirm still further the origin of the Scots from that quarter,† it is added by the Bards that they were of the same race with the three colonies that had preceded them; namely, the Nemedians, the Tuatha-de-Danaans, and the Firbolga, or Belgæ. Now, that these tribes, whether coming through the medium of Britain, or, as some think, direct from their own original countries, were all of German extraction, appears to be the prevailing opinion.”

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“Independently of all this testimony of the Bards, we have also the authentic evidence of Ptolemy's map—showing how early, from the north

\* Thus Anastasius, the Sinaite, a monkish writer, whom Pinkerton cites as of the ninth age, but who lived as early as the sixth:—“*Σκυθίαν δὲ μάλιστα καλοῦν οἱ παλαιοὶ τὸ κλίμα ἅπαν το Βορρῖον, ἔνθα μὲν οἱ Γότθοι καὶ Δανοὶ.*”

† “The genealogy of the Milesians, or Scoti, as given by Keating, lies all in the Sarmatian line; and no less personages than Petorbes, king of the Huns, and the great Attila himself, are mentioned as belonging to one of the collateral branches of their race.”

of Belgium, and the shores of the German Ocean, adventurous tribes had found their way to the Eastern Irish coasts. It has been asserted, rather dogmatically, by some Irish writers, that no descent from Denmark or Norway upon Ireland, no importation of Scandian blood into that island, can be admitted to have taken place before the end of the eighth century.\* How far this assertion is founded, a more fitting opportunity will occur for considering, when I come to treat of the later Danish invasions. It may at present suffice to remark, that traces of intercourse with the nations of the Baltic, as well friendly † as hostile, ‡ are to be found, not only in the Irish annals for some centuries before St. Patrick, but also in the poems, chronicles, and histories of those northern nations themselves. Combining these circumstances with all that is known concerning the migratory incursions to which, a few centuries before our era, so many of the countries of Europe were subject from the tribes inhabiting the coasts of the Baltic and Germanic seas, it appears highly probable that the Scoti were a branch of the same Scythic swarm; and that, having gained a settlement in Ireland, they succeeded in bringing under their dominion both the old Hiberionaces—as St. Patrick styles the original population—and those other foreign colonies, by whom, in succession, the primitive inhabitants had been conquered.”

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“ But the most remarkable and, as it appears to me, decisive proof of the recent date of the Scotie settlement, still remains to be mentioned. We learn from the Confession of St. Patrick, a writing of acknowledged genuineness, that, so late as the life-time of that Saint, about the middle of the fifth century, the name of Scots had not yet extended to the whole of the Irish nation, but was still the distinctive appellation of only a particular

• “ Dr. O'Connor, Wood, &c.”

† “ See the Annals of Tigernach, A. D. 79, where he notices the grief of the monarch, Lugad, for the death of his queen, who was the daughter of the King of Lochland, or Denmark. Alliances of the same nature recur in the second century, when we find the monarch Tuathal, and his son Feidlim, both married to the daughters of Finland kings. ‘ By these marriages,’ says the author of the Dissertations on Irish History, ‘ we see what close intercourse the Scots held, in the second century, with the nations bordering on the Baltic.’ Sect. 5.”

In translating the above record of Tigernach, the Rev. Doctor O'Connor has rather suspiciously substituted, King of the *Saxons*, for King of the Danes.”

‡ “ It appears from Saxo Grammaticus (Hist. Dan. lib. 8,) that already, in the fourth century, some Danish chieftains, whom he names, had been engaged in piratical incursions upon the Irish coasts. Here, again, Doctor O'Connor has substituted Saxons for Danes; and it is difficult not to agree with Mr. D'Alton, who has pointed out these rather unworthy misquotations, (Essay, Period 1, sect. 1,) that they were designed to ‘favour the reverend doctor's system of there being no Danes in Ireland previous to the ninth century.’ ”

portion of it.\* It is, indeed, evident that those persons to whom St. Patrick applies the name of Scots, were all of the high and dominant class; whereas, in speaking of the great bulk of the people, he calls them Hiberionaces—from the name Hiberione, which is always applied by him to the island itself. Such a state of things—resembling that of the Franks in Gaul, when, although masters of the country, they had not yet imposed upon it their name—shows clearly that the Scotie dynasty could not then have numbered many ages of duration; and that to date its commencement from about a century or two before the Christian era is to allow the fullest range of antiquity to which, with any semblance of probability, it can pretend."

Sir William Betham has, in like manner, proved, in his recent valuable work, that Cymri, or Welsh, are of Pictish or Gothic origin; and our author thus satisfactorily accounts for the fact, that, in spite of all invasions, the Irish character is still the same:

"It cannot but be regarded as a remarkable result, that while, as the evidence adduced strongly testifies, so many of the foreign tribes that in turn possessed this island were Gothic, the great bulk of the nation itself, its language, character, and institutions, should have remained so free from

\* "Unde autem Hiberione, qui nunquam notitiam Dei habuerunt, nisi idola et immunda usque nunc semper coluerunt, quomodo nuper facta est plebs Domini et filii Dei nuncupantur? Filii Scottorum et filie Regulorum, monachi et Virgines Christi esse videntur. Et etiam una benedicta Scotta, genitiva nobilis, pulcherrima, adulta erat, quam ego baptizavi.—*S. Patricii Confessio.*"

"This strong proof of the comparatively modern date of the Scotie settlement has not escaped the notice of unprejudiced inquirers into our antiquities. The Bollandists, Tillemont, Father Innes, and lately the learned historian of the Irish church, Dr. Lanigan, have all perceived and remarked upon the passage: the two latter showing how fatal to the dreams of Milesian antiquity must be considered the state of things disclosed in this authentic document. The nature and object of the valuable work of Dr. Lanigan were such as to lead him only to the consideration of our ecclesiastical antiquities; but the few remarks made by him upon the passage of St. Patrick's Confession just cited, leave no doubt as to the view taken by his clear and manly intellect of that whole apparatus of pompous fable to which so many of the antiquaries of his country still lend their sanction. The result of his observations on the subject is, that 'following the analogy usual in such cases, we may conclude that the invasion of Ireland by the Scots ought not to be referred to as high an antiquity as some of our historians have pretended: otherwise, it would be very difficult to explain how they could have been, in our Saint's time, considered as a nation distinct from the greater part of the people of Ireland.—*Ecclesiast. Hist. of Ireland*, vol. i. chap. 5. He adds afterwards, that 'the Scots might have been 400 or 500 years in Ireland before the distinction of names between them and the other inhabitants totally ceased;' thus assigning even a later date for their arrival in the country than, it will be seen, I have allowed in the text.'"

change;\* that even the conquering tribes themselves should, one after another, have become mingled with the general mass, leaving only in those few Teutonic words, which are found mixed up with the native Celtic, any vestige of their once separate existence.

“ The fact evidently is, that long before the period when these Scythic invaders first began to arrive, there had already poured from the shores of the Atlantic, into the country, an abundant Celtic population, which, though but too ready, from the want of concert and coalition, which has ever characterised that race, to fall a weak and easy prey to successive bands of adventurers, was yet too numerous, as well as too deeply imbued with another strong Celtic characteristic, attachment to old habits and prejudices, to allow even conquerors to innovate materially either on their language or their usages. From this unchangeableness of the national character it has arisen, that in the history of no other country in Europe do periods far apart, and separated even by ages, act as mirrors to each other so vividly and faithfully. At a comparatively recent era of her annals, when brought unresistingly under the dominion of the English, her relations to her handful of foreign rulers were again nearly the same, and again the result alike to victors and to vanquished was for a long period such as I have above described.”

That the Scotie or Milesian invasion did not much mend the manners of the islanders, is shown from the following brief remark of Mr. Moore :

“ In another respect, it must be owned, the commencement of the Milesian monarchy was marked strongly by the features, which but too much characterised its whole course. A beautiful valley, which lay in the territories of Heremon, had been, for some time, a subject of dispute between the two brothers† and their differences at length kindling into animosity, led to a

\* “ ‘ In the Irish tongue,’ says O’Brien, ‘ the Celtic predominates over all other mixtures, not only of the old Spanish, but also of the Scandinavian and other Scytho-German dialects, though Ireland anciently received three or four different colonies, or rather swarms of adventurers, from those quarters.’—(*Preface to Dictionary.*) One of the causes he assigns for the slight effect produced upon the language by such infusions is, that ‘ these foreign adventurers and sea-rovers were under the necessity of begging wives from the natives, and the necessary consequence of this mixture and alliance was, that they, or at latest their children, lost their own original language, and spoke no other than that of the nation they mixed with;—which was exactly the case with the first English settlers in Ireland, who soon became mere Irishmen both in their language and manners.’ ”

† “ The particulars of this quarrel are thus stated by Keating:—‘ The occasion of the dispute was the possession of three of the most delightful valleys in the whole island. Two of these lay in the division of Heber Fionn, and he received the profits of them; but his wife, being a woman of great pride and ambition, envied the wife of Heremon the enjoyment of one of those delightful valleys, and, therefore, persuaded her husband to demand

battle between them on the plains of Geisiol, where Heber lost his life, leaving Heremon sole possessor of the kingdom. Even the peaceful profession of the arch-poet Amergin did not exempt him from the effects of the discord thus early at work; as, in a subsequent battle, this third son of Milesius fell also a victim to his brother Heremon's sword."

The above, in truth, is moderate and mild, in comparison of what Peter Walsh, the Franciscan Friar, reports in his *Prospect of Ireland*, respecting the Irish when under the yoke of the Milesian or Scotie kings:

"For, to lay aside their idolatry, and all the appendants of it, which yet among them, in their time of paganism, were as great, and horrible, and provoking of Heaven as any where else in the world; and to pass over all those other immoralities of theirs, how enormous soever in the sight of God, which were, nevertheless, but common to them with other nations, reputed the most civil among men. Certainly (if not among cannibals, or Lestrignons, or such other monsters, unworthy to be called men, or at least to be brought in comparison with any people that make use of reason, live in society, and approve government,) never has any other nation upon earth anneered the Milesian race (inhabiting Ireland) in the most unnatural, bloody, everlasting, destructive feuds that have been heard, or can well be imagined. Feuds so prodigiously bloody, that as they were first founded, so they still increased and continued, in blood, even along, from the first foundation of the Irish monarchy in the blood of Heber, shed in battle, by his brother Heremon, until the slaughter of Muirchiortach Mac Neill, (the last reputed monarch, saving one,) by the hands of Fearnbibh Fearrmaigbe, and O'Brien, or even until the death of Darimuid na Ngall, (the last King of Leinster,) at his town of Ferns. And yet such feuds as not only had for necessary concomitants the greatest pride, most hellish ambition, and cruellest desires of revenge; but also had, for no less neces-

the valley of Heremon; and, upon a refusal, to gain possession of it by the sword; for she passionately vowed she never would be satisfied till she was called the queen of the three most fruitful valleys in the island."

\* "There are still extant three poems attributed to this bard, one of them said to have been written by him while he was coasting on the shores of Ireland. This latter poem the reader will find, together with a brief outline of its meaning, in Hardiman's *Irish Minstrelsy*, vol. ii. notes. 'There still remain,' says the enthusiastic editor, 'after a lapse of nearly three thousand years, fragments of these ancient bards, (Amergin and Lugad, the son of Ith,) some of which will be found included in the following pages, with proofs of their authenticity.'—PREFACE.

"The following is the account given of the supposed poems of Amergin, by the learned editor of the *Transactions of the Ibero-Celtic Society*.—'These compositions are written in the Bearla Feini, and accompanied with an interlined gloss, without which they would be unintelligible to modern Irish scholars. The gloss itself requires much study to understand it perfectly, as the language is obsolete, and must in many places be read from bottom to top.'"

sary consequents, the most horrible injustices, oppressions, extortions, rapines, desolations of the country, perfidiousnesses, treasons, rebellions, conspiracies, treacheries, murders ; and all this from time to time, for six and twenty hundred years, only a very few lucid intervals of the frenzy excepted. These prodigious provocations of heaven to that excessive degree wherein they were national and peculiar to that people only, and the contemplation thereof, is it that, upon return of it, suspends my soul in admiration at the patience of God bearing so long with them, in particular, above all other nations."

"But that which, in this whole account of their battles fought, and monarchs killed by their own natives, must be not only strange, but astonishing, is, that the fury extended even to many ages of Christianity, or rather, indeed, in a very great measure, to the whole extent or duration of their being a free people."

"By all which you may perceive, that Christian religion wrought so little on that people, towards the abatement of their mortal feuds, that under it, even in its first four hundred years among them, their princes were much more fatally engaged in pursuing one another with fire and sword, and horrid slaughters, to the utter undoing of themselves, and weakening of their country, and making it an easy prey to foreigners after, than their very pagan predecessors had been, whereof so many had extended their dominions far and near, and still enlarged and kept them for so many ages abroad, whatever, in the mean time, their dissensions were at home. And this is one of those two things I would especially remark here.

"The other is, that not even the greatest holiness of some of their very greatest and most justly celebrated saints has been exempt from the fatality of this genius of putting their controversies to the bloody decision of battles, though they foresaw the death of so many thousands must needs have followed, or at least hazarded to follow. Even Columb-Cille himself, so religious a monk, priest, abbot, so much a man of God, was, nevertheless, the very author, adviser, procurer of fighting three several battles."

"I had no other design in relating those three battles fought by his authority, than to let you see, by such convincing proofs, the native genius of that people, even in those early days of Christianity flourishing among them in all its glory. A fatal genius, indeed, to put their controversies to the decisive judgment of the God of hosts in battle ; without regard either of any other way of arbitration by man, or of so many thousands of unfortunate men that perished still by this bloody test, or even of the consequential weakening of their country by it ; and this to such a degree as must have exposed them all at last an easy prey to foreigners. They, notwithstanding all their Christianity, went on, all of them, generally in the old beaten road, either of battles, (or which was worse,) of murders, even from this very monarch, Aodh Aimmhiriogh, for 300 years more. That is, just as their predecessors had done before, in the very first century of that holy religion among them.

"Such were the national provocations of heaven, peculiar to that people hitherto, i. e. for two-and-twenty hundred years (besides what we shall yet

see did happen after) above any other nation of the whole earth. Immortal feuds of death, tyrannical oppressions of the subject, cruelty, as well of justice as revenge, treason, conspiracies, rebellions, murders, even of their sovereigns, effusion of human blood like water; and this without pity, without remorse, without any cause sometimes but very slight, and sometimes vain and ridiculous. An arbitration between two religious monks in a difference, deciding against one of them, must engage families and countries in arms, to fight it out in battle, and cut one another in pieces. A known murderer, proscribed as unpardonable by their most sacred laws, and therefore justly put to death by the monarch, must, nevertheless, on pretence of his being seized upon after he had been received into the protection of an abbot, be a just cause of rebelling, and fighting that very monarch, and killing his whole army to boot. Nay, one single beast, a cow, at most but very little worth, taken away, I know not how, from the owner, was the only cause of a great battle, fought between the same monarch and the provincial king of Connaught; and a battle wherein most of the gentry of that province, and Munster, too, were killed; as if neither the assailant nor defendant, though Christian kings both, could find any other way to satisfy the poor woman that was robbed of that cow; or rather, indeed, as if they had sported so with the lives not only of their subjects, but of their friends."

But not only their tendency to battle and murder, but also their proneness to treachery, is of long standing. The following is Mr. Moore's *diatribe* on the subject, when speaking of the meditated conquest by the Roman general Agricola—a conquest which he reckoned he would effect by means of a single legion; and which the Anglo-Normans, 1200 years afterwards, actually did effect with a less body of men than a Roman legion:

"In a far other sense, the view opened by the historian into the interior of Ireland's politics at that moment—the divided and factious state of her people, and the line of policy which, in consequence, the shrewd Agricola, as ruler of Britain, was preparing to pursue towards them—is all of melancholy importance, as showing at how early a period Irishmen had become memorable for disunion among themselves, and how early those who were interested in weakening them, had learned to profit by their dissensions.

" 'One of their petty kings,' says Tacitus, 'who had been forced to fly by some domestic faction, was received by the Roman general, and, under a show of friendship, detained for ulterior purposes.'\* The plan successfully pursued by Cæsar towards Gaul, of playing off her various factions against each other,† and making her own sons the ready instruments of her subjugation, would have been the policy, doubtless, of Agricola towards Ireland, had these ul-

\* "Agricola expulsum seditione domestica unum ex Regulis gentis exceperat, ac specie amicitiae in occasionem retinebat.—Agric. cap. 24."

† "De Bell. Gal. lib. vi. c. 13."



terior purposes been put in execution. The object of the Irishman was to induce the Romans to invade his native country; and by his representations, it appears, Agricola was persuaded into the belief that, with a single legion, and a small body of auxiliaries, he could conquer and retain possession of Ireland.\*

It would hardly be possible, perhaps, in the whole compass of history, to find a picture more pregnant with the future, more prospectively characteristic, than this of a recreant Irish prince in the camp of the Romans, proffering his traitorous services to the stranger, and depreciating his country as an excuse for betraying her. It is, indeed, mournful to reflect that, at the end of nearly eighteen centuries, the features of this national portrait should remain so very little altered; and that, with a change only of scene from the tent of the Roman general to the closet of the English minister or viceroy, the spectacle of an Irishman playing the game of his country's enemies has been, even in modern history, an occurrence by no means rare."

There has been for many years a great outcry, made by the O'Connells, and the O'Connors, and the other great O's of Ireland, against the English, for the oppression in which they have kept the native Irish, and for the vigilant exclusiveness with which they have upheld their power. The progenitors of these gentry, if Milesian, which we must suppose they were, seemed to have played the very same part:

"A spirit of revolt among the descendants of the old Belgic tribes, whose chief seat was Connaught, but of whom numbers were also dispersed throughout the other provinces, was the primary cause of all this commotion. The state of Ireland, indeed, at this crisis, shows at how early a period was naturalised on her shores that principle of exclusion and proscription which, in after ages, flourished there so rankly. Under the Milesian or Scotie rule, not merely were the great mass of the old Celtic population held in subjection by the sword, but also the descendants of the foreign settlers, the remains of the conquered Belgic tribes, were wholly excluded from every share in the administration of public affairs, and treated, in every respect, as a servile and helot class. Confederated among themselves by a common sense of humiliation and wrong, these people, having concerted their measures, took the opportunity of a great public assembly, held at Magh-Cru, in Connaught, to strike the first blow of their conspiracy. An indiscriminate massacre of all the princes and chiefs collected on that occasion was the signal of general revolt among their confederates throughout the kingdom; and being joined also by the larger portion of the Celtic population, to whom the dominant caste was odious, they succeeded, with but little opposition, in overturning the legitimate monarchy, and placing one of their own race and rank, Carbre Cat-can, upon the throne.

"The five years, during which the reign of this usurper lasted, are described

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\* Sæpe ex eo audivi legione una et modicis auxiliis debellari obtinerique Hiberniam posse.—Agric. ib.

by the annalists as a period of general gloom and sterility—‘no grain on the stalk, no fruitfulness in the waters, the herds all barren, and but one acorn on the oak.’ Abandoned wholly to the rule of the rabble, there appeared no hope for the nation of better days; when, unexpectedly, on the death of Carbre, the magnanimity of one individual changed the whole face of affairs. The usurper’s son, and intended successor, Moran, instead of accepting the bequeathed crown for himself, employed all his influence to have it replaced upon a legitimate brow, and succeeded in restoring the royal race in the person of Feredach, son of Crimthan. The post of chief judge of the kingdom, bestowed upon him by the monarch, afforded to Moran the means of completing his generous work, and of rendering popular, by a course of unexampled clemency and justice, that restoration of which he had been so disinterestedly the author. To the fame acquired by this judge for his upright decisions, is owing the fable of the Iodhan Moran,\* or Moran’s Collar, which is said to have given warning, by increased pressure around the neck of the wearer, whenever he was about to pronounce an unjust sentence.”

Again:

“In the reign of the son of this monarch, Fiach, there broke out a second revolt of the Plebeians, or Attacots,† which raged even more fiercely than the former, and in which the provincial kings took part with the insurgents against the monarchical cause. At the head of this royal insurrection was Elin, the King of Ulster; and so successful for a time, with the aid of the populace, was his rebellion, that the young monarch, Tuathal, found himself compelled to fly to North Britain, where, taking refuge at the court of his maternal grandfather, the King of the Picts, he determined to wait a turn of fortune in his favour.”

Such was the fate of Ireland under these Scotie conquerors, whose civil institutions were not unworthy of their warlike character:

“Whatever, in other respects, may have been the civilisation of the Irish before the reign of king Feidlim (A. D. 164), their notions of criminal jurisprudence were as yet but rude and barbarous; since we learn, that the

\* “A golden collar or breast-plate, supposed by Vallancey to be the Iodhain Morain was found, some years since, in the county of Limerick, twelve feet deep in a turf-bog. ‘It is made of thin plated gold, and chased in a very neat and workmanlike manner, the breast-plate is single, but the hemispherical ornaments at the top are lined throughout with another thin plate of pure gold.’—*Collectan. Hibern.* No. 13.

“The traditional memory of this chain or collar (says O’Flanigan) is so well preserved to this day, that it is a common expression for a person asseverating absolute truth to say, ‘I would swear by Moran’s chain for it.’—*Trans. of Gaelic Society*, vol. i.”

† “The Plebeians engaged in this rebellion are, in general, called Attacots, a name corrupted from the compound Irish term Attach-tuatha, which signifies, according to Dr. O’Connor, the Giant Race (*Prol.* i. 74;) but, according to Mr. O’Reilly’s version, simply the Plebeians.”

old law of retaliation was then for the first time exchanged for the more lenient as well as less demoralising mode of punishment by a mulct or eric. Some writers, it is true, have asserted \* that the very reverse of what has been just stated was the fact; and that Feidlim, finding the Law of Compensation already established, introduced the Lex Talionis in its stead. But this assuredly would have been to retrograde, rather than to advance in civilisation; one of the first steps towards civility, in the infancy of all nations, having been the substitution, in criminal justice, of fines proportionate to the offences,† for the savage law of retaliation and the right of private revenge.

“ To the right of primogeniture, so generally acknowledged in those ages, no deference whatever was paid by the Irish. Within the circle of the near kin of the reigning prince, all were alike eligible to succeed him; so that the succession may be said to have been hereditary as to the blood, but elective as to the person.‡ Not only the monarch himself was created thus by election, but a successor, or Tanist,§ was, during his lifetime, assigned to him by the same process; and, as if the position alone of heir-apparent did not render him sufficiently formidable to the throne, the law, in the earlier ages, also, it is said,

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\* “ See Warner (History of Ireland, vol. i. book 4), whose confused notions respecting this law are adopted, and rendered still ‘ worse confounded,’ by the author of the Dissertations on the Hist. of Ireland, sect. 11.”

† “ The following is Spenser’s account of the Law of the Eric, as existing among the Irish. Having remarked that, in the Brehon law, there were ‘ many things repugning both to God’s law and man’s,’ he adds, ‘ as for example, in the case of murder, the Brehon, that is their judge, will compound between the murderer and the friends of the party murdered, which prosecute the action, that the malefactor shall give unto them, or to the child or wife of him that is slain, a recompense which they call an eriach; by which wild law of theirs, many murders amongst them are made up and smothered.’—*View of the State Ireland.*”

“ Both by Spenser and Sir John Davis this custom of compounding the crime of homicide by a fine is spoken of as peculiar to the Irish; and the latter writer even grounds upon it a most heavy charge against that people; either forgetting that this mode of composition for manslaughter formed a part of the Anglo-Saxon code, or else wilfully suppressing that fact for the purpose of aggravating his list of charges against the old Brehon law. As there will occur other opportunities for considering this question, I shall here only remark that, however it may have been customary among the ancient Pagan Irish, to punish homicide by a mulct, or eric, alone, there are proofs that, in later times, and before the coming of the English, not only was wilful murder, but also the crimes of rape and robbery, made legally punishable by death.—See *Dissertations on the Laws of the Ancient Irish, Collectan.* vol. i.—*O’Reilly on the Brehon Laws*, sect. 8.—*Ledwich Antiquities*.—*Hume*, vol. i. Appendix.”

‡ “ Campbell’s Strictures, &c. sect. v.”

§ “ Whoever knows any thing of Irish history will readily agree, that an Irish Tanist of a royal family, even after those of that quality were deprived of the judiciary power, and not always vested with the actual command of the army, was, notwithstanding, held in such high light and consideration, as to be esteemed nothing less than a secondary king. The title of Righ-damnha, meaning king *in fieri*, was generally given to the presumptive successor of the reigning king.”—*Dissert. on Laws of the Ancient Irish.*

conferred upon him the right of being chief general of the army; and chief judge of the whole state or kingdom. For the succession to the minor thrones a similar provision was made: to every petty king a successor was, in like manner, appointed, with powers proportioned to those of his chief; and thus, in addition to the constant dissension of all these princes among themselves,\* each saw by his side an adult and powerful rival, chosen generally without any reference to his own choice or will; and, as mostly happens, even where the successor is so by hereditary right, forming an authorised rallying-point for the ambitious and disaffected.

“ So many contrivances, as they would seem, for discord, could not but prove successful. All the defects of the feudal system were here combined, without any of its atoning advantages. The dynasts themselves, being, from their position, both subjects and rulers, were, by turns, tyrants and slaves: even the monarchy itself was often regarded but as a prize to the strongest; and faction pervaded all ranks, from the hovel to the supreme throne. Accordingly, as may be gathered from even the comparatively pacific events I have selected, commotion and bloodshed were, in those times, the ordinary course of public affairs.

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Among the many sources of this discord must not be forgotten those tributes, or supplies, which, in return for the subsidies granted to them by their superiors, the inferior princes were bound to furnish. This exchange of subsidy and tribute—the latter being usually paid in cattle, clothes, utensils, and, frequently, military aid†—was carried on proportionably through all the descending scale of dynasties, and its mutual obligations enforced as strictly between the lord of the smallest rath and his dependents, as between the monarch and his subordinate kings. Among the various forms in which tribute was exacted, not the least oppressive were those periodical progresses of the monarch, during which he visited the courts of the different provincial kings, and was, together with his retinue, entertained, for a certain time, by each. Every inferior lord or chieftain assumed a similar privilege, and, at certain

• “ The following is O’Flaherty’s applausive view of this system:—‘ He (Selden) cannot produce an instance, in all Europe, of a more ancient, perfect or better established form of government than that of Ireland; where the sovereign power was concentrated in one king, and the subaltern power, gradually descending from the five kings to the lowest classes of men, represents, and exactly resembles, the Hierarchy of the Celestial Christ, described in the verses addressed to the archangel Michael.’—*Ogyg.* part i. book 1.”

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seasons, visiting from tenant to tenant, was maintained, with all his followers, at their expense. This custom was called, in after-times, (by a name not, I suspect, of Irish origin,) *coshering*."

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"Under any circumstances, so general and constant a state of warfare must, by rendering impossible the cultivation of the peaceful arts, prove fatal to the moral advancement of the people; but the civil and domestic nature of the feuds in which the Irish were constantly engaged, could not but render them beyond all other species of warfare, demoralizing and degrading. To the invasion of a foreign land men march with a spirit of adventure, which throws an air of chivalry even around rapine and injustice; while they who resist, even to the death, any invasion of their own, are sure of enlisting the best feelings of human nature in their cause. But the sanguinary broils of a nation armed against itself have no one elevating principle to redeem them, and are inglorious alike in victory and defeat. Whatever gives dignity to other warfare was wanting in these personal, factious feuds. The peculiar bitterness attributed to family quarrels marks also the course of civil strife; and that flow of generous feeling which so often succeeds to fierce hostility between strangers, has rarely, if ever, been felt by parties of the same state who have been once arrayed in arms against each other. One of the worst results, indeed, of that system of law and government under which Ireland first started into political existence, and retained, in full vigour of abuse, for much more than a thousand years, was the constant obstacles which it presented to the growth of a public national spirit, by separating the mass of the people into mutually hostile tribes, and accustoming each to merge all thought of the general peace or welfare in its own factious views, or the gratification of private revenge."

After describing the evils at large of tanistry and gavelkind, our author says:

"As, in all communities, property is the pervading cement of society, a state of things such as has been just described, in which its tenure was kept, from day to day, uncertain, and its relations constantly disturbed, was perhaps the least favourable that the most perverted ingenuity could have devised, for either the encouragement of civilisation or the maintenance of peace." The

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\* "In speaking of the annual partition of their lands, by the ancient Germans, as described by Cæsar (lib. vi. cap. 22), Sir F. Palgrave says, 'If, as we are told by Cæsar, the Germans wished to discourage agriculture and civilisation, the means were excellently adapted to the end; and to understand the rural economy of the barbaric nations, we must always keep in mind that their habitations were merely encampments upon the land. Instead of firm and permanent mansions, constituting not only the wealth, but the defence of the wealth of the owner, we must view the Tueton and the Celt dwelling in wattle hovels and turf-built sheelings, which could be raised in the course of a night, and abandoned without regret or sacrifice, when the partition of the district compelled every inhabitant to accept a new domicile. Such was the state of Ireland.'—Vol. i. chap. 3."



election of a Tanist, too, with no more definite qualifications prescribed than that he should be chosen from among the oldest and most worthy of the sept, opened, whenever it occurred, as fertile a source of contention and rivalry as a people, ready at all times for such excitement, could desire. However great the advantages attending an equal division of descendible property, in communities advanced sufficiently in habits of industry to be able to profit by these advantages, the effect of such a custom among a people like the Irish, the great bulk of whom were in an uncivilised state, was evidently but to nurse in them that disposition to idleness which was one of the main sources of their evils, and to add to their other immunities from moral restraint, the want of that powerful influence which superior wealth must always enable its possessor to exercise. Had there been any certainty in the tenure of the property, when once divided, most of the evils attending the practice might have been escaped. But the new partition of all the lands, whenever a death occurred in the sept, and the frequent removal or translation of the inferior tenants from one portion to another, produced such uncertainty in the tenure of all possessions, as made men reckless of the future, and completely palsied every aim of honest industry and enterprise. By the habits of idleness thus engendered, the minds of the great mass of the people were left vacant and restless, to seek employment for themselves in mischief, and follow those impulses of wild and ungoverned passion, of which their natures were so susceptible.

“ One of the worst political consequences of these laws of property was, that, by their means, the division of the people into tribes or clans, so natural in the first infancy of society, was confirmed and perpetuated. The very warmth and fidelity with which the members of each sept combined among themselves, but the more alienated them from every other part of the community, and proportionably diminished their regard for the general welfare.

“ Another evil of the social system, under such laws, was the false pride that could not fail to be engendered by that sort of mock kingship, that mimic sovereignty, which pervaded the whole descending scale of their grandees, down to the ruler of a small rath, or even the possessor of a few acres, who, as Sir John Davies says, “ termed himself a lord, and his portion of land his country.” As even the lowest of these petty potentates would have considered it degrading to follow any calling or trade, a multitude of poor and proud spirits were left to ferment in idleness; and there being but little vent, in foreign warfare, for such restlessness, till towards the decline of the Roman power in Britain, it expended itself in the struggles of domestic faction and fierce civil broils. Nor was it only by the relative position of the different classes of the country, but by that also of the different races which inhabited it, that the aliment of this false pride was so abundantly ministered. The same barbarous right of conquest by which the Spartans held their helots in bondage, was claimed and exercised by the Scotie or dominant caste of Ireland, not merely over the great mass of the population, but also over the remains of the earliest colonists—the Belgians and the Damnonians. Leaving to the descendants of these ancient people only the mechanic and servile occupations, their masters reserved to themselves such employments as would not degrade their high original; and it was not till the reign of Tuathal, as we have seen,

when a committee, empowered by a general assembly of the states, took the management of the trade and manufactures into their care, that any of the ruling caste condescended to employ themselves in such pursuits. But, besides this subject or conquered class, whose position, in relation to their Scotie masters, corresponded, in some respects, with that of the Coloni among the Franks, and the Ceorls among the Anglo-Saxons, they were also purchased slaves, still lower, of course, in the social scale, and forming an article of regular commerce among the Irish both at this period and for many centuries after. We shall see that St. Patrick, whom, as I have already stated, the soldiers of the monarch Nial carried off as a captive from the coast of Armoric Gaul, was, on his arrival in Ireland, sold as a common slave."

Now, it may be well asked of what use was Christianity? What purpose did the herd of clerics, which this Island of SAINTS produced and sent forth, serve, in civilising their native land, or making its people virtuous, peaceable and happy? We, for our parts, cannot find that they answered *any good purpose*, either for time or eternity. We observe, it is true, monastic institutions and colleges numerous in the island; we find men there cultivating a foreign language, devoting themselves to the study of foreign laws and sciences; we see men preparing themselves, in the quiet seclusion of this western retreat, for the future parts they expected to play on the great continental theatre, as bishops and abbots; we see them successful in *tabooing* off their monasteries and their persons from the hostile injuries of the Irish laity, who, provided they permitted these Latin ecclesiastics to enjoy their literary ease, were unmolested by them in turn, and permitted to perpetrate all their vices and all their uncleanness with greediness. Thus, we behold in Ireland, even in the most palmy days of its independence, and before the invasion of the Danes, a sort of double nationality, a learned clergy and a barbarous laity; a land of saints and sinners; and as Mr. Moore, however unwillingly, acknowledges:

"While though the peaceful pageant of saints and apostles so prominently occupies the foreground, frequent glimpses of scenes of blood are caught dimly in the distance, and the constant appeals to the sword, and the falling of kings suddenly from their thrones, prove that the political habits of the people suffered little change."

Our object in this review is, to show that it was neither the English conquest nor the English religion that has brought about the present comparative degradation of the Irish people. We think it has already been clearly shown, that the people who had the ascendancy when the Anglo-Normans landed, and who have called themselves Milesians, were perhaps the most ruthless, the most barbarous invaders that ever oppressed any country; and if bloody and cruel, their battle shout over their prostrate foes was "*Væ victis*;" what had they, in their turn, to expect from the Danish Raven, or the Saxon Leopard, when the terrible men who fought under such banners came to inflict the

same measures of ruthless degradation. The Irish commonalty, certainly, have no reason to lament the subjugation of their Scotie rulers by the Anglo-Normans. The clergy, *for a time*, perhaps, had some cause to be dissatisfied, for they had succeeded in making the Milesian kings and chieftains respect their religious establishments; and it consequently became a custom for people to deposit provisions and goods in the sacred edifices, as in sanctuaries which it was the height of impiety to violate. The Saxon invaders were not so scrupulous, and in their marches through the country, when pressed for food, they made free with what saved them from starvation. The Irish, it seems, on these occasions, often let their animosity get the better of their religious reverence, and, to deprive the invaders of such a resource, they burnt down their own churches, as is expressed in their own annalist, "in spite to the foreigners." That the state of the Irish was exceedingly unhappy and degraded when the Scotie power gave way to the Saxon, we have every reason to know. We have perhaps the suspicious authority of Giraldus Cambrensis, confirmed by that of St. Bernard, in his life of Malachy, Bishop of Armagh; and if that will not be credited by a good Catholic, we can refer him to the infallible authority of two successive popes; for pope Adrian empowers "his dear son in Christ, Henry, the noble king of England, to enter the land of Ireland, in order to root from amongst them their foul sins and wickedness." And a succeeding pontiff, Alexander the Third, confirms the commission of Adrian by his *brevè*, "empowering Henry to exercise dominion over Ireland, to the end that the barbarous people, by his means, might be reformed and recovered from that filthy life and abominable conversation; that as in name, so in life and manners they may be Christians."

The Norman conquest, then, could scarcely degrade the Irish lower than they were; neither free, independent, or civilized, could they be called. It was almost impossible that they could be worse; but it certainly does not appear that they were better. Pursuant to the fate of all the former conquerors of Ireland, the Anglo-Norman, who came more as conquerors than colonists, instead of lifting the subjugated natives up to their level, gradually sunk down to adopt the character and conduct of the conquered; and we find the English governors sent over to rule these confessedly brave and warlike semi-barbarians, acknowledging that the Geraldines and the De Burgos, the Barrys and the Butlers, were the most dangerous to the English power, because they were "*ipsis Hibernis Hiberniores*." Things, certainly, in church and state, under the English sway, if sway it could be called, did not become better. The independence which the Irish church, under the varied and uncertain rule of the Irish petty kings, often exhibited, was, according to compact, completely extinguished by the Plantaganet princes, and the authority of the Roman pontiff became supreme. But did this authority over a bigoted and enslaved priesthood, produce any

moral effect on the people? No such thing. The rapacity, immorality, and ambition of this popish priesthood knew no bounds. In a recent number of our Periodical, when reviewing Mr. Reid's excellent history of the Presbyterian Church in Ireland, we gave ample extracts, exhibiting the state of the clergy and laity of Ireland, from the period of the Anglo-Norman conquest to the commencement of the reformation. We have had opportunity of consulting the lately published Irish state papers, relative to the reign of Henry the Eighth, and in the first article of the first volume there is found a very full and instructive statement of the condition of Ireland, previous to the reformation, in the year 1515; from it, as a curious document, which may not be in the hands of many of our readers, we extract the following:

"What comen folke in all this worlde may compare with the comyns of Ingland in ryches, in fredom, in lyberty, welfare, and in all prosperytie? Who richeith the kinges treasor, and repayreith his cofers with gold, sylver, and precyous stones, save the comyns? What comyn folke in all this world is so power, so feble, so ivyll besyn in town and fylde, so bestyall, so greatly oppress'd and trodde under fote, and farde so evyll, with so great myserye, and with so wretcheid lyff, as the comen folke of Irelande. Hit is a comyn tome of olde date, 'as the comen folke fareith, so fareith the king;' that is to saye, riche comyn, a riche king; poore comyn, poore king; feble comyn, a feble kyng; strong comyns, a strong king: ergo, it followyth, a riche king and comyns in Ingland, a poore king and comyns in Ireland."

"The premisses consydyrd, the Pander\* shewyth in the fyrst chaptre of his booke, callyd 'Salus Populi,' that the holly wooman Brigitta used to inquire of her good angell many questions of secrete dyvine, and among all other she inquiryrd, Of what Crystyn lande was most sowles damned? The angell shewyd her a lande in the weste parte of the worlde. She inquiryrd the cause whie. The angell saide, for ther the Crystyn folke dyeth moste oute of charytie. She inquiryrd the cause whie. The angell sayde, for ther is moste contynuall warre, rote of hate and envye, and of vyceis contrarye to charytie, and withoute charytie the sowles cannot be saveid. And the angell dyd shew tyll her the lappes of the sowles of Crystyn folke of that lande, howe they fell downe into hell, as thyk as any haylle showrys; and pytty thereof moveid the pandar to consayn his said booke, as in the said chapter playnly dothe appeare; for after his opinion thus is the lande that the angell understode, for there is no lande in this worlde of so long contynuall warre within himselff, ne of so great shedeing of Chrystyn blodde, ne of so greata

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\* The Pander or Panderus above alluded to, was the author of a book entitled "Salus Populi;" and he lived in the reigns of Henry the Eighth's predecessors, and wrote concerning the state of Ireland, its evils, and its remedies.—See Ware's Writers, book I. p. 23.

rubbeing, spoyleing, praying, and burneing, ne of so greate wrongfull extortion contynually, as Ireland. Wherefore it cannot be denyed by very estimation of man, but that the angell dyd understande the lande of Ireland.

“ Also, it is an proverbe of old date, ‘ The pryde of Fraunce, the treason of Englande, and the warre of Ireland, shall never have ende.’ Whiche proverbe, toucheing the warre of Ireland, is lyke allwaye to contynue, withoute Godde sett in mennes brestes to fynde some newe remedye, that never was founde before.

“ Some sayeth, that extortion on coyne and lyverye, that is to say, takeing horse meate and mennes meate of the kinges poore subgettes by compulsion, for nought, withoute any peny payeing therefor, and because thereof the moste parte of all the Englyshe tenautes hadde avoydeyd the lande, and all Englyshe men is landes unto lytill or nought in respect byn occupied and inhabytyd with Iryshe folke and Iryshe tenautes.

“ What pyttye is to heere, what rueth is to reporte, ther is noo tounge that canne tell, ne penne that canne wryte! Hyt passeyth ferre the oratours and the musees all, to show all the order of the noble folke, and howe crowell they enterith the poor comyn people, when daunger is to the kyng ayenst Godde to suffre his lande, whereof he bere the charge and the cure temporal under Godde, under the see appostolycall, to be of the saide mysse order so long wythoute remedy; hyt were more honor and worship to surrendre his clayme therto, and to make no lengre persecution thereof, then to suffre his poore subgettes alwaye to be soo suppressid and all the noble folke of the lande to be at warre within themself, in shedeing of Christen blodde, alway wythoute remedy. The herde muste rendre accompte of his floke, and the king for his.

“ Some sayeth, that the prelates of the church and clergie is muche cause of all the mysse order of the land; for there is no archebysshop, ne bysshop, abbot, ne priyor, parson, ne vicar, ne any other person of the church, high or lowe, greate or smalle, Englyshe or Iryshe, that useth to preache the worde of Godde, saveing the poore fryers beggers; and ther wodde of Gode do cesse, ther canne be no grace, and wythoute the specyall [grace] of Godde this lande maye never be reformyd, and by preacheing and techeing of prelates of the church, and by prayer and oryson of the devoute persons of the same God useyth alwaye to graunte his aboundaunte grace; ergo, the church not using the premysseis is muche cause of all the said mysse ordre of this lande. Also, the church of thys lande use not to lerne any other scyence, but the law of canon, for covetyce of lucre traunsytory; all other scyence, whereof growe noue suche lucre, the parsons of the church do the despyce. They cowde more by the ploughe rustycall, then by lucre of the ploughe celestyall, to which they hath streccheyd ther handes, and loke alwayes backwarde. They ten much more to lucre of that ploughe, wherof groweth scalaunder and rebuke, then to lucre of the soules, that is the ploughe of Cryste. And to the traunsytorye lucre of that rustycall ploughe they tendre so muche, that lytill or nought ther chargeyth to lucre to Cryste the soules of ther subgetes, or whom they bere the cure, by preacheing and teacheing of the worde of God, and by ther good insample gyveing; which

is the plough of worshipping, and of honour, and the plough of grace of that ever shall endure.

"Some sayen also, that all the noble folke of the lande of Ireland, fro the hyghest degre to the lowest, Englyshe or Iryshe, that useyth the sayde extortions, hadde lever to contynue the same at ther lybertye, and bere the great daunger of Godde and of ther enemyes, then to have all the lande as well ordered as England, and as obedyent to Godde and to the king, yf therbye they shulde lose ther lybertyes in vyceis and the said extortions; for ther is no lande in all this world that have more lybertye in vyceis, than Ireland, and lesse lybertye in vertue; for every greate captayne, within his rome, holdeith by swerde imperyall juryisdiction at his lybertye, that nature most desyre; whiche he should lose for ever, if the land were ordered and be at lybertye in vertue, that is, to be obedyent to the kynges lawes, and to the holy churche."

Our object in the present article confessedly has been not so much to review Mr. Moore's book (which, though not so false, unfair, and fanciful, as we expected, yet in this introduction to what we will call the AUTHENTIC History of Ireland, he appears only now and then to show that cloven foot that in future volumes will more disgustingly be put forth), as to prove, that the present backward state of Ireland, in prosperity and moral character, is not owing to the Protestant Reformation, or even to the English conquest, but to that pertinacious character, which, as Mr. Moore has shown, belongs to the Celtic race, and which has certainly, as he observes, been more successful in degrading down the successive immigrants to the native level, than in lifting up the people to the standard of their conquerors. The fact, indeed, is, that Ireland has been often conquered, but never colonized, except in the case of the plantation of Ulster, and there the fruits of an auspicious and well-contrived colonization are apparent to this very day; and the north-east of Ireland, under the effect of that great settlement, is not behind any portion of his Majesty's dominions. Had the great Earl of Cork and the unfortunate Earl of Strafford effected the settlements of Cork and Connaught on the same plan that proved so successful in Ulster, Ireland would present a different aspect at the present day. But Popery, reacting with fearful agency on the natural pertinacity of the Celtic character, has kept the one-fourth of Ireland in the unhappy state it now is; and assured we are, that no system of British legislation—no education such as popish priests will tolerate, will be successful in curing the evils of our land. Evangelical truth, and the freedom which the word of God can *alone* tend and impart—*these, these* alone are the restoratives for Ireland's weakness, and the remedies for her moral disease.

We purpose, in a future number, to return to this volume, not only to make some remarks on what Mr. Moore says, when he combats, and thinks he has overthrown Archbishop Ussher's views of the religion of Ireland before the invasion of the Danes, but when also, trusting to the prejudices of Mr. D'Alton and the

incubrations of one of the most wrongheaded Milesians that ever wrote, a Mr. O'Brien, Mr. Moore has asserted that our Round Towers were constructed prior to the introduction of Christianity, by Pagan fireworshippers.

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ACT OF UNIFORMITY—EXTEMPORE PRAYER, IN REPLY TO  
DR. ELRINGTON.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I am sorry to perceive that Dr. Elrington conceives that he has found just cause for complaint both against you, Mr. Editor, and against your correspondent, Clericus, in the short letter I sent you some time since, intended solely as an introduction to the legal opinion which it enclosed, upon a subject of considerable interest and importance. He complains that you admitted it into your Magazine, though it was a review of an unpublished sermon; but surely Dr. Elrington confounds here two things decidedly different—a review of a sermon, including strictures, perhaps, upon the language and the reasoning, which it might be difficult to examine accurately, except the entire composition were under the eye of the reviewer, and the consideration of a *single* statement based upon a *single* argument, and that argument a printed and accessible document. The former is liable to be involved in error, the latter is independent of the language and style of the author. Dr. Elrington does not complain that the real subject of animadversion has not been accurately stated, and, if so, why not examine it? Has a preacher such an immunity, that, simply by not publishing his sermon, he is at liberty to make any statement however erroneous, or to reflect upon any body of men however correct in doctrine or practice? Is a license to be given to the pulpit which is not claimed or enjoyed by either the senate or the bar, upon both of which animadversions are freely indulged, although it is only through the medium of the ear, or an imperfect report, that the public can acquire any knowledge of what has been said. A preacher who utters any *decided* opinions from the pulpit, may expect to have these opinions canvassed; and I am sure Dr. Elrington would be the last to seek protection for his statements in the supposed sanctity of an unpublished sermon. He is as well aware, at least, as others of the importance attached to the situation he holds in the University, and to the deliberate opinions which he utters as Professor, and he cannot be surprised that, when one of these opinions impugns the professional character of clergymen in almost every diocese in Ireland, they should have recourse to the only mode that remained of justifying themselves with the public from a charge issuing from so grave an authority, and pronounced, if we may judge of its repetition in the letter



which he has addressed to your Magazine, certainly with no peculiar mildness of expression.

But he complains, too, that your correspondent has charged him with introducing a topic that was not to be found in his sermon, and has quoted an authority for it that does not bear out his statement. I am quite willing, Mr. Editor, to admit the inaccuracy of my reference to the newspaper report of Dr. Elrington's sermon, which I had not before me when I wrote the letter you have published. I had not the good fortune to hear the sermon in question, and deriving my knowledge of it partly, as I hinted in my letter, from oral information, and partly from the newspaper report, I referred inaccurately to the one, what I had, it appears, inaccurately received from the other. I am quite willing to apologize to Dr. Elrington for ascribing to him what, it appears by his statement, he did not mention in distinct terms, though it was in a degree implied in his censure of the Home Missionary Society, and certainly was believed, by those from whom I derived my information, to have been intended, though I am most willing to admit that their statement was founded in a misconception.\*

But Dr. Elrington justly considers these points to be of minor importance. I wrote my letter to meet Dr. E.'s interpretation of the Act of Uniformity as regarding extempore prayer in certain circumstances; and although you, Mr. Editor, have given, by the heading you put over it, an undue preponderance to "lecturing in school-houses," you will allow me to draw the attention of your readers to the real point at issue. Dr. Elrington asserts, that under every circumstance and in every place, where individuals are generally invited to hear the word of God and to join in prayer, the prayer of the Liturgy must be read; and he grounds this upon the Act of Uniformity. I venture to dissent, and to think the Act of Uniformity means no such thing, but is limited to places recognized as of public worship, under episcopal control, *or specially mentioned in the act*†—limited, in fact, to the ordinary times, and seasons, and places of usual worship. Nay, I will go farther, and say, that the passage quoted by Dr. Elrington from the Act has no reference whatever to the case to which he would apply it; and, still more, that the argument by which he would prove his point is strongly against his position. I am quite aware of the risk I run in entering upon such assertions. I am quite aware

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\* Dr. Elrington seems to say, that so far from charging him with strength of language in his censure of the want of discipline he complained of, the *Dublin Record* reprehended him for being too mild. The *Dublin Record* wondered that, having brought forward and substantiated, as he thought, so serious a charge against certain clergymen, he yet could think or speak of them as friendly to the Church. The inconsistency would seem to be on Dr. Elrington's side, but he has certainly corrected it, if it existed, in his observations on Clericus.

† The reason of these italics will appear.

that the Professor of Divinity would not come (and I do not wonder) to Clericus for theology, and would not submit to be taught law by his friend, whatever rank at the bar that anonymous adviser may have attained; and that presumption is the mildest accusation with which I am liable to be charged, after such a statement. But, though no great theologian, I have experience enough in controversy not to be affected by what an advocate asserts or insinuates, but by what he proves; and with all my respect for Dr. Elrington, I cannot admit him to be *infallible* either in the Professor's chair, the College chapel pulpit, or the pages of the CHRISTIAN EXAMINER. He disclaims with more warmth than was necessary the idea of being taught either by me or by my friend; but, perhaps, your readers, Mr. Editor, may not be as entirely convinced upon the subject as he is, and some observations upon his opinion and arguments may not be the less useful.

I had remarked that the question was a purely legal one, and on this the Doctor observes: "This is a mighty discovery! On what else could a question of discipline be founded, except upon a law, whether in an Act of Parliament or a canon? But as the law referred to is the Act of Uniformity, it is to be hoped that a clergyman has a right to give his opinion upon the meaning of what he has most solemnly pledged himself to obey."

Now, notwithstanding this affectation of superiority I must persist in saying that my observation was, by no means, uncalled for:—I intended it to account for introducing a professional opinion into a question of the kind; and as the difficulty consisted in the different interpretation given to an Act of Parliament, I really did, and still do, think that persons accustomed to the peculiar phraseology of such documents, and the comparison of them, may be allowed some authority in such interpretation. Dr. Elrington seems to think otherwise, and, in a very summary manner, disposes of my friend's argument, that the words, "place of public worship," being used in all the preceding parts of the Act to mean places under episcopal control, must have that meaning in the section relied on by the Doctor. The conclusion, he seems to think, would follow, if the premises were true, but these he denies. Let us consider his objections.

The Act of Uniformity was passed in order that "every person should know the rule to which he is certainly to conform in public worship, and the administration of the sacraments, and other rites and ceremonies of the Church of Ireland;" and in its first section it enjoins:

"That all and singular ministers in every cathedral, collegiate, or parish church or chapel, or other place of public worship, shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of the Sacraments, and all other the Public and Common Prayer, &c. and that the Morning and Evening Prayers therein contained shall, upon every Lord's day, and upon all other days and occasions, and at the times therein appointed,

be openly and solemnly read by all and every minister or curate, in every church, chapel, or other place of public worship, within his Majesty's realm of Ireland."

Now, I confess that it does perplex me not a little to find Dr. Elrington assert, that there is nothing to determine the sense of the phrase, "place of public worship," in this place, when it is so obvious to the least consideration that it is of the regular, ordinary, stated Sabbath and week-day service the Act is speaking, as my friend observes; and that the *place*, is that to which a regularly constituted minister is annexed, and where the sacraments are usually administered; for, observe, the place, wherever it is, is required to have the sacraments administered, as well as the morning and evening service read, *at the time stated in the prayer-book*. The second and third section have the same words, but Dr. Elrington allows that they are limited to those places which belong to an ecclesiastical benefice; but in the 13th section, where the phrase occurs three times, he says that "it as certainly does not mean places of worship under episcopal control, because there is a special exception for collegiate chapels, which, notoriously, are not under episcopal control, and, therefore, in this interpretation, would not require an exception to be made in their favour."

Now, Mr. Editor, I wish I could extract the entire of the section in question, that you might judge of the propriety of the Doctor's position, and know how to estimate his decision. It is altogether employed about *lecturers* and their licensing; a class of clergymen, as King James expresses it, "severed from the ancient clergy, as being neither parsons, vicars, nor curates;" it regulates their mode of license, appoints that the first time after the passing of this act that a person preaches or lectures, he shall read the service, and declare his assent and consent; and that he shall do the same on the first lecture day of every month afterwards, under certain penalties: and yet the Doctor thinks that this section, which is solely employed about regularly appointed clergymen, licensed to certain fixed places, does not "refer to places under episcopal control!" Yes, he replies, but there is a special exception in favor of collegiate chapels, which are not under episcopal control, and therefore could not require an exception according to our interpretation. Had the Doctor turned over the ~~page~~ of his authority he would have seen that, by a special section, College chapels are brought under this act, the reading of the liturgy made imperative, and penalties annexed to any violation; hence, as the act was made specially operative upon such places, it was necessary, where a future clause was not intended to apply, that a special exception should be made; and hence the argument from that exception does not prove that other places, similarly situated, are included, except they also are similarly specified. Nay, it would seem to a plain man, that when several places are similarly circumstanced, "when the property of them is not vested in ecclesiastical persons, but open for service generally, where the proprietors exclude or admit when they please," &c.

and that the legislature selects one of them, to bring it specially by name, under the operation of a certain act, and passes over the rest, that by that very circumstance it intimates clearly its intention of not including those other places, but leaves them free from the penalties attached to that act. Such is the case with respect to College chapels, school-houses, &c., and surely if College chapels be selected, and the others passed over, we can easily account for the exception alluded to by the Doctor, and can argue to the exclusion of all other places even by the mention of the excepted.

But surely it may be suggested to Dr. E. that the 16th section, on which he supports himself, as well as all from the 13th, have really no reference whatever to the clergy in general, nor intended to lay down rules for their guidance, but merely for those elected and licensed lecturers who are first noticed in the 13th section, and to whom reference is had in the succeeding sections; such certainly is the opinion of an high ecclesiastical authority, Burn, who quotes them or their corresponding sections in the English Act, for this purpose; and the same sections are to be found in Gibson, as containing the law upon lecturers, and their obligations. Doctor E. is, of course, aware of the existence of such a class; that they are elective, but must be licensed; and that when the act of uniformity was passed, they were regarded very obliquely by the ecclesiastical authorities of the day, and were deemed to be infected with the puritanical spirit of the times, which manifested itself in resistance to the liturgical services of the church; and because of the greater degree of strictness which was deemed necessary, were obliged to read the service monthly, and to be present on all occasions when the service preceded a lecture or sermon. If this be the fact, and there seems no reason to doubt it, how Dr. Elrington can convict a class of persons of disobedience to a law, intended to operate upon another, I know not, neither how he can transform a room altogether separate from episcopal jurisdiction into one, to the preaching or lecturing in which, a person is regularly elected by a parish, and to which he is licensed by a bishop.

Dr. Elrington insists, that every place thrown open for the admission of all who come, for the public to enter and worship, is, *pro hac vice*, a place of public worship, and comes under the act. Thus he says, the act of Elizabeth defines open prayer to be that prayer which is for others to come to and hear; and he adds, "I do not envy the conscience of the man who can explain away his engagement by any hairsplitting distinctions." Observations similar to the last rather exhibit the temper than the reasoning powers of him who uses them; and it would be very easy to say in reply, "I do not envy the conscience of the man who, to throw odium upon his antagonists, and to put down a practice for which he feels no inclination, or sees no necessity, will, in total disregard of history, grammar, and the context force an act of parliament:" but I say no such thing. I believe Dr. Elrington to be perfectly

conscientious in his statements, though I cannot admit his infallibility. In quoting the words of the act of Elizabeth he has, doubtless through a desire of brevity, omitted some words deserving of attention, and which fix the meaning of the statute unequivocally: "that prayer which is open for others to come unto in common churches, private chapels, or oratories, *commonly called the service of the church.*" These, I think you will allow, modify the Doctor's assertion very considerably, and prove, that in the intention of the legislature the act had reference to the stated public services of the church, and to *nothing else*. Is Doctor E. aware, that the *time* for using the Church Service is as accurately settled as the *place*; and that an extraordinary sermon or lecture may, even in the church, be preceded by any form of worship the preacher may dictate, by extempore prayer, or without any, at his pleasure; and yet such seems to be the fact. Mr. M'Ghee, in his recent letter to the Bishop of Down, has adduced a case, *King v. Sparks*, in which the defendant was indicted for using *alias preces, alio modo*, in the church; and the opinion of the Chief Justice, given upon a writ of error, was, that as the prayers used may have been on some extraordinary occasion, so they constituted no crime. If this be the law of the case, and Mr. M'Ghee quotes his authorities, it would seem to be conclusive against Dr. Elrington's opinion, even allowing more weight to it than I can think it possesses.

If Dr. Elrington's interpretation of the act of uniformity be correct, see, Mr. Editor, to what he and all other zealous clergymen are reduced. It is not a choice between selections from the liturgy and extempore prayer; it is not even a choice between the liturgy and any regular form, but it is, according to Dr. E.'s interpretation, essential on all occasions to read the entire of the morning and evening service, not omitting one collect, or the verse of a psalm or a lesson; so that a clergyman of Dr. Elrington's zeal for souls, cannot take his Bible, and go to a distant part of his parish, and collect about him some families prevented, by distance, perhaps, or otherwise, from attending his church, and open to them the word of God, and point to them salvation through a crucified Redeemer, without previously reading the entire service, including the psalms and lessons; and if it happened to be in the month of October, edifying them with Tobit, or in November with the history of Susanna, or the amusing account of Bel and the Dragon. No form, however beautiful, will meet the question; no selection from the service will answer the demand of the statute; it requires the service, the whole service, and nothing but the service. Nor can I well see how Dr. Elrington answers it to his conscience, either to read the occasional prayers ordered by the king and council, for which no provision is made in the Act of Uniformity, or even to admit of singing the rhyme Psalms; for the Rubric speaks only of an anthem; and, except the authority of the King and Council be supposed to supersede that of an Act of Parliament, or that by stating what is

to be read, the statute did not mean its provisions to be exclusive as well as inclusive, I think that he must be brought in guilty of a violation of his own interpretation of the Act of Uniformity; but, if his conscience allows him to do these things, and to join in, for instance, a service for the consecration of churches, which is not recognised in the Act of Uniformity, nor contained in the service, and at which we know some bishops have scruples, he surely ought not to speak in the manner he has done of the consciences of others, who have, at least, as much to say in defence of *their* interpretation of the act in question as the Doctor, and who can plead as gratuitous a love for the Establishment as he has manifested.

Dr. Elrington says, that neither the lawyer nor Clericus have ventured to deny that the spirit of the Act of Uniformity is opposed to extempore prayer. It is difficult to determine on a point so delicate as the spirit of an Act of Parliament, which, I believe, all jurists are now most willing to judge of from the exact wording of its enactments. If, by any reasoning, a statute can be made to include in its spirit, rooms, and persons, and acts, which it has not mentioned, though it has enumerated a variety of each; if, by any legal fiction, a private, unlicensed school-room can be converted into a place under ecclesiastical control, to which a lecturer is regularly licensed; if the times appointed by the Rubric can be extended to any hour of the day, and the liberty of the minister is to be curtailed, without reference to the history, the context, or the plain reading of the statute; then I grant the spirit is against my interpretation, and with the Doctor. As things stand, I conceive that the spirit of the Act is to enforce uniformity in all the regular stated services of the Church, and to leave the clergy at liberty in all extraordinary and extempore (so to phrase it) services; and as those who may think themselves occasionally freed from the necessity of reading the whole appropriate service, Psalms, apocryphal Lessons and all, do not yield, in love for the Liturgy of the Church, to the highest and strongest supporters of the Doctor's view of the Act of Uniformity, so I do believe that they will be found as effective in bringing persons to hear the Liturgy on the Lord's day, in the National Church, and preserving them from dissent, as the most rigorous impugner of their conduct. But let it not be forgotten that nothing short of the entire service will serve the Doctor's interpretation; that no authority is given by this Act to mutilate the Liturgy, and that reading some collects, or using a form, though drawn up by Episcopal authority, is as liable to the accusation of a violated oath as prayer altogether extempore.

Dr. Elrington hopes that a clergyman may be permitted to have and to express an opinion upon the Act of Uniformity; and while I would not exactly choose a pulpit for that expression, I yet quite agree with him in the principle, and have only followed his example in using the liberty. I have not been willingly offensive in my comments upon Dr. Elrington's letter, though



the tone of it might have justified some strong observations; and as I believe that, however I may differ from his interpretation, he is acting under the convictions of sincerity; so, without presuming to use again the offensive word *teach*, I may request him to reconsider the subject, to examine the argument on which he has built so much, and to believe that it may be possible to differ from him in theology and law without betraying wilful ignorance, or possessing a conscience too pliant for principle.

CLERICUS.

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FAITH AND DEPENDENCE ON GOD.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

DEAR MR. EDITOR—Will you take a little scrap of comfort from the words of a sweet old divine, who lived in evil days, and continued faithful to our church when many good men left her, and spoke evil of her—I mean the Rev. Nat. Hardy, who thus speaks in a sermon published A. D. 1653:

“ Let this be our practice, at least endeavouring to attain a high pitch of faith and dependence on God. True it is, if we behold the sad condition of this church at this day, we shall find many dying symptoms upon it. *Heresy* hath poisoned it; *Sacrilege* starved it; *Schism* wounded it; yea, a licentious *toleration* hath almost strangled it: and I doubt not but the people of God mourn in secret for these abominations; and yet (to use St. Paul's expressions on another occasion,) Let us not sorrow as without hope, that this sickness of our church, (like that of Lazarus,) shall be to death, but to the glory of God, when the set time to have mercy upon us shall come. Again, it cannot be denied, (Oh! that it were more lamented,) our land is desolate, and nigh to ruin: the whole head is sick, and the heart is faint; from the sole of the foot even to the head there is no soundness in it, but wounds, and bruises, and putrifying sores; and yet there is hope in this matter. Let all penitent mourners believe, and expect a day of salvation.”

How literally applicable to the state of our church are these words of old pious Hardy. Heresy has poisoned our church; sacrilege has starved it, and is determined to starve it; schism has wounded it; and a licentious toleration has almost strangled it; yet he could trust in God, and hope under those circumstances in his days; and deliverance did come. Let us trust in the same God, and hope for a happy end.

Allow me to give you another short extract from another sermon of the same good man, in which he describes the religious evils of his days, in language too sadly applicable to the evils of our own:

“ There were some amongst the philosophers of old, who accounted their rude barbarisms as the ornaments of philosophy. Such are our new



opinionists, who present their vain fancies as the exquisite patterns of God's mind. How are our pulpits made stages for every man to act his humour in; and our presses market-places, for men to vend their false wares and counterfeit doctrines. They all pretend to set the right bound, and build the Lord's house; but it is Babel, not Bethel, if we may guess by the division of their languages: and while they pretend to depart from a mystical Babylon, they run into a literal one—I mean that of confusion. Our women are not more sick for new fashions, than both men and women are for new opinions. Shall I sigh out my sad thoughts in that pathetic complaint of Vincentius Lyrinensis? *'The raging madness of many men's minds, the impiety of their blinded eyes, and their itching humour after errors, cannot be sufficiently wondered at; whilst, not content with those beams of divine light which have shone among us, they daily seek for new light; yea, too many make it their only study how to add, or change or detract somewhat from our religion.'*

Is not this like a description of too many of the men and women of our present times? Truly, the fallen nature of man is the same now that it was then, and exhibits itself in the same evils now as then.

Could not you persuade some of your correspondents to favor your readers with extracts from that pious but scarce author, Nat. Hardy.

Yours,

R. D.

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#### BIBLICAL HERMENEUTICS.\*

It is full time that the science of Scripture interpretation should be taken up, as its importance requires, in this country; and we consider the whole community, and in particular, students of theology, indebted to every one who contributes to the promotion of a taste for the study of it. We, therefore, rejoice to see a work so valuable as that of Dr. Seiler's, with the additions of Dr. Heringa, made accessible to English readers; and our pleasure is heightened by the consideration that an *alumnus* of our own much translated, yet preeminently excellent *Alma Mater*, should have rendered this important service to biblical science.

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\* Biblical Hermeneutics; or the Art of Scripture Interpretation. From the German of George Frederic Seiler, D. D. Prof. Theol. in the University of Erlangen, &c. With Notes, Strictures, and Supplements from the Dutch of J. Heringa, D. D. Prof. Theol. in the University of Utrecht. Translated from the Originals, with additional Notes and Observations. By the Rev. William Wright, L. L. D. of Trin. Col. Dublin. London: F. Westley and A. H. Davis. 1835.

We feel so strongly the importance of the subject,—especially at the present moment, when for want, especially, of sound and enlightened views in reference to it, the most outrageously wild and absurd notions, and expositions of Holy Scripture are abroad, and embraced, too, often on the assumed ground of unusual and towering spirituality,—that we shall, after the brief introduction, which our limits in this Number will permit us to give, return to the matter, and endeavour to put the less informed readers of the EXAMINER in possession of a tolerably full view of the subject, in its bearings upon the correct exposition of the word of God; the operations and influence of the Christian ministry; the due respect which a revelation from heaven claims; and the solid peace, safety, and edification of the church of Christ.

That the study of biblical science in Germany has been grossly abused is undeniable; and that the result of such abuse,—the awful extent to which neology has prevailed in Germany—has been the excitement of jealousy in reference to the subject altogether, in Britain, not less so. Unhappily, too, some whose acquaintance with it was most extensive, and whose works are almost the only ones published in these countries, have held, and intermingled with their biblical researches, very unsound opinions, on matters of faith. But the futility of arguing from the abuse to the abandonment of any thing, equally holds in reference to this as to other subjects; and the true corrective will be found in the closer and more extensive cultivation of the science, by those whose views are sound, and whose creed is scriptural. The high vantage ground gained,—chiefly in consequence of preeminence in biblical science,—in the Socinian controversy by Magee, and Pye Smith, and Wardlaw, while holding and asserting, in their purity and spiritual influence, the great doctrines of the cross, affords a sufficient excitement for the study, and an ample refutation of any supposed *necessary* connection between it and opinions or feelings at variance with the gospel of Christ.

The sacred Scriptures extend over such an immense period of time; embrace such a variety of subjects; refer to so many customs, manners, scenes, and events that were limited and local; are given in such a variety of forms, both of prose and poetry; and embrace such a multiplicity of topics which, in ordinary writings, all would acknowledge to require elucidation,—that all admit that, multiform and profound research and information are indispensable to a correct understanding of their contents. In the assertion of the right of all to read them; and in the maintenance of the promised influence of the Holy Spirit to give a spiritual and saving acquaintance with THE TRUTH which is the sun and centre of their contents, how many forget or overlook the consideration,—that the ordinary sources and means are to be employed for the elucidation of the *letter* of Holy Scripture:

and that a correct ascertainment of *that* is the *only solid foundation* of all true spiritual exposition.

We enter not now into the consideration of any of the topics which this vast and important field opens. The languages in which the Scriptures were originally written; their present arrangement; the mode employed for the ascertainment and discrimination between what have and what had no valid claims to a place in the canon: the modes of exposition at various times employed; the helps to the exegesis of the sacred writings; with directions to the less informed as to the works he should possess. These and similar subjects we shall advert to in our next, and shall not hesitate to lay the works of the earlier and later critics, whether Germans, as Michaelis, Pffeiffer, De Dieu, Schultens, &c. &c. or our own Gerard, Marsh, Horne, and such like, under contribution. Meanwhile the following historical sketch of Biblical interpretation from our author's Preface, will not be unacceptable to our readers:

“Independently of all consideration of its religious advantages, no book has conduced more than the Bible to the high cultivation and moral advancement of the human mind. The labour bestowed by so many of the learned upon the just interpretation of this inestimable book is of itself an attestation of its worth, and gives countenance to the supposition that Divine Providence has appointed it for the attainment of great designs. So long as the professors of that religion, whose doctrine and morals are contained in the Bible, apply themselves, as they have hitherto done, to explain its contents, the learning of Christians will be eminently conspicuous. Nay, a well-grounded system of Biblical Interpretation presupposes no slight degree of knowledge, and almost compels the instructors of the rising clergy to apply themselves closely to literary pursuits, in order to acquire a knowledge of the ancient oriental languages—of the most celebrated works of the Greeks and Romans—of ancient history—and of many sciences for which the constant exercise of the power of thinking is required. It cannot, indeed, be denied that the interpreters of Holy Scripture, both Jews and Christians, have often swerved from the truth, and introduced error, superstition, and prejudice, instead of a sound knowledge of religion and ethics. But it was precisely the want of a well-regulated and systematic scheme of interpretation which produced such disorders of a fanatical imagination, or, to say the least, such palpable aberrations of the understanding. As even with the possession of much knowledge, both philological and philosophical, numerous and long-continued errors have been mixed up with the important work of Biblical interpretation, it is evident that a system of interpretation, founded on sound principles of reason—on philology, grammar, and history, is in the highest degree necessary for future teachers of religion. I trust, then, that a brief sketch of the history of Biblical Interpretation, however imperfect, will have the effect of exciting many divines and theological students to devote all the powers of their mind to acquire such a knowledge of languages, of philosophy, and history, as will prepare them to expound the most important of books agreeably to sound and judicious rules. In order to excite and

strengthen such aspirations after truth, I shall here, by way of preface, give a brief history of Hermeneutics. But, as the history of the actual progress of Biblical Interpretation cannot be well separated from the history of its science, the object will be best attained by combining a brief sketch of both. Students in theology can, by means of their tutors, or from the books referred to in the sequel, acquire more extensive information.

“ This history may be divided into three periods :—first, from the time of Christ to the fourth century ; second, from the fifth century to the Reformation ; third, from the latter period to our own times.

FIRST PERIOD, FROM CHRIST TO THE FOURTH CENTURY.

“ 1. It will be shown in the sequel, § 227, how the Jewish teachers treated the Scriptures of the Old Testament. Their perverted and singular modes of interpretation will be best learned partly from the Chaldee Targums and from the Talmud, and also in part from the later Rabbinical writings.

“ 2. How Jesus, in some measure, adapted himself to their modes, but, at the same time, opposed their errors, will be shown in the sequel, § 263, and the following paragraphs. He revealed the true sense of the ancient prophets, and restored the genuine interpretation of the law.

“ 3. The Apostles adhered in the main to the interpretation which they learned from Jesus, and had further discovered through their own reflection, under the guidance of the Spirit of God. (1 Cor. ii. 9—14; 1 Pet. i. 11, 12; 2 Pet. i. 19.)

“ 4. The successors of the Apostles were partly Jewish, partly Gentile, Christians.

“ (1.) The learned converts from Judaism to the acknowledgment of Jesus as the Christ, did not adhere to the simple method of interpretation made use of by Jesus and the Apostles; they introduced much that was irrelevant into Christianity from Jewish literature, and they were particularly devoted to the practice of allegorizing, of which we have an example in the Shepherd of Hermas.

“ (2.) Those Christians who had formerly been Gentile teachers brought with them the mode of interpretation which was made use of by the commentators on the Greek poets, particularly Homer. The most ancient of the Fathers were in the habit of straining and torturing the words of Holy Scripture, so as to make them available for their immediate object, although they contained nothing of that meaning which they wished to extract by their recondite and far-fetched applications. This was called the interpretation *κατ' οἰκονομίαν* [or the *economical* method of interpretation]. Tatian and Athenagoras afford many specimens of it. The practice of *allegorizing* was introduced at a very early period into Alexandria. Clement of Alexandria was somewhat moderate in its use, but Origen quite extravagant. The labour, notwithstanding, which this great man devoted to the study of the Bible has been of the highest value, both with respect to sacred criticism in general, and to the discovery of the literal sense of Scripture in particular. Next to Origen, Chrysostom has best unfolded the literal sense, and has, besides, avoided the forced and recondite *allegory* of Origen. Jerome, a close

follower of Origen, whom he kept perpetually in view, is unquestionably next to him the most skilful interpreter, as he has proved both by his own Biblical works, and by his improvement and revision of the Vulgate. This improved Vulgate was the foundation of Scriptural Interpretation throughout the whole Western Church. By the aid of this version it was that Luther was enabled so admirably to translate the Old and New Testament from the original text, without the possession of such philological knowledge as would have otherwise been required for so difficult a task. With the exception of Ephrem the Syrian, the Eastern Church, at this period, produced no good commentator on the Scriptures whose writings have survived.

#### SECOND PERIOD, FROM THE FIFTH CENTURY TO THE REFORMATION.

" 1. In the Greek church, Theodoret made a good collection of Scriptural comments, chiefly from the writings of Chrysostom. He has also derived from Origen much that is useful, while, like Chrysostom, he avoided that Father's allegorical method of interpreting. Theophylact, Euthymius Zigabenus, and Œcumenius, laboured in the same department; they made compilations from the old Greek Fathers, on which account their comments are not devoid of value. Shorter collections were made by Olympiodorus in the seventh century, by Procopius, of Gaza, in the sixth, and by Nicetas (Serronius), at Constantinople, in the eleventh. Such extracts from the old commentators were called *ἐπιτομαὶ ἑρμηνειῶν*, and after the twelfth century, *Catenæ Patrum*.

" 2. In the Latin church, Augustine was the precursor in the exposition of the Scriptures, as well as in theology in general. For, although his acquaintance with the original languages was extremely defective, he was a man of uncommon genius, and his deep knowledge of human nature frequently supplied the want of learning.

" The venerable Bede has, in his '*Commentarii in Libros Sacros*,' made compilations from Jerome, Ambrose, Augustine, and other Fathers of the Latin church.

" Of any peculiar instructions in aid of the interpretation of the Holy Scriptures, nothing solid or useful is to be found in either of these periods. Nay, what Tichonius has written in the fourth century, Hadrian in the fifth, and Cassiodorus in the sixth, scarcely deserve to be named, except as matter of history. Although Augustine has, in the third book of his '*Christian Doctrine*,' shown the teachers of Christianity how to make a proper use of Holy Scripture in popular instruction, we find nowhere in his writings any sound rules for the discovery of the historico-grammatical sense. So much time was taken up in the Greek and Latin churches in refuting the Nestorians, Eutychians, and other heretics (so called), that the critical study of the Holy Scriptures was neglected. Few, if any, new investigations were attempted. Men were content to refute their adversary by the most forced interpretations of some passage in the Scriptures; if any of their interpretations had the semblance of an authority in its favour, and was but supported by tradition, it carried the day. During the time of the schoolmen

there were few Latin divines who were even moderately acquainted with Greek, to say nothing of Hebrew. When an error had crept into the Vulgate, which was every day becoming more and more corrupted, all who used this version were led to adopt the same error.

THIRD PERIOD, FROM THE REFORMATION TO THE PRESENT TIME.

“The light of Greek and Latin literature burst upon Europe in the fourteenth and fifteenth centuries. The desire of acquiring a knowledge of the ancient languages became general. Need I name Ficini, Reuchlin, Erasmus?—or Luther, who, by his translation of the Bible, contributed so much to a better mode of scriptural interpretation? By what a smooth and easy path did Melancthon lead his hearers to the interpretation of the New Testament, in his explanation of the old profane writers! Matthew Flacius, however, was the first to whom we are indebted for the idea of a peculiar *system* of interpretation. His ‘*Clavis Scripturæ Sacræ*,’ is still, in many respects, a useful book. What the ancient fathers had said on the interpretation of Scripture, Flacius abridged, examined the principal parts of their comments, pointed out the way to the investigation of the true sense, and thereby rendered great service to the clergy. It is to be lamented that the theologians and commentators who succeeded him did not follow in the steps of their able precursor. Theological disputes ensued; the Lutheran doctrines were reduced to a *system*, which, contrary to the design of the founders—at least of a Chemnitz, was abused so as to close the door against new investigations. Men of the greatest talents were continually dividing, and joining the teachers of erroneous doctrines, as in the fifth and sixth centuries. Subsequently, the disputes between the Roman Catholics and the Lutherans, after the rise of the order of Jesuits, gained the ascendancy. The members of this order applied themselves but little to the study of Exegesis, with the solitary exception of John Maldonado, in the middle of the seventeenth century, who compiled commentaries on the greater part of the Holy Scriptures from the more ancient expositors. Even the Protestants began to slacken in their scriptural studies; indeed there were at that time too few helps to a better method of interpretation. These were first provided for them in other countries of Europe. Among the most important and essential were the Polyglots. Cardinal Ximenes conceived the first plan of a work of this kind, and completed it at a magnificent expense. Benedict Arias Montanus, Xantes Pagnini, G. Michael Le Jay, and his learned coadjutors, have left an everlasting memorial of themselves through their praiseworthy industry; and have thereby conduced to give the Bible a celebrity above all other books. The Germans made too late a use of these important works; nevertheless, by their industry in the seventeenth century, they overcame many difficulties which lay in the way of a better interpretation of the Scriptures. One of the most renowned men of this period was Solomon Glass: his ‘*Philologia Sacra*,’ which first came out in 1623, was for more than a century a guide to the interpreters of the Bible. The other peculiar systems, which were written in and after

that time, to about the year 1720, have now lost all their usefulness, although they were the best which then existed for the interpretation of the Bible.

“ The names of all these writers will be found in J. G. Walch's ‘*Bibliotheca Theologica Selecta*,’ Vol. IV. p. 209, and the following pages. I shall now mention the names only of J. Gerard, J. Olearius, J. C. Dannhauer, and superior to these, Augustus Pfeiffer, who introduced a more improved method in his ‘*Hermeneutica*,’ and especially in his ‘*Critica Sacra* ;’ as did J. Benj. Carpzov, and also Val. Er. Loescher, both in his work, ‘*De Causis Linguae Hebr.*’ and in his ‘*Breviarium Theologiæ Exegeticæ*.’ The writings of the last named individual were directed against the school of Halle, or rather that of Frank ; these controversies were conducted, indeed, with a little too much asperity, for Frank and Lang had excited hundreds of young men, in Halle and elsewhere, to devote themselves to the study of the Bible, and to take philosophy less as their guide than was then usual in such labours, which should derive their light from history and philology. It cannot be denied that Frank and his followers often endeavoured to elicit more from the words of the Bible, and especially the New Testament, than they actually contained ; but this practice did not long continue. The same school produced a Rambach, a disciple of Buddeus. The Lectures which came out, after his death, on his ‘*Exercitationes Hermeneuticæ*,’ exhibit an original thinker, who had firmly determined to shake off the trammels of the then prevailing prejudices in regard to the interpretation of the Scriptures. Reckenberg, in his ‘*Tractatus de Studio sacræ Hermeneuticæ*,’ made good use of the groundwork laid by Rambach ; and in 1736, in his ‘*Nexus Canonum Exegeticorum Naturalis*,’ &c. brought to light the merits of this divine in the art of interpretation. Sigismund James Baumgarten has, in his ‘*Unterricht von Auslegung der Heilige Schrift*,’ 1742, published systematic rules for the art of interpretation, which may be seen in the ‘*Ausführlichen Vortrag über die Biblische Hermeneutik*,’ published by Bertram in 1769.

“ While these things were doing in Germany, another mode of interpretation was invented in Holland. John Koch (Cocceius) had, with all his learning, most far-fetched notions as to the true manner of expounding the Scriptures. He and his coadjutors fell into the mystical and allegorical method of interpretation, and his system of Covenant-theology\* misled him to the adoption of many false notions : notwithstanding this, his ‘*Lexicon et Comment. Sermonis Hebraici*’ was the best dictionary of the time. A more judicious course was pursued by Vitringa, as is shown in his ample Com-

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\* “ The Cocceians imagined that they could not give a more sublime and engaging aspect to the Christian religion than by representing it under the garb and analogy of a covenant, entered into between God and men. See Mosheim's *Eccl. Hist.* Vol. III. pp. 456 and 491. Translated by James Murdock, D. D. 1832. Their straining of this scriptural metaphor led them into many chimerical conceits. Another remarkable error of the Cocceians consisted in their system of interpretation, built on a plurality of signification in words, or a manifold interpretation of Scripture.—TRANSLATOR.”



mentary on Isaiah. But the leader and guide of commentators in every branch of sacred criticism, and principally that of the New Testament, was the celebrated Hugh de Groot (Grotius,) who shone above all the interpreters of his day, in knowledge of the ancient languages, good taste in the art of interpretation, an uncommon genius, and a noble gift of elucidating the obscure, and penetrating into the sense of the Holy Scriptures.

“The theory of Scriptural Interpretation was attended to by Rivet in Holland, and by John Alphonsus Turretin in Switzerland. The work of the last writer, ‘*De Sacræ Scripturæ Interpretandæ Methodo*,’ which was first published in 1728, was so highly esteemed by Teller, that he published a new edition of it with additions.

“New and important helps to the interpretation of the Old Testament were provided by one of the greatest of oriental scholars, Samuel Bochart, in 1663, in his ‘*Hierozyicon*,’ and his ‘*Geographia Sacra*.’ A still clearer light was thrown on its interpretation in Holland, after the commencement of the eighteenth century: Albert Schultens, the founder of a new and better mode of treating the Holy Scriptures, in his ‘*Origines Hebrææ*,’ 1723, examined the books of the Old Testament from a new point of view, and laid the foundation for their better interpretation, chiefly from the Arabic and other Semitic dialects. His ‘*Institutiones ad Fundamenta Linguae Hebraicæ*,’ followed in 1737. Schroeder continued, with the happiest results, the work begun by Schultens. The immortal John David Michaelis, with his successors in Germany, not only made use of the new discoveries and treasures of oriental literature, which have reached us from Holland—as well as from England, France, and Italy, through the labours of a Kennicott, a Houbigant, and a De Rossi—but by new investigations continued them with as much acuteness as industry. How much have the ‘*Orientalische Bibliothek*’ of Michaelis, the excellent treatises of an Eichhorn and his coadjutors, in the ‘*Repertorium für Biblische und Morgenländische Litteratur*,’ and in the ‘*Allgemeinen Bibliothek der Biblischen Litteratur*,’ with the writings of a Doederlein, a Dathe, a Storr, a Schnurrer, a Paulus, a Bauer, an E. F. K. Rosenmüller, and others, contributed to a more just and systematic explanation of the Old Testament! Glass has been, as it were, new created, and advantageously re-modelled by Dathe and Bauer. We have, within the last thirty years, obtained new Hebrew, Arabic, Syriac, and Chaldean grammars; many excellent philological tracts, relating to the dialects and their use; the LXX, and its value and use in the explanation of the Old Testament—such as those of Fischer and others; and how industrious have been our modern oriental scholars in publishing new, and, in some respects, improved editions of the works of the older ones, such as Bochart, Cocceius, and Walton!

“In regard to the interpretation of the New Testament, the Germans have attained the highest eminence without much foreign aid, except that derived from the polyglots and various readings. John Solomon Semler led the way, in his ‘*Vorbereitung zur Theologischen Hermeneutik*,’ 1 vol. Halle, 1760, of which three other volumes followed in 1767. He had strengthened his natural genius by critical inquiries, and by investigating the history

of the text of the Bible, in the valuable works of Richard Simon, J. Clericus, and J. Morinus; and being a man of a strong mind, and resolute and independent spirit, he hazarded many sentiments which none, before his time, had ventured to express. In 1761 appeared the '*Institutio Interpretis N. T.*' of the immortal Ernesti. Both these learned men devoted all their exertions to bring into vogue the grammatical and historical mode of interpretation. Mill, Bengel, and Wetstein had already published their critical works; and Semler selected the most useful, in order to communicate them to other theologians, in two treatises, viz. '*J. J. Weestenii Libelli ad Crisin atque Interpretationem N. T. pertinentes*,' &c. 1766; and '*Apparatus ad liberalem N. T.*' as well as '*Ad V. T. Interpretationem*,' Halle, 1767, and 1773. To this succeeded his '*Neuer Versuch zur gemeinnuzigen Auslegung des N. T.*' 1786; and '*Zur beforderung der Kirchlichen Hermeneutik*,' 1788.

"In the mean time, Ernesti laboured in his '*Theologische Bibliothek*,' at every opportunity, to promote improvements in the true mode of interpretation. He was the precursor of one, of whom Germany may boast, who has never been equalled in the criticism of the New Testament—the immortal Griesbach;—and for the interpretation of Scripture she has produced a Noesselt, a Doederlein, a Knapp, a Dathe, a Storr, a Morus, a John George Rosenmuller, a Schleusner, and many others.

"The Introductions to the Scriptures of the New Testament by Michaelis (with the elucidations of Herbert Marsh,) and by Haenlein, have contributed still further, to promote systematic Interpretations. It is needless to mention what light has been thrown on the just interpretation of many passages by the Wurterbuch (Dictionary) of Teller. The translation of the New Testament, with the notes of Michaelis, together with some other good versions of the whole New Testament, as well as of separate portions, have promoted the just expression of the Greek original in our vernacular tongue [German.] The study of the art of interpretation itself has gradually assumed a new form. To this Eichhorn has contributed not a little in his works already referred to, particularly by two pieces in the '*Algem. Biblioth. der Biblischen Litteratur*,' B. IV. st. 2, and B. VI. st. 1. Dr. Ammon has produced a new edition of Ernesti, with valuable additions.\* The lectures of the immortal Morus on the same work were continued by Professor Eichstadt, and adapted to our times by valuable augmentations. But Doctor Plank, in his '*Einleitung in die Theologischen Wissenschaften*,' (Introduction to Theological Sciences,) vol. 2, part 3, sect. 1, has laid down such just principles of Her-

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\* I do not deny that the additions of Ammon are now and then valuable; but they are of much less utility in promoting the use of Ernesti's work than might have been expected from a new editor. Many of the notes, moreover, are of little importance; some irrelevant; others abound with palpable errors. The reader, in order to observe this, has only to refer to the Prolegomena, sects. 3, 6, 8, 12; part 1, sect. 1. cap. 1; sects. 2, 3, 7, 11, cap. 2, sect. 12; sect. 2, cap. 5, sect. 3; part 3, cap. 1, sect. 6;

meneutics, and so applicable to these times, that they may with safety be recommended to future Interpreters. G. W. Meyer, of Gottingen, a genuine pupil of Eichhorn, has published the first volume of a 'Hermeneutik des A. T.' which is very copious, and at the same time eminently solid. [The second volume was published at Lubeck, in 1800.—H.]

"The pleasure which I feel at the increasing fame of Germany, and the pleasing expectations of the great benefits to be derived from the works of so many learned men, in the confirmation of truth, have encouraged me to be more diffuse than I had at first proposed.\* May these expectations not be frustrated! and may the rash and licentious attempts at hazardous interpretations, and the subtilty of a (so called) higher criticism, which cuts into the very life-blood of Christianity, not have the effect of introducing a scepticism into the investigation of Scripture, more dangerous than the dreams of Mystics and Allegorists—nay, than even ignorance itself!"

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cap. 2, sect. 1, 2; cap. 3, sect. 4; cap. 4, sect. 6; cap. 5, sect. 3; cap. 6, sect. 18; cap. 9, sects. 31, 45, 47, 50; cap. 10, sects. 21, 22.—*Heringa.*

"The reader may consult the English translation of Ammon's edition of Ernesti in the Biblical Cabinet, where are some excellent additional remarks by the translator; who, however, does not seem in every instance to be perfectly acquainted with Ammon's views, owing to the concise way in which that writer expresses himself, and his not giving examples in proof of his assertions.—*Translator.*

\* "This may be pardoned to the learned German; but I cannot help thinking the praise rather too unlimited. Since the death of Ernesti, the inconsiderate zeal of numbers who undertook the reading and investigation of Scripture, with the so called higher criticism—many rash hypotheses—and systems of the 'Critical Philosophy' [Kant's]—this same Germany, which bore such excellent fruits, produced also abundance of weeds. The 'Worterbuch' of Teller has, no doubt, its merits, but it has also great defects; and I would advise no young man to attempt to make use of it unless he compares it with Lang's work, 'Zur beforderung des nutzlichen gebrauches des Tellerischen Worterbuchs' [For promoting the profitable use of Teller's Dictionary.] The 'Library,'\* too, of Eichhorn, now closed—(supplanted, it seems, by the vastly inferior 'Journal' of Gabler)—furnishes too many proofs of that laxity and licentiousness in the treatment of the Holy Scriptures which our author proceeds, with so much justice, to lament.—*Heringa.*

"In order to form a just estimate of the writings of Semler, Eichhorn, and other modern divines, so deservedly commended by Seiler, it should be observed, that while it is impossible to appreciate too highly many of their labours in the general criticism and interpretation of the Scriptures, several of their writings have tended, in no slight degree, to undermine the divine authority of the sacred records. They have been herein opposed, in Germany and Holland, by some of the ablest divines in those countries. In order to acquire full information on this subject, I would recommend the

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\* "The 'Algemeine Bibliothek der Biblische Litteratur,' or Universal Library of Biblical Literature."—*Translator.*

## THE PRESENT STATE OF THE IRISH POOR.\*

WE consider the question now so much discussed respecting the policy of extending a system of poor-laws to Ireland, as most important to the clergy of the Established Church. If such a measure should be carried through parliament, (and in all likelihood it will, now that Mr. O'Connell has become, no matter whether for wrath or conscience sake, a convert to its expediency,) it will materially affect the duties, the feelings, and the comforts of ministers; and therefore they have not only to look with great anxiety towards the passing of such a bill, but to the provisions which it may contain. It is a notorious fact, that while the Irish Protestant clergy enjoyed their incomes, that the support of the aged and infirm, without any respect to differences of religion, devolved in a great measure on the resident rector. In many instances this support came from his own pocket; in other cases he acted as the almoner of the bounty of his Protestant flock; and even up to this very day, surrounded as he and his family are with difficulties, and with want staring him in the face, we are assured the Protestant clergyman has not allowed his injuries to blunt his charitable feelings, but that he still does all the good he can, and uses all his pastoral influence to supply the wants of the sick and the aged amongst his Roman Catholic parishioners. We repeat that *formerly*, when the clergy had the means, that they exerted themselves more in the way of almoners to the poor than the priests. The priests, in fact, gave little. We do not mean to say that they had not, and have not benevolent feelings. Surely in this respect they are not behind other men; but it was not their *policy* to give, it was their aim to *appear* poor; and we ourselves have known, when a priest has been asked for alms, his answer was, "Why beg from me? sure I am the great beggar of the parish; I live on your contributions myself." Thus, as a natural consequence of the voluntary system, they constantly spoke with a poor mouth, and nothing would or could induce them to forego, even from the poorest, their dues. We have known an instance of a poor woman, an actual mendicant, who

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perusal of an interesting treatise by Heringa, published in the Dutch language, among the tracts of the Hague Society for the Vindication of the Christian Religion, entitled 'Vertoog over het recht gebruik en bedieningsch misbruik der Kritiek in de behandeling der heilige Schriften' (Essay on the Use and modern Abuse of Criticism in the treatment of the Holy Scriptures,) Amsterdam, 1798, in which the works of these and other celebrated German divines are carefully examined, their excellencies duly appreciated, and the student put on his guard against their errors and abuses. See also Ypey's excellent 'Ecclesiastical History of the Eighteenth Century,' in the same language, 12 vols. 8vo."—*Translator*.

\* The Present State of the Irish Poor, with the Outlines of a Plan of General Employment. By James O'Flynn, Assistant Commissioner of Irish Poor Inquiry. London: Henry Hooper, 13, Pall-Mall East. 1835.

occasionally received pecuniary and other assistance from the Protestant curate, and when on her dying bed she sent to him for aid, she was not refused; but the half crown that was forwarded to her, in a very few minutes was transferred into the pocket of the priest, who claimed and received the identical piece of money as his DUE for administering extreme unction. This communication of good offices that thus took place between the Protestant minister and his Roman Catholic parishioners, has been always looked on with extreme jealousy by the priest, and we are well assured, that so far has that jealousy in some instances been carried, that they would rather the sick and the infirm had wanted aid, than that that aid should have been administered by a Protestant almoner; for how could a minister, calling in to supply the body's want, help speaking of the things concerning the immortal soul, or how could he be such a dumb dog as not to point to the great Saviour as the sinner's only hope, or not declare the gospel message of salvation through grace? We are assured that many a word in season has thus been spoken to poor Roman Catholics, and firmly believe that thousands, though they, through fear, prejudice, and family predilection, have continued nominally Roman Catholics, yet they have been enabled to see through the mists of Popery the great gospel scheme, and have rejected human merit or human advocacy to depend *alone* on the Lord as their righteousness. We are convinced that this interference of the Protestant clergy, through the means of charitable intercourse, has caused the Popish bishops and priests, &c. much to desire the introduction of a poor-law which should provide for the aged and the infirm. Establish such a law as this—place the funds to be collected at their disposal—let the priests and the confraternity men, the chapel clerk and the priests' nephews thus put their hands into the Protestant proprietors' pockets, and then indeed would popish desire be consummated; for the Protestant landlord would be the sufferer—the Protestant parson would be kept aloof.

Viewing the matter in this light, we are not sure that we would approve of a legal provision for the aged and the infirm; we would still desire that such should be left to the relief they would obtain from gratuitous charity, and from the affectionate solicitude of their own families.

But we certainly are advocates for some law which would provide means for giving employment to able bodied labourers of the country; and so while providing them with work and adequate wages, the son or the father could then support, as we believe he then would willingly do, his parents or his children.

It is an acknowledged fact that the country is not anything near so productive as it might be made; that all over the face of it is seen a lamentable want of capital; that everything is done, in the way of agriculture, in a weak and inefficient way, in consequence of a deficiency in the labour power and the machinery power bestowed on it. Leaving the bogs and mountain wastes

out of the question, it is apparent that our lands devoted to tillage are not duly cultivated; that the soil is encumbered with weeds; that, through want of fences, drainage, shelter, and manure, our land, naturally fertile, does not produce one-fourth of the produce it is capable of. Look, then, at the great mass of our population, for one-half the year unemployed: look at them rushing over to England, to compete with the peasantry there, and seeking from the British farmer that employment which the Irish has not the heart or the means to afford. The pamphlet before us takes, in a great measure, *our* view of this subject; he is opposed to any system of parochial relief, which, whether on the in-door or out-door system, may be devised.

“ A system of poor laws for Ireland is at present a most popular object: but if by it be meant a system of in or out-door support, such as exists or existed in England, I fear there are some insuperable difficulties; and a principal one is—where are the funds to be procured for either? If in-door relief be the chosen mode, where, I ask, are the funds to be procured for the building of poor houses, large enough to contain the greater part of the labouring population for eight months of the year, to say nothing whatever of their support when in them? Will the landlords be taxed for this purpose? If so, it is but a new distribution of property without any ultimate good whatsoever. Will the feeding men in idleness, either in a house or out of it, make productive the untouched resources of the country? Try the out-door mode; that is, convert the whole country into a *poor-house*: this was exploded in England; and the same difficulty remains—where are funds to be procured?

“ But supposing the difficulty about the funds to be got over, I fear there is another still which will be found worthy of notice. If one man be entitled to receive a certain sum as out-door relief, because he is *not able*, or *says* he is not able, to obtain employment, must not all so situated be equally entitled to the same relief, for what standard can be established? In the enormous number, then, that must be chargeable on the parishes in Ireland, under those circumstances, will it be possible to avoid deception; or, in fact, to sum the whole up at once, who will work at all? Supposing some may be found willing to work, will they work for the hire for which they work at present? To induce them to labour, must they not have a good deal more than the parish allowance? They barely exist at present; therefore the parish allowance must be at least equal to their present wages. If, then, at present, the extreme poverty of the farmers prevents their employing labour so as properly to cultivate their land, will any facilities be given to their doing so when the price of labour is made perhaps three times its present rate? In fact, will not this necessarily-increased price of labour throw the land in Ireland totally out of cultivation?”

Mr. O'Flynn with great truth sketches the existing state of the Irish labourer:—

“ Let me now, in a few words, sketch a year of the life of an Irish labourer. I allude particularly to those of the province of Connaught; but the same

description may be given very generally of the entire country. In the beginning of spring he takes, from a neighbouring farmer, a portion of con-acre according to his means, from half a rood to half an acre; in it he usually sets potatoes, (though some, at times, in a small portion of it, sow corn.) When this is done, the cabin is shut up, and the family separate. The husband goes to a distant part of the country, or to England, to obtain employment; the wife and children go to a distant parish to beg, *from a shame of being beggars where they are known*, and are supported during the summer by the charity of the farmers and cottiers, and at times obtain small sums of money, which help to make up the rent of the cabin and con-acre. At the end of harvest all return to their home; if the husband has been successful in his efforts to obtain employment, the rent of the potato-ground is paid. The potatoes are dug out, and upon them and a little butter-milk, *when it can be procured*, the family live in perfect idleness during the winter. Yes! I repeat it, the Irish peasant lives in perfect idleness during the winter, *solely*, I assert, because there is then no way in which his time and labour can be turned to advantage. It would be worth the consideration of the legislature how well those long and restless nights, restless because following days of inaction, are fitted for the purposes of the incendiary and the villain, and what effect this periodical idleness must have upon the character of a people whose situation is frequently so very wretched, and is always so precarious.

“ In plentiful seasons the con-acre system works pretty well; all have enough of *food*, though of *the worst description*.<sup>\*</sup> But when the season has been either too moist or too dry, and the potato crop has failed, then indeed misery the most terrific strides through almost all classes of the community. The cottier returns from his labour in England, and finds the expected potatoes are not grown, and that he has no stock of provision for the winter; the money which he has hoarded up to pay the rent of the potato ground is very soon expended in the purchase of food at an enormous expense, and then there is no resource but feeding on weeds or starvation.”

The results of a year of scarcity are shown as follows; alas, the potato, of all plants applied to the food of man, is, perhaps, the most precarious in its produce, equally affected by extreme wet as by dryness of season, and liable to great injury either from frost late in spring or early in autumn:

“ After a year of scarcity, I may almost say there *must* be a second, and perhaps even a third, for the seed potatoes, which should be put in the ground are consumed for food; therefore, the next year's crop also falls short, and, for the same reason, frequently the one after. In such periods of scarcity, the con-acre rent cannot be paid to the farmer, the farmer is pressed for his rent by the middleman, who mostly lives up to the last farthing of his

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\* The lumpers, the *very worst* species of potato, is the one grown by the holders of con-acre, as it does not require rich ground or much manure. It has been found that pigs *will not fatten* on lumpers alone.



income, and is, besides, pressed himself by the proprietor's agent, who has his own per centage to look after ; all fall into arrear, and once in arrear, not one in a hundred can ever recover, for the income of each year is barely sufficient for the expenditure, which is unavoidable. Then begins a general system of ejecting and turning out, and with it the exasperation, frenzy, and despair, from which arise all the shooting of landlords, massacreing of agents, and the fearful murders which are committed upon the successors of the expelled tenantry."

That some mode of employment should be devised for our able idle population, we deem essential to the welfare of the empire at large. What that mode is, we do not pretend to point out. Mr. O'Flynn's plan is as follows :

" Let the whole labouring population be estimated by the Parliamentary Returns, and be distributed equally upon the land according to its value. Suppose an estate, then, allotted out of the entire number, say, fifty labourers, but *no particular individuals* ; let the proprietor of it be obliged to employ, himself, that number, or cause them to be employed by his tenants, or pay into a public fund the whole or a certain portion of the daily hire of every one, within *that number*, not employed upon his property : this fund to be appropriated to public works, and the surplus labourers to be employed upon them.

" There will be thus two modes of employment open to every *industrious* man : agriculture and public works ; when dismissed by the farmer he has the public employment to go to."

We are not sure this plan is either feasible or fair. There are immense tracts of rich feeding land in the counties of Tipperary, Limerick, Meath, and Galway, whose proprietors have never allowed a pauper population to increase thereon ; lands applied as their nature and position pointed out to the very purpose most profitable to the owner and beneficial to the state. Now, we think that it would be a great act of injustice to force the owners or holders of these tracts of grass lands to employ labourers they do not want, or to pay for labourers employed in public works. We think it would be cruel to ask them, more than a Cheshire or Ayrshire grazier, to pay for the neglects, the avarice, or electioneering ambition of those landlords who have permitted a horde of pauper peasantry to increase and multiply on their disgraceful properties. No, the evil is great, and it is general, and the funds for the employment of the people should be drawn from all kinds of property. It is not fair to lay the whole burthen on the landlords ; it should be recollected that they are almost universally embarrassed. Why should not the mortgagees—why should not those who have heavy demands on their properties in the way of judgment debts, jointures, and annuities : why should not they pay their share ? Why, also, should not the fundholders, the merchants, lawyers, &c. ? The fact is, if ever there be enacted a poor law for Ireland, it should be enacted on such a principle as not to bear heavy on

*any* particular kind of property ; *all* that HAVE should be made to bear their share in helping *all* that *have not*. Above all things, let not a poor law be made an instrument of party influence or oppression—let it be well guarded from the contamination of that plague of Ireland—local jobbers. Though not agreeing with Mr. O'Flynn's exact plan, perhaps some modification of it is possible ; at all events, some mode of employment for the people must be adopted ; some application of capital resorted to. There is great truth, but not the *whole* truth, in the following ; for Mr. O'Flynn leaves out Popery, and the angry, vengeful, and grudging feelings of subjugated Milesians ; he leaves out the self-interested agitations of O'Connell and the priests, and classes them *as fancied evils* ; and he concludes his pamphlet as follows :

“ A favourite doctrine with many well-disposed men is, that Ireland contains abundant resources within itself, for the comfortable maintenance of all its population, without any assistance from poor laws ; and, in fact, to be most prosperous requires only to be restored to tranquillity. To this I assent most cordially ; but ask, how is this desirable tranquillity to be attained ? Do they think that agitation in Ireland arises only from fancied evils ; and that the Irish, as a nation, are prone to neglect their own affairs in quarrelling about abstract doctrines of politics and economy ? No ; the true causes of Irish agitation are, the cold, the hunger, and the misery which are there ; and the periodical turnings-out of the wretched tenantry to beggary and starvation. Until those causes are removed there can be no tranquillity in Ireland.

“ But they say, ‘ Let us have peace and we will soon have manufactures. English capital and English skill will be poured into the country, and will give employment to numbers.’ This hope, I fear, is delusive : how can manufactures be supported in a country without an extensive class of consumers.

“ How are extensive manufactures of hardware to be supported in a country where, except the pot in which the food is prepared, not one article of hardware is to be found in the cabins of the great mass of the population ? What advantage are flour-mills, when the immense majority *exist* on potatoes ? or cloth factories, when they shiver in rags ? To sum all up in a sentence, it is consumption creates manufactures ; manufactures do not (at least not necessarily) create consumption. But facts are better than theoretic reasoning, and facts in Ireland demonstrate that commerce, at least, cannot be created by facility of intercourse *alone*.

“ No : the condition of the lower orders in Ireland must be materially altered before manufactures or commerce can flourish. The man, whose whole history may be told in a sentence, that he expends some labour on a plot of ground, pays the rent of that plot by labour expended in another country, and consumes in idleness the whole produce of it himself, contributes but little more to extend the commerce of his country than if he never existed.

“ The great want of the Irish people is, at this moment, ‘ WANTS ;’ the best way to give them wants is to give them the means whereby to supply.

them. That this plan, therefore, which will give both, will be objected to by the lower classes in Ireland, by the shopkeepers, who live by them, or by the merchants and manufacturers, who live by both, I have very little dread. But there is still another class to be reconciled to it—the proprietors; and to them my arguments shall be contained in the following questions:—Do you wish for tranquillity? Do you think it can be obtained without a change in the condition of the poor, and a consequent sacrifice on your part, either in the shape of rent or poor-rate? And, thirdly, Do you think that change can be effected so cheaply in any other mode than the one which is now proposed, and with a chance, even, of such important results? If the reflections which these questions must suggest do not convince you, I have yet another in reserve. Should the corn laws be repealed, (I give no opinion on the propriety of the measure,) but, should the corn laws be repealed, how are your rents to be paid, unless you create an extensive class of consumers at home for the produce of the soil? If you lose the English market, what market can you have, unless you create one in Ireland?"

We do not know whether Mr. O'Flynn be a Roman Catholic or a Protestant. Perhaps our not being able to find out from his pamphlet proves the fair and liberal spirit with which it is written. It, of course, contains mistakes, and some over statements, such as a Milesian is fond of indulging in. Mr. O'Flynn talks idly of Athlone, when he says that "though near that town the Shannon is deep enough for vessels of large burthen, yet it has no other commerce than in the trouts and eels that are taken on its banks." How could Athlone have commerce arising from the river, when, at the town, it is so shallow, that in summer it is sometimes fordable, and the canal that is dug to obviate the river's shallowness is too narrow for steam-vessels?

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#### NOTICES OF BOOKS.

**The Scriptural Unity of the Protestant Churches Exhibited in their Published Confessions.** Dublin: John Robertson and Co, 55, Lower Sackville-street; J. Nisbet and Co. London; and Waugh and Innes, Edinburgh.

THIS work embraces the articles of the ancient church of Ireland, drawn up by the famous Archbishop Ussher; the articles of the Church of England, with the articles as revised by the Assembly of Divines in parallel columns, with numerous Scripture references; likewise, the Confession of Faith of the Church of Scotland, and the declaration of faith of the Congregational Dissenters.

We consider this little work peculiarly seasonable, and cordially recom-

mend it to our readers. The introductory preface, which we given entire, will best show its design, and account for our wish to see it in wide circulation.

"The age in which we live is characterised by many things which the Christian contemplates with a holy satisfaction; but there exists, also, much to excite grief and produce alarm. The continued existence and progressive success of the efforts made by societies and individuals, in many—would it might be said, in most cases, under the impulse of faith in the Redeemer's promises, love to the souls of men, and zeal for the glory of Jehovah, to disseminate the Gos-

pel at home and abroad, and make the benefits and blessings it confers co-extensive with the wrecks of the Fall and the ravages of sin, must awaken delight in every well-regulated Christian mind. 'Many run to and fro, and knowledge is widely increased.' May it advance, till 'the earth be filled with the knowledge of the Lord, as the waters cover the sea.'

"But, on the other hand, how many evils exist and abound, over which everyone must weep whose heart is filled with the love of God and of 'the brethren!' How vast the disproportion between profession and reality in all the churches of Christ! The 'offence of the cross,' as regards either the preaching of Christ crucified, or attendance on the ministry of such as preach him, has nearly 'ceased;' and to talk in the language of the Gospel, and associate with the religious, and approve, at least, of their benevolent doings, is to be fashionable rather than to be persecuted.

"Then, how deplorably do discord and contention prevail among the professed disciples of 'one Lord,' because on some minor topics of opinion they differ in sentiment! In England and Scotland, within the last half-dozen years, has not this state of things grown up, with an almost incredible rapidity, into a fearful magnitude? A fiery ordeal all profess to believe to be at no great distance; but, instead of growing unity, the result of predominating love, there are increasing 'schisms' and divisions among the members of the body of Christ; and intolerance seems strong, often, in proportion to the comparative insignificance of the topics that produce diversities of judgment.

"Still further, is there not a growing rage for novelties, to minister to a morbid love of excitement? Is not the mental constitution of many so diseased, that it requires the action of continual stimulants? And, in the habitual indulgence of such a spirit, has not all concern for the salvation of perishing multitudes, that meet the eye at every turn, been suffered to expire?

"The writer is not one of those who can discover nothing but what is

evil in the general church at the present day; nor does he love to dwell on the less fascinating features of her members; nor is he a gloomy alarmist, who can foresee nothing but desolation and woe: but, with fervent thanksgivings to God, for what he has done and is doing for his church, and in full faith of the certain bestowment of all that he has promised, he would hold up existing evils to the view of the brethren, that they may be excited to humiliation, watchfulness, and prayer.

"It has been thought that it might, through the blessing of God, aid in effecting this object, were the attention of Christians directed to their essential oneness in all the grand characteristics of their common Christianity, and to the views of those who, in these countries, have been instrumental in the plantation and establishment among us of the Gospel, with its privileges and blessings. Their views of divine truth were essentially the same with those of the servants of God in every preceding period: for, while error is multiform and variable, truth is one and immutable. 'Thus saith the Lord, stand ye in the ways, and see; and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls.'

"With this design the following little work has been undertaken. It consists of the summaries of faith and practice originally framed by those who were instrumental, under God, in giving to these lands all that is valuable in their religious, and even their civil privileges, and which are still held by the great body of professed believers. That, in all their leading outlines, they are founded upon 'the apostles and prophets' will be obvious from a careful and candid examination of the passages of Scripture appended as proofs of the statements they contain. That they are in substance the same with those formulas employed by the churches, immediately subsequent to the apostolic age, and prior to the rise of 'the great apostacy,' for asserting the truth, and condemning error, might be easily shown. And when the glo-

rious Reformation took place, and, to use the language of Milton, 'then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon;' when Luther, and the rest of the glorious band of his coadjutors and followers, swept away the errors and superstitions wherewith the fair face of the church had been covered and deformed, and adopted the plan which had been employed before, for exhibiting truth and condemning error, that both might be contrasted with the infallible oracles of God, by publishing the Augsburg, Helvetic, and other "Confessions," as theirs were in substance identical with those of the church in her purest times, so are these which follow, in all vital points, the same with theirs. No infallibility, nor even authority, is claimed for them on account of the men who compiled them, however learned, eminent, and holy many of them were: they would themselves have been the very first to disclaim all such pretensions, and to say, 'Be ye followers of us' *in so far as* 'we are of Christ.' 'To the law and to the testimony.' But to every sober-minded Christian it must be satisfactory to find that, amid all the changes in outward circumstances, and all the varieties of forms and rites, in every age the faith and practice of the church has been identical; and it must teach such persons to cling to and contend for these, instead of attaching undue importance to modes and opinions that have been constantly varying.

"The practice of exhibiting what the church has conceived to be the truth, and condemning the errors which, from time to time, were broached and propagated by its enemies, has been adopted from the beginning, and still prevails. With the view of showing, still further, the

harmony which exists among those who 'hold the Head,' even under the most diverse forms of ecclesiastical polity, to the more anciently-published creeds adopted in these countries, is added 'The Declaration of the Congregational Churches.'

"That 'confessions,' like other things, may be abused—on the one hand, by being *enforced* upon unwilling consciences, by the fear of loss, or the hope of emolument; and, on the other, *adopted*, hypocritically, from sinister designs, by unprincipled individuals—is at once admitted; but that, when properly used, they are important and warrantable, is, by the common practice of all the orthodox churches, admitted and sanctioned. They evince the sense in which Scripture is understood; exhibit the union of the friends of truth, in the assertion of its principles, and testifying against corruptions; and lay the foundation for harmony in the 'walking together' of those who are thus 'agreed.'

"The only body of professed Christians that refuse to publish a statement of their belief is that of the self-named Unitarians; but as theirs is rather a system of *not believing* than of faith, and as almost every *variety* of error may be found to nestle under the shelter of the generic name, the exception is, perhaps, the less to be either wondered at or regretted.

"A brief account of the documents which follow will not be unacceptable to the reader.

"The first contains 'The Articles' of the Episcopal Church of Ireland, drawn up by the illustrious Ussher, then Professor of Divinity in Trinity College, Dublin, and adopted in 1615. At this period the Irish church was a distinct and independent national church; and it was conceived more consistent with her character to frame 'articles of belief' for herself than to adopt those of the sister church of England. They are *full and explicit* in asserting the doctrines usually called Calvinistic or Evangelical, and include, almost *verbatim*, the 'Lambeth Articles.' These were nine in number, and were so called from having been drawn up at Lambeth Palace, under the direction of Arch-

bishop Whitgift and others, in order to check the rising opposition to the doctrine of predestination and the other truths connected therewith, which had been recently made, especially at Oxford. While these articles are characterised by the greatest decision as to doctrine, they were framed, in accordance with the well-known anxieties of their celebrated compiler, with such latitude as to church government as to admit the uniting of all orthodox Protestants in one church.

Next follow "The articles of the United Church." There had been, at various periods, after the Reformation in England, published summaries of faith to be subscribed by the clergy, and to be considered as exhibiting the national belief; and in particular in the reign of Edward IV. Upon these, principally, the "Thirty-nine Articles" are founded; they passed the Convocation first in 1562, and received the royal authority; were subsequently ratified at various periods; and are now, in subordination to the Holy Scriptures, the standard of doctrine to the United Church.—With less latitude as to forms and rites than those of the Irish Church, they are, as to doctrine, when fairly interpreted, and in accordance with the well-known sentiments of their compilers, not less decidedly Calvinistic; so much so, that no orthodox Presbyterian or Independent would hesitate to declare his belief of their contents. These, with some slight alterations, not affecting doctrine, are adopted by the "Episcopal Church of America."

Next follows "The Confession of Faith" drawn up at Westminster, with the view of being a bond of union to the Protestants of England, Scotland, and Ireland; and adopted afterwards by the Church of Scotland, commissioners from which assisted in its compilation, and which is now held, not only by the Established Church of Scotland, but by the "Synod of Ulster," and the "United Secession" Synods in Scotland and Ireland, as also by the "General Assembly" of the Presbyterian Church of America, and the different bodies

of Seceders there. In point of doctrine it is more minute and specific than either of the former documents, but is in substance the same, while it asserts the system of church polity known by the name of Presbyterian.

To these we have appended a more modern document, published by the associated "Congregational" churches of England, and adopted by their brethren in Scotland and Ireland; which is valuable, though, if "the Confession of Faith," as has been thought, is too minute, this on the other hand may by some be deemed defective on the score of omission—as indicating that those who most widely differ from the Established Churches of the empire, yet hold, in most essential points, the same articles of faith and practice with them. The Congregationalists of America are one with their brethren in Britain, in regard to the great doctrines of the Gospel. And the "Baptists"—though we cannot append any "creed" publicly issued, and generally adopted—while their form of church government is "Congregational," and their only other difference from Episcopalians, Presbyterians, and Independents, is in reference to the ordinance whence they derive their distinctive appellation—in Great Britain and America, and throughout the world, hold substantially the same doctrines as those published in the documents subjoined to these remarks.

In truth, there is, upon all points that each considers essential, substantial oneness; and the hair-spun distinctions that are sometimes fastened on, by pious and well-meaning—though often ill-informed and wrong-headed—individuals of any or of all these denominations, must be looked upon as the productions of morbid and ill-regulated minds: the exceptions, which prove the rule.

But while this little compilation is put forth with the view of manifesting the unity in essential truth—under great diversity of outward form and government—of the professing Protestants of the world; and with the view of exciting, at least, caution—ere sentiments at variance with



them are *entertained*, and *separation* from those who hold them, *practised*—is it meant to be insinuated, that agreement in the confession of such truths is enough? That if any one only subscribes articles containing them, he is safe? That every one who shall avouch a cordial belief in them is, therefore, to be recognised—irrespective of all considerations—as a member of Christ? No: there may be the recognition of truth without the feeling of its power, and agreement in sentiment without union to Christ.

The TRUTH is important; and in the unity of its reception and maintenance, there is a ground of union and bond of love to all its friends; but there may be acquaintance with its doctrines, and firmness in contending for them and opposing errors, without its vital influence, felt and evinced. Many call the Redeemer Lord, but do not the things he requires; and all professions of the knowledge of Him and relationship to Him, without the subjection of the whole being to his authority, will, in the end, prove utterly worthless. It is the knowledge of THE TRUTH which makes free—in which there is eternal life: but this knowledge is not the result of the application of mind to the record, but of the application of “the truth as it is in Jesus,” to the mind by the Holy Spirit. Anxious, then, to bring to the recognition and profession of the great truths of Christianity, all into whose hands this work may come, we are, if possible, still more anxious to

have the hearts of those who receive them pervaded by their influence and subdued to their authority; to have Him who is the Truth enthroned in their souls as their deliverer from the power and love of sin, no less than from its curse and condemnation; as the object of their supreme love and homage, no less than of their confidence and regard. Without this—however correct the creed, however sound the views—“I NEVER KNEW YOU,” must be his sentence at the last.

In fine—Some member of the Church of Rome may, perchance, look into these pages. If so, he will see that all the objections to Protestantism, from the discrepancy of belief among its members, are futile and invalid; that these diversities regard modes of government and forms of worship—not essential principles; that there is tenfold more diversity in the Church of Rome, notwithstanding her boasted unity; and that, while Protestantism is unity in vitals amid diversity of forms, Romanism is external uniformity, to the destruction of all for which unity is valuable.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make (those who receive the truth in the love of it) perfect in every good work to do his will, working in (them) that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

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#### RELIGIOUS INTELLIGENCE.

THE arrival of our Viceroy has in no degree meliorated our feelings in regard to the plans which the present ministry have formed in reference to the Protestantism of this country. We anticipated dark and gloomy days: still, however, we had hoped that the ministers would have some compunctious feelings keeping them back from laying ruthless hands on that which has, for generations, shed a hallowed lustre over the government of Britain, and made her the glory of nations; and that they would not recklessly sacrifice to the factious spirit of party those venerable institutions which stand associated with all that is “lovely and of good report” in our country. But we



confess the mode in which his Excellency consented to make his *entré* into Dublin has almost annihilated our hope; and we fear greatly lest, if it should please the great Disposer of all events to permit the present ministry to remain any time in power, nothing should remain for us but the religion of popery and the suppression of truth. Amidst the banners that hailed the arrival of our King's representative, none were more conspicuous than those with the motto, "No humbug Church Establishment." We, too, say—"No *humbug* Church Establishment;" for, if we understand the *slang* term, it means, disgraceful—deceptive—delusive—useless; and we pray that our country may never be cursed with such an establishment. On this account we most earnestly beseech the great Head of the Church to save our King from his papistical and infidel enemies; to "confound their politics, frustrate their knavish tricks," and keep us from papacy. We have long seen the gathering storm, and long prayed that the friends of religion and true liberty might put their trust in God, and be prepared to listen to apostolic advice—"Therefore, dearly beloved brethren, be ye steadfast." (1. Cor. 15.) Still may the Almighty graciously vouchsafe to us his guardian care, and, by some interposition in our country's favour, scatter the portentous elements, and send peace and prosperity. Let our most gracious and beloved sovereign come forth with fortitude, and say, "I was born a Protestant prince, reared by a Protestant father, and, with the blessing of Him who spared me to mount the Protestant throne of Britain, I will descend to the grave a Protestant king of a Protestant people." Let him proclaim this to be his determination, and the prayers of millions will rise to the throne of Heaven for his present and eternal happiness, and the arms of millions bared in defence of his person and his crown.

Since writing the above paragraph, we have seen in the newspapers some rumours of a determination in the ministry of casting off the yoke of the great agitator, and relinquishing the idea of governing Ireland according to his destructive plans. We hope these rumours are true: but time will tell.

#### ENGLAND.

WE copy the following letter from the Monthly Extracts of the British and Foreign Bible Society with feelings of undissembled pleasure, and hope that the spirit which dictated it may be more and more cultivated by all who "love our Lord's appearing," let them attach whatever meaning they might to the phrase "from an unknown friend:"—

"FROM AN UNKNOWN FRIEND.

"MARCH 27, 1835.—I send inclosed £200. You will, perhaps, allow me to explain, that I send this, not in the expectation, which I once entertained, that your Society will be one of the instruments employed by God for converting all nations to Christianity, and thus introducing the Millennium; but in the hope that it may be made instrumental in saving many perishing souls, and as the best medium with which I am acquainted for communicating a knowledge of

the 'Gospel of the Kingdom,' which is to be preached in all the world, for a 'witness' unto all nations, before 'the coming of the Son of Man,' to take vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ. (Matt. xxiv. 14, and 2 Thess. i. 18.)

"I wish to give this sum under the despised name of "a Millenarian," partly from a desire to show, through your Reports, to many whom I love and esteem—who are, in my opinion, losing much from want of clearer and more extended views of Scripture—that the doctrines they despise do not (as has been charged on them) produce apathy towards the rest of mankind, 'the world lying in wickedness; and another object with me is, to stimulate those who hold sentiments similar to my own, to imitate my example in this particular; bearing in mind that their boardings may not, in all probability, long be of use to them, but

may be as a millstone hanging round their neck when the great 'day of the Lord' shall arrive.

"I have, for a length of time, been a subscriber to your Society of a guinea a-year; and am now shocked to think how I could be satisfied with such a miserable tithing of 'anise and cummin!' (Matt. xxiii. 23.) What is the idolatry which now overspreads this land? Is it not covetousness? which is a canker in the religious world.

" Hoping to be able to place a further sum at your disposal ere long, I remain, very sincerely, yours,

" A MILLENARIAN."

#### SOUTH AFRICA.

The Friends of Missions will be thankful to hear that, though the hostilities between the Caffers and the Colonists had not ceased when the last accounts came away, the Caffers were retiring to their own country, and the fear of further ravages in the colony had subsided. The Missionaries were safe, and in some part of the country the Lord was greatly prospering their exertions. The following account of the Annual Meeting of the South African Auxiliary Missionary Society is from the *South African Commercial Advertiser*, of January 28, 1835.

The Annual Meeting of the South African Missionary Society was held in the Union Chapel, Church-square, Cape Town, on the 14th instant.—The Rev. Dr. Adamson took the chair. An interesting report of the progress and present state of the various Missionary stations, schools, &c., in connexion with the London Missionary Society in South Africa, was read. They are generally in a very flourishing condition, and the work of education appears to be carried on in them all with great industry and success.

The Rev. Mr. Wright proposed the adoption of the Report.

Mr. Fairbairn read the second resolution, which was—"That this meeting rejoices in the degree of attention paid at the different stations to the education of the rising genera-

tion, and in the degree of success with which it has pleased God to crown their plans and efforts," and addressed the Chair in nearly the following words:

Rejoice in the progress of education! Sir, this meeting, and every soul in this colony, and the whole Christian world, and men below, and saints above, have cause to rejoice over the state of things contained in that Report.

Here we see a population of 10,619 individuals brought within the reach of Christian education: within the influence of Christian precept and Christian example, and profiting by these privileges to an extent scarcely surpassed in any other civilized country. For although, out of this population, many hundreds of families have but recently entered these institutions, and although many hundreds, from poverty or other causes, are compelled to reside generally at a great distance from the schools, yet we find, in the books of the various schools, the names of no less than 2012 children and young persons, besides 500 adults, who receive instruction in the Sabbath schools!

And who are the people who thus flock to the springs of knowledge, and receive from thence the waters of life? The natives of Africa, of the race concerning whose place in the chain of being, the bigoted philosopher, the narrow-minded naturalist, and the selfish politician are still in grave dispute, some classing them amongst the brutes, others lowering them to a station between the brute and the European!

We smile at these things now, here: but thirty years have not elapsed since the most influential sect of philosophical statesmen, abandoned not only the Hottentot, but the whole human race, with the exception of the tribe to which they themselves belonged, to hopeless irrationality, and gradual but necessary extermination. "Amongst Europeans, or the genuine descendants of Europeans alone," they affirm, "is *principled goodness* to be found; and there is not in the history of the world an instance of a really savage tribe being

reclaimed!" And even in the present day, opinions similar to these exude from 10,000 pens and printing-presses, and drop unconsciously from the lips of otherwise well-informed and benevolent men.

How to save the natives of savage lands, was indeed a problem which perplexed and defeated the wisdom of our ancestors; those venerable gentlemen from whom we derived all the systems of the universe, except the true one. The sword, gunpowder, brandy, fire, famine, and slaughter; or the slave-trade, and every other species of trade, were all tried together or in succession, and all failed. The natives of America melted away in their ignorance, in spite of the church, and the commerce, and the policy of Europe, and the tribes of Africa were also beginning to shrink away and disappear beneath the machinery of civilization employed by our forefathers, which, though vast and complicated and expensive, not only failed, but too often proved fatal to their own fortunes and lives—to their morality and to their religion—to their prospects on earth and to their hopes in heaven. And could the mercantile or military apostles to whom the Pope confided the magnificent enterprise of evangelizing America—could the Cortezes and Pizarros, and a thousand more who might be named, arise from their graves and answer me one question in this place, they would. I think, admit that they had been ill advised—that their system must have been in some respects defective, since it had ended in the temporal and eternal destruction both of its promoters and its victims. Nor would the fancied wealth of Peru tempt them to repeat the experiment, *were it to do again!*

But in the midst of all this bustle and preparation, of mighty effort and miserable failure on the side of the learned and the powerful, the unarmed solitary Missionary teacher entered the gloomy regions of ignorance and crime. The storm and whirlwind which preceded him, had only made the savage or barbarian draw the mantle of his superstitions more closely around him, and bind it more firmly

to his heart. With looks of kindness and words of peace, by sympathy, sincere and constant, by all the gentleness of humane affection, he compelled the sternest features of the savage character to relax, and opened a way through the heart to the mind.

Knowing the value of the minutest of his Lord's instructions, he laboured to bring "*little children*" to the Saviour, and was in due time rewarded for his faith and obedience.

Such men were Brainerd and Elliot amongst the American Indians; but their work, when ripening to a full harvest, was swept away by the violence of a pernicious war. Such also were Van der Kemp and the earlier Missionaries, and such their successors, in South Africa; but their works remain and flourish.

Here we have not to turn over the writings of the naturalist or of the metaphysician—we need not ransack history, or consult practical statesmen who have long wasted their wit and their energy in a vain search for the living among the dead—for life in dry bones,—for an answer to the question, "What is to be done with a savage or a barbarous people amongst whom we desire to live in security, because their land is a good land?" The truth of this inquiry is before us, and round about us, embodied in a fact which we see with our eyes. The Hottentot nation was affirmed by all to be among the lowest in the scale of savage nations. It was once doubted whether they had a *language*—whether they belonged to the class of articulate speaking men! If ever a nation deserved to be exterminated, they did; for they used an unintelligible jargon, washed their feet in butter, had few weapons, and much cattle!

Thank God! a different course was adopted. Instead of being swept from the system of things, like thorns from the field, or wild beasts from the forests, they were mingled with the European settlers, and induced to join them in their peaceful labours. The Christian teacher gathered them, if I may use the words of his Master,

"as a hen gathereth her chickens under her wings,"—and what do we see now? In spite of all the wisdom and all the folly of the world—in spite of the man of theory and the man of practice—in spite of every thing that can be ranked in opposition to that which alone is irresistible, we see by the simplicity of the Gospel, by the mere teaching of "The Word" in the wilderness and solitary haunts of unreclaimed men, a tribe of the most absolute, positive, undeniable savages, added to the great family of civilized mankind—admitted, and worthily admitted to all the rights of British subjects—into the fellowship of the Gospel itself, and becoming in the hour of danger, in *union with the colonists of all classes*, the sword of the government and the shield of the colony.

What shall we say to these things? If God be for us, who can be against us? Well may we rejoice, therefore, in the progress of Christian education.

The meeting was subsequently addressed by a Griqua Chief, named Waterboer.

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#### WEST INDIES.

*From the Rev. James Thomson; dated Kingston, Jamaica, Jan. 21, 1835.*

ALL our vessels are arrived, but and except the "Westbrook;" and for her we are looking every hour with all our eyes, and with all our hearts too. She will come safe, I doubt

not, buoyed up as she is with the Word of God. I have already apprised you of our protracted day for delivering your Gift Books, as I term it. After writing my last letter to you, we obtained some accessions of friends, in aid of the circulation of our volume, from among the clergy; and but the other day, the whole of the remainder came in to us at once. I wrote to the bishop a few days ago, and on the 17th current I received the following answer:—

"The Bishop of Jamaica presents his compliments to Mr. Thomson, and begs to acknowledge the receipt of his letter of the 13th instant. The bishop is in expectation of receiving from his clergy throughout the island, lists of such apprentices as are enabled to read, with a view to the distribution of copies of the Book of Common Prayer among them. The bishop will avail himself of the same opportunity of presenting such copies of the Testament and Psalter as have been sent out here by the Bible Society, if Mr. Thomson will have the goodness to transmit them to the Rev. G. D. Hill, the bishop's secretary, and registrar of the diocese, who has received the bishop's direction to forward to Mr. Thomson an account of the books, and of the manner of their distribution."

The bishop's note, conveying the above pleasing intelligence, is dated from his residence, "Union Hill," a name every way appropriate to the case:—and on Union Hill let us all stand in the presence of God!

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WHAT IS RELIGION?—A SERMON.\*

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.—GAL. vi. 15.

It has too generally been the wish of men to find out a convenient religion, which would leave them in possession of what gratified their inclination here, and, at the same time, ensure some safe provision for the future state. And such a security they have always been willing to purchase, provided the terms be not too high. Hence the willingness with which the Israelites offered the most costly sacrifices, the zeal with which they drew near unto Jehovah with their lips, when their heart was far from him. Hence the punctuality with which the Pharisees paid tithe of mint, and anise, and cummin; their scrupulous anxiety to cleanse the outside of the cup, and of the platter; to make broad their phylacteries, and to enlarge the hem of their garments; while their inward part was full of excess, extortion, and all uncleanness. Hence even among professing Christians, the wish to substitute, some, a zealous attachment to their own religious party; others, a constant attendance on outward ordinances; others, a painful endurance of periodical fastings and rigid austerities; hence, in a word, the general desire, and the various consequent contrivances, to find out some substitute for the religion of the heart, for the faith that works by love—for that kingdom of God formed within us, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. The words of my text require no long explanation. They merely lay down the doctrine which I shall now endeavour to enforce, that in Christ Jesus, that is, according to the Gospel of truth, no outward observance, or external profession of religion—“neither circumcision nor uncircumcision availeth any thing,” unless the mind be reconciled to God, unless the heart be purified in its inclinations, and the whole man transformed, as the apostle here expresses it, into a new creature.

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\* Preached, at St. Peter's Church, for the Female Orphan House, on Sunday, May 31, 1835.

I shall now proceed to consider some of those things which are frequently mistaken for religion, but in which, nevertheless, religion does not principally consist; and afterwards investigate, to the best of my power, in what religion does consist, and what are its leading fruits.

In the first place, religion does not consist in opinions, however right or orthodox. To inform our understanding in these matters, as far as opportunity is afforded, is, no doubt, the duty of every Christian. Yet opinions neither constitute nor imply the real possession of the religious principle. We may subscribe, without hesitation, to every article of the creed, yet what can this avail us if in practice we deny them? Nay, so little can the divine spirit and life of religion be embodied in any system of mere head knowledge, that we boldly assert, as matter, not of conjecture, but of melancholy experience, in all ages of the church, that the most critical acquaintance with the abstract questions of divinity, the deepest learning in all subtilties and nice distinctions of theology, that all these may be associated with an utter ignorance of God; that all this elaborate furniture may leave the mind in the profoundest darkness as to the things which belong unto its everlasting peace. And thus we may have an acquaintance with "all mysteries and all knowledge," and be devoid of that "charity, without which whosoever liveth is counted dead before God."

Neither, again, does religion properly consist in the performance of outward duties. That true religion will, and must, extend its blessed influence to the whole of our deportment, cannot be denied. But still, though the fulfilment of external duties be a necessary effect of religion, yet it by no means follows, that it is the same as religion. In proof of this, we can very well conceive actions, in themselves good, to flow from principles the very opposite to Christian sentiments.

Thus, for instance, liberality to the poor, which, when flowing from its genuine source, descends like the gentle dew from heaven, upon the place beneath, twice blest, to him that gives and him that takes; yet if this liberality be practised from motives of ostentation, if it be considered as any merit which we plead with God, or offer as a part of the price of our salvation; if it be considered as a commutation with heaven for the weightier matters of the law, and if its practical usefulness be invidiously contrasted with higher graces, with living faith, inward purity, and the love of God, it then is so far from partaking of the nature of religion, that it passes over to, and takes its stand upon the side of sin and darkness.

Nor, further, does religion consist in the mere performance, however exact, of any of what are termed religious exercises; such as repeating prayers, reading the Scriptures, attending public worship, or receiving the holy sacrament. These are all important privileges, invaluable means of religion. But if we allow that they are means at all, we need no other argument that they are distinguishable from the principle and essence of

religion itself; inasmuch as the means and end cannot possibly be the same. And yet, alas! how prone are professing Christians to rest in these means, and to lose sight of their real use and intention. How strange this delusion! How great is that darkness! As if the wise and beneficent God had suspended the happiness of immortal spirits upon such mere offerings of the lips, upon unmeaning and lifeless ceremonies.

But it may be said, if none of these things which I have enumerated constitute religion, in what then does it consist? It consists, according to my text, in being a new creature.

When man was first created, he came forth spotless and without blemish from his Maker's hands; so that God's unerring judgment pronounced him very good.

Upon man, thus highly favoured, he impressed his own image, and contemplated in him the living copy of his own perfections. Man, partaking of the divine nature, was upright, innocent, and happy. Upon the inmost tablet of his heart was inscribed, holiness unto the Lord; and the paradise which he saw around him but faintly shadowed forth the far happier paradise of his own breast. Man, thus the principal link in that golden chain of order which descended from the supreme essence to the lowest creature, was at unity with himself. His superior faculties possessed an undisputed mastery over his inferior appetites. His soul was like that pure heaven into which nothing defiled can enter. No sinful desires, no discordant passions, no undue affections, disturbed the serenity of his mind; and thus, all within him being duly ordered, he breathed, at every moment, the incense of a pure devotion to God. His immortal principle as naturally ascended to the pure fountain of all good, as the sparks fly upwards. Amidst all these rich and varied blessings, the giver, and not the gift, was the supreme source of all his happiness. It was God that gave its highest sweetness to all he saw, and all he heard, and all he tasted. And, while he walked with God on earth, he contemplated no change but, that by a gentle transition he should, in God's good time, pass to still milder regions, and to a still brighter paradise, in the celestial kingdom.

But man continued not, alas! in this state of happiness. He disobeyed the commands of his Maker; he threw away his own blessings, trampled his own honor in the dust, and defaced the image of God within him. Despoiled of his robe of innocence, he was ashamed, and hid himself from those eyes which are too pure to behold iniquity. When he heard the voice of the Lord God, walking in the garden in the cool of the day, that voice which had been his delight, his glory, and his chiefest joy, he hid himself from the presence of the Lord God, amidst the trees of the garden.

And what is the history of mankind from that eventful day to the present hour, but the history of a fallen and degraded race? What does man present to the reflecting eye, but the



appearance of a majestic ruin; the whole order of his nature inverted; his reason dethroned, and his immortal spirit become the slave of brutal appetites; and he himself an insulated being, dislodged in the general system from the very principle and centre of being? What, in fact, is the world at large, down from the courts of princes, to the very dregs of savage life, but one great field of crime and violence, of misery and tears?

What, then, is Christianity but the deliverance of all that obey its calls out of this abyss of misery, into which man has fallen, and their restoration to a state more exalted than that which, in their uprightness, their first parents enjoyed?

Into this, which may be termed the happy condition of the children of God, there is but one entrance, one door, even through him who is the way, the truth, and the life, by whom we have received the atonement. No man can pass from beneath those clouds which overhang and depress the soul, while alienated from God by unbelief and sin; no man can pass from this his natural darkness, into the cheering light of divine favor; no man can come unto the Father but by Him. The way is now opened into the holiest, by the blood of Jesus; and the invitation is freely given to all that will lay hold upon its gracious offers. Not that they should, with painful, fruitless toil build up a righteousness of their own, but that they should believe on Him who justifieth the ungodly, that they should receive entire forgiveness of all their sins, full and free salvation, not for their own sakes, or for works of righteousness which they have done, but for his sake, who lived and died to save sinners.

But, my brethren, the Gospel not only proclaims pardon to the guilty, but it gives rest to all that travail and are heavy laden. To be a new creature in Christ Jesus is, in some sense, to be like God; for it is to bear the image of him that created us, and to have the mind that was in Christ Jesus, the brightness of his Father's glory, and the express image of his person. The time would fail me to mention all the fruits which grow upon this tree of God's own planting; those blessed fruits which constitute the elements of true happiness in the soul. But three of them I will just notice, because they are, as it were, parent principles, and roots, out of which branch forth all those graces which adorn the gospel, and beautify the soul. The three principles are, humility, purity, and love.

By humility I mean a calm repose of mind, when all the storms of ambition, all the conflicting passions of the proud, have been hushed to silence, and fled for ever from that peaceful bosom. Humility is not meanness of spirit; it is, in reality, as near as any thing, in our fallen state, can be, to true greatness of soul. The proud are anxious to appear happy, and often conceal, under that vain show wounds, which fester in the heart; while the humbled, sometimes pitied and despised as poor spirited, and dejected, are refreshed in secret with the abundance of peace, and with the consolation of Him who was meek and

lowly in heart. The miseries of the proud are best known to those who feel them. But assuredly there is in such unhappy persons a deep depression of the soul, when the world neglects them, when they feel themselves undervalued and passed by, when their equals are raised above them, when they feel that they are sinking in the vale of years, and no longer what they were, or able to engage the interest which they once excited. In these cases there is a keen sense of misery, a hopeless melancholy, which no voice can heal or dissipate but that which says, "Come unto me all ye that travail and are heavy laden." Humility descends upon this wounded spirit like the showers upon the grass; for, to be humble, is to be fairly out of the rivalships and mortifications of this heartrending world. Its poisoned arrows cannot fix where there is no pride to wound, where our minds are taught really to esteem others better than ourselves; to take the lowest room; if in high station, to consider these outward distinctions as mere momentary trifles; if in low station, to esteem the meanest fortune as far better than we deserve. This softened state of the soul cannot grow on nature's stock. It flows from the cross of Christ. It is the first link which raises the soul from the death of sin, to the life of righteousness. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed," also, "are the pure in heart, for they shall see God."

Next to humility comes, in the order of the divine life, purity. Purity is the health and liberty of the soul. Well might the Psalmist say, "we are fearfully and wonderfully made," when we contain, within these gross vehicles of flesh, a spirit of celestial temper, formed in the image of God's wisdom, his goodness, his eternity; born to a deathless life, and imperishable in its essence. Lodged for its trial, during this short life, in an earthen vessel, and subjugated, by the fall, to the dominion of the lowest animal desires, the soul, while unconverted to God, is like the banished prodigal, far from his father's house, chained down to an ignominious slavery, groaning in misery and iron. Thus does the mind of man, separated from all intercourse with his native heaven, by sin, strive to be at ease, strive to satisfy its feverish thirst, and impatient boundless appetite, with the husks on which the swine are fed. But, alas! it cannot. It reaps shame, and disappointment, and bitter remorse. In short, sensuality is misery to the soul. It may, indeed, steep the senses of an immortal being for a while in sleep, but it is a short and restless sleep of feverish tossings, and unhappy dreams. Purity, then, is the emancipation of the spirit from this base thralldom. It clears the understanding, and scatters the mists which lay upon the mind. A new world stands revealed to the pure in heart. The face of nature throws aside her veil. The wonders of God's law stand revealed before them; and God, who caused the light to shine out of darkness, shines in the pure heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

But the end and crown of all God's gifts and graces is love. "Whoso dwelleth in love dwelleth in God and God in him." "Religion," says one who drank deep into its spirit, "religion," says he, "is summed up in one word, and that a short and sweet word—love." Even between fellow-creatures, when this principle is pure and genuine, it casts a magic charm on all around. But where the powerful affections of the soul, where the deep sensibilities of the heart are all at rest in the bosom of God, then our salvation is begun. We may rest at peace upon the waves of this troublesome world. Our sails are then set, and have caught the breeze, which will waft us straight to heaven. If we love God, we know that he has loved us. Nor can we, if we love him that begat, withhold our love from him that is begotten of him. The world will be but one wide field for our benevolence; every child of man will have a share in our regard. The sinful and depraved will have our pity and our prayers. Our bitterest enemies will have our free forgiveness. And the children of God, the heirs with us of the same promises, will be loved with that sacred and peculiar affection, which is itself one of the surest marks that we are new creatures, and have passed from death unto life.

Such, my brethren, is the religion of the gospel. Behold her, as unadulterated with human mixtures, she shines forth in Scripture in all her native loveliness—the wisdom from above, the light of the world, and the image of the invisible God. This is the living bread which cometh down from heaven, that a man may eat thereof and not die. Here is what you are all in search of; here is the secret of making life a blessing; here is satisfying good, and substantial happiness. "Ho! every one that thirsteth come ye to these waters, and he that hath no money, yea, come buy wine and milk, without money and without price."

Oh! my brethren, if you had accepted, or if you would now accept, this great salvation freely offered you, how doubly delightful would be my office—how sure would be my success this day. My weakness would be made perfect in the strength of an almighty advocate. For were I gifted with that eloquence, which was wont, in former days, to plead, from this pulpit, the cause which has now fallen alas! to far different hands—nay, though I could speak with the tongue of angels, I could only present the outward object to your view. But God can touch the springs of tenderness within; he can mould the heart into the similitude of his own compassion; and pour the charities of his blessed nature into the soul itself. May he do so this day. Nor should I need, in that case, to trespass long upon your patience. Can I, my friends, say more, than that the objects for whom I plead are poor and needy, and that they have no helper; that they are children thrown defenceless upon the world; that they are females without a hiding-place from the destroyer, or shelter for their innocence; that they are orphans, cut off, by the double stroke of an afflicting providence, from a father's protection, and a mother's tenderness?

The foundling, exposed in infancy, and deserted from its birth, has afterwards, when reason dawns, one alleviation of its sorrows, namely, than it can remember no happier days. But many of the children for whom I plead can look back on scenes (they may wish to forget them, but they cannot)—scenes which memory paints in sad and overwhelming contrast, with the destitution which is now their portion. A few short months, perhaps, have scarcely passed since these little ones were led by a father's hand, and lay upon a mother's bosom; since they heard, from parents' lips the morning salutation and the evening blessing; since they played around their knees, or, in any transient sorrow, ran to them instinctively, as if a parent had an infallible remedy for every pain. These are the recollections which rush upon their hearts. They may be thought, at so young an age, incapable of such strong emotions, but, believe me, they are not so. It is true that children in affliction will quickly smile through their tears, for they are rapid and volatile in every movement; but the orphan's tears will, ere long, have cause to flow again. The child who has been deprived of one parent, has felt a bereavement which, I trust in God, your children may long be spared. But where one is left, the destitution is not entire. The father can, however imperfectly, supply the mother's vacant place, and perform her gentler offices. On the other hand, the widow can mingle her tears with the tears of her fatherless children, and for their sake, and for the sake of him from whom she is parted but for a little while, can forget the weakness of her sex, and buffet with all the storms of this selfish and unfeeling world. But these children have no parent. God has taken both their father and their mother from them, and their only hope, under heaven, is in your compassion.

My brethren, when I look upon that band of young and helpless females, and think what, in all human probability, must await them, if not continued in this house of mercy, can I but feel that I have an anxious task in hand? Yes, without a large contribution from you this day, some of these little ones must seek another shelter, or, rather, I would say, for them shelter there is none. It is of great importance for you to bear in mind, that, if there should be a failure in this day's collection, that failure will be met by a corresponding reduction of the parliamentary grant; while, on the other hand, every additional pound you give will secure an increase of the government allowance to the same amount. It is this which makes the charity sermon of such peculiar importance to this establishment. May, then, the result of today cheer many an orphan's heart. May it enable the conductors of this blessed asylum to say to its present inmates, Fear not, little flock, for God has touched the hearts of your benefactors, and you have still a home, and a refuge from the storm.

But, oh! may it enable them to do more than this; may it enable them to admit many who are now, of necessity, excluded, and who plead in vain that they are, in childhood, wanderers

upon the world, that no one listens to their complaints, and no man careth for their souls; that no one stops to hear them when they ask, what they must do to be saved, or how they may find the road which will lead them to God, and to meet their father and mother again in heaven.

Oh! my Christian friends, on your individual contribution, the fate of one of these little ones may depend. God acts by means, and your contribution may open a door, not only of temporal deliverance, but of eternal salvation, to some lamb of the flock, now wandering amongst wolves, but destined, through your instrumentality, to join the band of innocents above, and to rest in the arms of the great Shepherd of the sheep. If you are now doubting how much you ought to give, lean to the side of mercy; let compassion for the fatherless turn the scale. If you are hesitating between two sums, think of your own children, and remember how you would feel if called upon to leave them, without your care, upon the world. Can you take a means more likely to draw down the divine blessing upon them, and secure your continuance with them, than to hear the orphan's prayers, and wipe away the orphan's tears?

Believe me, that if you give this day something more than you intended on coming here, you will never repent it. You will lay out your money on good security. What you bestow in faith—what you give for Christ's sake will be abundantly repaid, for the mouth of the Lord hath spoken it. The Lord will deliver you in the time of trouble. The Lord will strengthen you upon the bed of languishing, and make all your bed in your sickness. The Lord will recompense you at the resurrection of the just. And oh! when through the merits of Him who died, the just for the unjust, we reach that happy country, where there is no death, neither sorrow nor crying, what joyful reunions shall we see. Parents and children, friends and relations—all that were one in Jesus, and soldiers of the cross, will meet again. Yes, my brethren, win souls to God, and your reward will be to behold them in glory. Provide the means by which these little ones may be brought to their Saviour, and they will arise before an assembled world, and call you blessed. Their parents, if numbered with the Lord's people, will stand up in the assembly of the saints, and say, "Behold the man who saved our child from temporal and eternal misery." Their angels, who always behold the face of God, will descend from their thrones to meet you, and to claim your everlasting friendship. Their Saviour, whom all the angels worship, will say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Yes, he will call you up to sit among the princes and nobles of his kingdom. He will distinguish you by a name far above all ranks and orders of this world below. Amongst the high aristocracy of heaven; your style and title shall be, "The father of the fatherless and the orphan's friend."

H. W.

## THE LIFE OF THE REV. HENRY VENN.\*

DURING the last year has been published the life of the Rev. Henry Venn, well known to the Christian public as the author of "The Complete Duty of Man." It is very strange that, in this age of books, the life of this truly excellent man, who died so long ago as the year 1797, should not have been earlier given to the public; but we cannot, for ourselves, regret the late publication, which has given us in these days the pleasure and advantage of so interesting and profitable a publication. Had it come out thirty or forty years ago, it might be now lying unheeded on our shelves, instead of having delighted us, and, we trust, profited us more than almost any book of the kind which we have seen. We have no hesitation in saying that this memoir of Mr. Venn sets before us a warm, consistent piety, the fruit of truth received into the heart, such as we are seldom privileged to have brought before us. From the time that he was led to embrace the truth of the Gospel of Christ, he pursued his course in an even unchanging spirit of affectionate devotion to his Master, and ardent zeal for the spiritual good of man. In all his several relations of life, we see a consistency, an uniformity of principle. He is the same as a minister, a husband, a father, a master, a friend. It appears to us to have been with him, indeed, according to the word of the Lord, "Make the tree good, and the fruit shall be good likewise." But we shall let his life speak for itself.

The volume before us, published by his grandson, contains a brief memoir, chiefly drawn up by his son, the Rev. John Venn, vicar of Clapham, and a very interesting series of letters written by Mr. Venn, which let us into the interior of his mind, and show the principle by which he was continually influenced.

We shall give a slight sketch of his life, and then proceed to give our readers some extracts from his correspondence, with which we trust they will be as much pleased as ourselves.

Henry Venn was born at Barnes, in Surrey, on the 2d of March, 1724. His father was the Rev. Richard Venn, Rector of St. Antholin's, London. He was a boy of great activity and energy of mind, often exhibiting traits of character which promised future distinction. In the year 1737, being twelve years of age, he was sent to school at Mortlake, where he remained

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\* The Life and a Selection from the Letters of the late Rev. Henry Venn, M.A. successively Vicar of Huddersfield, Yorkshire, and Rector of Yelling, Huntingdonshire, Author of "The Complete Duty of Man," &c. The Memoir of his Life drawn up by the late Rev. John Venn, M.A. Rector of Clapham, Surrey. Edited by the Rev. Henry Venn, B.D. Perpetual Curate of St. John's, Holloway, late Incumbent of Drypool, Yorkshire, and Fellow of Queen's College, Cambridge. Second Edition. London: John Hatchard and Son. 1835.



two years. From this school he was removed to the care of Mr. Crofts, of Fulham, where he had not been long before his father died (Feb. 16, 1739). He was afterwards at two other schools, until, at the age of seventeen, he was admitted of St. John's College, Cambridge; but having obtained a Rustat Scholarship in Jesus College, he removed in Sept. 1742, to that society, of which he continued a member for seven years. In 1749, he became M.A. previous to which he had been elected Fellow of Queen's College. He held his fellowship, till his marriage in 1757.

“ It was about the time of his entering into Holy Orders that his first religious impressions commenced: and as the life of a retired and pious clergyman, distinguished neither by rank nor preferment, nor by interesting incidents, can be useful only by tracing actually his religious progress, it is to this part of his history that I shall now chiefly direct my attention.

Hitherto, religion had made no particular impression on his mind. He was moral and decent in his conduct, regular in his attendance on public worship, and had accustomed himself chiefly to read books of divinity, after he had taken his degree of B.A.; but he was a stranger to that influence of religion which gives it a predominancy in the mind over every thing besides, and to those views of the benefits and excellence of the Christian dispensation which render the Saviour the object of the highest affection and regard. He possessed, however, high ideas of clerical decorum, and scrupulous conscientiousness in doing faithfully whatever he was convinced to be right: and so highly did he rate a strict regard to conscience, in acting up to the light received, that he often used to say, in his own forcible way of expressing himself, that he owed the salvation of his soul to the resolute self-denial which he exercised, in following the dictates of conscience in a point which of itself seemed one only of small importance.

“ The case was this:—he was extremely fond of cricket, and reckoned one of the best players in the university. In the week before he was ordained, he played in a match between Surrey and All England; the match had excited considerable interest, and was attended by a numerous body of spectators. When the game terminated, in favour of the side on which he played, he threw down his bat, saying, ‘ Whoever wants a bat, which has done me good service, may take that, as I have no further occasion for it.’ His friends inquiring the reason, he replied, ‘ Because I am to be ordained on Sunday; and I will never have it said of me, ‘ Well struck, parson!’ and to this resolution, notwithstanding the remonstrances of his friends, and even of the tutor and fellows of his college, he strictly adhered; nay, though his health suffered by a sudden transition from a course of most violent exercise to a life of comparative inactivity, he could never be persuaded to play any more. Thus being faithful in a little, more grace was imparted to him.

“ The first considerable religious impression made upon his mind arose from an expression in the Form of Prayer, which he had been daily accustomed to use, like the world in general, without paying much attention to it—‘ That I may live to the glory of Thy name!’ The thought powerfully struck his mind—‘ What is it to live to the glory of God? Do I live as I



pray? What course of life ought I to pursue, to glorify God? After much reflection on this subject, he came to this conclusion—That to live to the glory of God required that he should live a life of piety and religion in a degree in which he was conscious he had not yet lived; that he ought to be more strict in prayer, more diligent in reading the Scripture and pious books, and more generally holy in his conduct; and seeing the reasonableness of such a course of life, his uprightness again discovered itself in immediately and steadily pursuing it. He set apart stated seasons for meditation and prayer, turned his reading chiefly into a religious channel, and kept a strict account of the manner in which he spent his time and regulated his conduct. I have heard him say, that it was his custom at this period to walk almost every evening in the cloisters of Trinity College, during the time that the great bell of St. Mary's was tolling at nine o'clock; and, amidst the solemn tones and pauses of the bell, and the stillness and darkness of the night, he would indulge in impressive and awful reflections, on death and judgment, heaven and hell."

He received much serious impression from reading Law's *Serious Call*, and his religious views appear to have been much formed according to that school.

"From a too fond attachment, however, to Mr. Law's tenets, he was recalled by the writings of Mr. Law himself. When Mr. Law's '*Spirit of Love*,' or '*Spirit of Prayer*,' (I am not sure which,) was about to be published, no miser, waiting for the account of a rich inheritance devolving on him, was ever more eager than he was to receive a book from which he expected to derive so much knowledge and improvement. The bookseller had been importuned to send him the first copy published. At length the long-desired work was received one evening, and he set himself to peruse it with the utmost avidity. He read till he came to a passage wherein Mr. Law seemed to represent the blood of Christ as of no more avail, in procuring our salvation, than the excellence of his moral character. 'What!' he exclaimed, 'does Mr. Law thus degrade the death of Christ, which the Apostles represent as a sacrifice for sins, and to which *they* ascribe the highest efficacy in procuring our salvation! Then, farewell such a guide! Henceforth I will call no man master!' From that moment he laid aside his overweening esteem for human productions, and applied himself chiefly to the study of the sacred writers.

"His preaching was, however, still of the strictest kind. He required (according to the ideas which he had imbibed from the mystical writers) a measure almost of perfection in man: and exalted the standard of holiness to a degree to which it was scarcely possible that the frail children of men could ever reach.

"It is true, he was himself striving, with the utmost assiduity, to reach that point. He kept a diary, in which he endeavoured to record the very slightest alienation of thought from the love or fear of God—every rising of irregular desires and passions—every thought which seemed to be contrary to the spirit of our holy religion. This he deeply lamented before

God; and, with fervent prayer, requested that every thought of his heart might be brought into captivity to the law of Christ.

“ Still, however, as must be the case where a man cannot attain the object he has proposed to himself, he was not happy. He did not overcome sin in the degree in which he had hoped; and, as he was conscious of no deficiency of endeavour on his part, he began to feel religion to be a hard service, rather than one which was perfect freedom: he deeply felt for the rest of the world, who neither did nor, generally speaking, could, make such exertions as himself: and the question often forcibly occurred to him in the pulpit, ‘ why do you impose upon others a standard, to which you are conscious you have not yourself attained?’ ”

Such reflections induced him to study the Scriptures more attentively, and thence he learned a system of doctrine and opinion more suited to the wants of such a fallen being as man is. This essential change in his views produced an important change in his feelings and in his preaching. He now enjoyed a peace and a cheerfulness of mind which he had not done before: his preaching also set forth a new object, and took a new direction. He now more fully explained to his hearers the unsearchable riches of Christ; he set before them the love of God, in making him who knew no sin to be sin for us, that we might be made the righteousness of God in him.

It is observable, that this change in his sentiments was not to be ascribed to an intercourse with others: it was the steady progress of his mind in consequence of a faithful and diligent application to the Holy Scriptures, unbiassed by an attachment to human systems. It was not till some years afterwards that he became acquainted with any of those preachers who are usually known by the name of evangelical; though his own views now agreed with theirs, and were strictly, and in a proper sense, evangelical—that is, in conformity with the motives and hopes held out to us in the Gospel of Christ.

In 1754, he accepted the curacy of Clapham, in Surrey, where he resided five years. Then he became intimately acquainted with the late John Thornton, Esq. who was then a young man of deep piety, and whose views of Divine truth soon became congenial with his own. Here he also became intimate with Sir John Barnard, of whom he published some interesting memoirs.

In 1756, he laboured under a severe illness which incapacitated him for duty for more than eight months. It was, however, a most useful season to him, and helped to deepen his serious impressions, and make him more experimentally acquainted with divine truth.

In May, 1757, he married Miss Bishop, daughter of the Rev. Thomas Bishop, D.D. minister of the Tower Church, in Ipswich. In this lady, Mr. Venn found a mind congenial with his own—the most sincere and exalted piety, directed by a sound judgment, and enriched by a sweetness of disposition and animation, which rendered her particularly interesting as a companion and a friend.

In 1759, he accepted the vicarage of Huddersfield, in Yorkshire, the grand scene of his labours in the Church.

“As soon as he began to preach at Huddersfield, the church became crowded to such an extent that many were not able to procure admission. Numbers became deeply impressed with concern about their immortal souls: persons flocked from the distant hamlets, inquiring what they must do to be saved. He found them, in general, utterly ignorant of their state by nature, and of the redemption that is in Christ Jesus. His bowels yearned over his flock; and he was never satisfied with his labours among them, though they were continued to a degree ruinous to his health. On the Sunday, he would often address the congregation from the desk, briefly explaining and enforcing the Psalms and the Lessons. He would frequently begin the service with a solemn and most impressive address, exhorting them to consider themselves as in the presence of the great God of heaven, whose eye was in a particular manner upon them, whilst they drew nigh to Him, in his own house. His whole soul was engaged in preaching: and, as at this time he only used short notes in the pulpit, ample room was left to indulge the feelings of compassion, of tenderness, and of love, with which his heart overflowed towards his people. In the week, he statedly visited the different hamlets in his extensive parish; and, collecting some of the inhabitants at a private house, he addressed them with a kindness and earnestness which moved every heart. Opposition, however, followed him here; for, what integrity of mind, what excellence of conduct, what purity of zeal can shield a man from it, when our Blessed Lord, immaculate as He was, and his Apostles, endued with his Spirit, were not exempted from it? He was assailed with the old and slanderous insinuation, that he preached the doctrine of faith alone, and neglected to enforce works; though his whole life was a practical confutation of such a falsehood; and the lives of those who received the doctrines he preached, became so strict and exemplary, that they were immediately accused of carrying holiness to an unnecessary length.

“An instance occurs to me here, of the effect and success of his preaching, which deserves to be recorded. A club, chiefly composed of Socinians, in a neighbouring market-town, having heard much censure and ridicule bestowed on his preaching, sent two of their body, whom they considered the ablest to detect absurdity, and the most witty to expose it, to hear this strange preacher, and to furnish matter of merriment for the next meeting. They accordingly went, but could not but be struck, when they entered the church, to see the multitude that was assembled together, to observe the devotion of their behaviour, and to witness their anxiety to attend the worship of God. When Mr. Venn ascended the reading-desk, he addressed his flock, as usual, with a solemnity and dignity which shewed him to be deeply interested in the work in which he was engaged: the earnestness of his preaching, and the solemn appeals he made to conscience, deeply impressed them; so that one of them observed, as they left the church, ‘Surely God is in this place! there is no matter for laughter here!’ This gentleman immediately called upon Mr. Venn, told him who he was, and

the purpose for which he had come, and earnestly begged his forgiveness and his prayers. He requested Mr. Venn to visit him without delay, and left the Socinian congregation; and, from that time to the hour of his death, became one of Mr. Venn's most faithful and affectionate friends."\*

Whilst he was thus, at Huddersfield, preaching to crowded congregations, and blessed with unusual success attending his ministry, he was subjected to great trials from the peculiar embarrassments of his situation, and from the expenses of his situation being unavoidably more than the limited income could answer. In all his trials he was supported and encouraged by the faith and patience of his excellent wife, who continually exhorted him to throw himself, without fear or doubting, on the covenant love of his gracious God.

"During the severe trials with which he was exercised, a change took place in his sentiments respecting some particular points in Divinity. He had hitherto been a zealous Arminian, hostile to the principles of Calvinism, which he thought equally repugnant to reason and to Scripture; but the experience he now had of the corruption of his nature, of the frailty and weakness of man, of the insufficiency even of his best endeavours, led him gradually to ascribe more to the grace of God, and less to the power and free-will of man.

"No one had taken more pains than he to subdue entirely every principle of corruption in his mind; but he now found such a want of faith and confidence in God—such a distrust of his providence—such a disposition to murmur against him—such an inadequate view of spiritual blessings and religious privileges—such ingratitude to that Saviour who was making him an instrument of the greatest good to his fellow-creatures—that he became more deeply humbled than he had ever been before. He now saw, in a stronger light than ever, the truth of those words, 'The heart is deceitful above all things, and desperately wicked;' and felt more sensibly that, if he was saved at all, it must be by the mere grace of God, since he had done nothing, and could do nothing, to merit so great a salvation. He now, therefore, began to place less confidence in man and in all human endeavours, and to exalt more that grace of Christ which worketh in us effectually, and which quickeneth us according to his sovereign will.

"Thus he was prepared to receive the fundamental doctrines of that system which is called Calvinistic, from a practical sense of his own unworthiness, and from the necessity which he found of relying wholly upon the infinite mercy and the free grace of God in Christ Jesus.

"This change of sentiment gave a tincture to his preaching; leading

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\* "This gentleman was James Kershaw, Esq. of Halifax. A letter written to him by Mr. Venn, soon after the circumstances here recorded, and alluding to them, is given in the series of correspondence, under the date April 2, 1767.—ED.

him to exalt, in higher strains, the grace and love of God in Christ Jesus, and to speak less of the power and excellence of man. But his Calvinism stopped here. It was not the result of a theory, embraced by reading books of that class; he did not attempt to reconcile the difficulties which are found in that system; he did not enforce, as necessary, upon the conscience of others, those particular views which he had himself imbibed; he did not break the bond of brotherly love and union with those of his friends who were still zealous Arminians; and, above all, it did not lead him to relax in his views of the necessity or the nature of holiness. On the contrary, he urged the practice of it most effectually, from what he conceived to be stronger and purer motives."

In the year 1763, Mr. Venn published "*The Complete Duty of Man*," a book of which above twenty editions have been sold, and which has proved useful to many. The memoir before us presents us with some remarkable instances of the good which it has produced.

In 1767, he was visited with the severest domestic calamity—the loss of his affectionate wife; whose prudence had guided him, whose zeal had animated him, whose kindness and affection had supported him amidst all the trials with which he had been surrounded.

He was now left with the sole charge of five children, and there is nothing which his correspondence more clearly manifests than the singleness of eye with which he ever sought, as the one thing needful, to turn the hearts of his children towards their God and Saviour.

His son, in the memoirs before us, gives the following interesting and instructive anecdotes, as to his manner of conveying religious instruction to his children.

"During a thunder-storm, when his children expressed some alarm at the loudness of the thunder and the vividness of the lightning, he took them up with him to a window, where they could observe most distinctly the progress of the storm. He then expatiated to them upon the power of that God, whose will the thunder and the lightning obeyed. He assured them, that the lightning could injure no one, unless with the express permission of that God who directed it. He taught them to fear his power, and adore his majesty; and finished his address to them, by kneeling down and solemnly adoring that God, whose perfections they had seen so signally displayed.

"At another time he informed them, that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was; but he deferred gratifying their curiosity till he had brought them to the scene itself. He led them to a miserable hovel, whose ruinous walls and broken windows bespoke an extreme degree of poverty and want. 'Now,' said he, 'my dear children, can any one, that lives in such a wretched habitation as this, be happy? Yet this is not all: a poor man lies upon a miserable straw bed within it, dying of disease, at

the age of only nineteen, consumed with constant fever, and afflicted with nine painful ulcers.'—'How wretched a situation!' they all exclaimed. He then led them into the cottage, and, addressing the poor dying young man, said, 'Abraham Midwood, I have brought my children here, to show them that it is possible to be happy in a state of disease, and poverty, and want; and now, tell them if it is not so.' The dying youth, with a sweet smile of benevolence and piety, immediately replied, 'Oh yes, Sir! I would not change my state with that of the richest person upon earth, who was destitute of those views which I possess. Blessed be God! I have a good hope, through Christ, of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, this is nothing to bear, whilst the presence of God cheers my soul, and whilst I can have access to Him, by constant prayer, through faith in Jesus. Indeed, Sir, I am truly happy; and I trust to be happy and blessed through eternity; and I every hour thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of his grace.'

"In the year 1771, he accepted the rectory of Yelling, in Huntingdonshire, which made a great change in his circumstances as a minister. He was led to make this change by the failure of his health, worn out prematurely by the constant labour of so large a parish as Huddersfield, and he retired now to a small parish where he had not, at first, more than twenty or thirty rustics in the church. If there is any one point in Mr. Venn's life in which we cannot feel quite satisfied, it is in this particular: leaving the flock to which he had been so blessed, which was so attached to him, and that under the certainty that the minister who should succeed him would not be like him, a faithful preacher of the Gospel of Christ. We do sometimes wonder how men can break that most close and important tie, and leave the flock which they have been privileged to gather, to be as sheep without a shepherd—to be scattered, and fall into the hands of they know not what strangers. The hearts of the people of Huddersfield were made sad indeed, and when another minister, not like minded, succeeded Mr. Venn, they built a chapel, and many of them were separated from the church in which they first heard the Gospel of Christ, but which did not now afford them the food for which their souls longed. We grieve to think that this is not an uncommon circumstance; that those who have been born into the family of Christ, through the word ministered in the Established Church, are sometimes, at a subsequent period, found seeking food for the sustenance of their souls from hands hostile to the Church; and from this circumstance there has arisen much prejudice against ministers of evangelical sentiments, as if they were not friendly to the Church; but the blame lies not at their door. They, it is true, by giving the people good food, have given them a taste and appetite for that which is good, and if those who have succeeded them have not furnished good food, the bread of life, the blame rests not with the good shepherd, who kept and fed his flock, but with the

bad shepherds, who, when asked for bread, gave only a stone, and with those possessed of patronage, who have not appointed shepherds that would feed the flock of God which he purchased with his own blood.

Soon after his removal to Yelling, Mr. Venn married a second time. The lady was the widow of Mr. Smith of Kensington, and daughter of the Rev. James Ascough, vicar of Heggworth, Wets. She lived with him 21 years, and was buried in Yelling.

Yelling was only 12 miles from Cambridge, and Mr. Venn had an opportunity of doing much good by receiving into his house many pious young men from that university, who were instructed and encouraged by the bright views he gave them of the Gospel, which they were destined to preach. His health and strength failed him at an earlier period of life than is usual; at the age of 68 he was obliged to give up entirely the performance of any clerical duties; and in the year 1797, his happy spirit was released, and entered into the rest which belongs to those who die in the Lord.

We might be tempted to pause a little, and make such remarks as have occurred to us in the review of this good man's life, but we hasten to give our readers an opportunity of judging more perfectly of his character by giving them some extracts from his correspondence, in which they will find that *a good man, out of the good treasure of his heart, bringeth forth good things*. We cannot pass by the first letter which we find, one he wrote to his wife, on the journey he took to Huddersfield, when it was first offered for his acceptance. It breathes a sweet spirit of piety, and shows how he was in the habit of maintaining the highest spiritual intercourse with his every-day companion. We recollect having been much struck, in reading the life of Dr. Buchannan, at his sorrowful confession, that he, who had been so useful to strangers, and who had been in the habit of instructing and exhorting those with whom he had no near connection, had had very little religious communion with his wife—they had allowed their intercourse to have been upon lesser points. This, we fear, is often the case. Men are lively and animated on religious subjects in other companies, and before other persons, but are cold and dry on religious subjects in their own families. It was not so with good Mr. Venn: but he shall speak for himself:

TO MRS. VENN.

“Newport Pagnell, April 3, 1759.

“MY DEAR E.—I can, through the great and tender mercy of God, give you joy, by assuring you I am at present much the better for my journey hither, which is more than fifty miles. I have a good appetite, fine weather, and good roads; but what are these united, if God is absent? if we are left to our poverty of nature—left to our own vain, unsatisfying thoughts—left destitute of that sweet intercourse which is the proper happiness, nay, the very life of the immortal spirit? In vain is it for the sun to shine, the landscape to smile, the roads to encourage our journey; still must the soul, in such a case, be



heavy and dispirited. But quite the reverse has been my happy experience these two days. Every hour on the road has been a sacrifice of prayer or praise. God has marvellously brought forth the spear, and stopped the incursion of rude unhallowed thoughts, and filled me with thoughts excellent and purifying—with intense desires after the knowledge of Himself, His Son, His Gospel, and His promises; so that, were it not for my dear wife, all on earth would be forgotten in the joyous contemplation of God, and the earnest going-forth of my soul after Him. When I have thus been engaged for myself, I am employed in entreating for you, that you may be supported and comforted in spirit, refreshed and strengthened in body; that my absence may not be tedious, nor the presence of a sinful creature be deemed essential in such a degree to your peace and happiness, that you should not enjoy them without me. With you, I am mindful of our two sweet babes; that, as the wife of Manoah prayed for Samson, we may be taught how to order and what to do to them, that the guardian power of a Covenant God, and the heritage of his faithful servant may be their heritage. I then proceed to remember our noble friends, and our most generous benefactors,\* according as I understand their respective necessities. In the intervals, I sing a song of Zion, such as becomes the ransomed of the Lord—such as His boundless love has put into their mouths. From this account, you will understand that I suffer no loss, even of present pleasure, from travelling alone. When God fulfils that promise, as He ever will to them that ask it, ‘I will dwell in them, and walk in them;’ when, I say, the reality of this promise is experienced, the company of a Christian friend would even disturb and distress me; and whilst that grace, which has been vouchsafed me since I set out, continues, there is not that highly favoured child of God upon earth whose company I would covet. But, to make us know how undeserved the gift is, how entirely out of our power to preserve or keep, the Lord adjusts ‘the times of refreshing from His presence,’ and, as seemeth Him good, gives light and joy, or withholds and diminishes. But this is our sure foundation, that our abiding trust is in the Lord; and whilst that abides, the love of God to the soul is unchangeable and eternal. Be sure you send me an exact account of your health. My stages to Huddersfield will be very easy, this road; and almost every night I shall stop at the house of a friend. I suppose, before my dearest creature receives this letter, she will have a line from Mr. Harvey, whom I met a few miles off, and desired him to let you know I was well. When I am separated and absent from you for a season, I feel more sensibly, than when at home, my union in love with you.”

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“Nottingham, April 5, 1759.

“God has most graciously brought me, my dearest E. in increasing strength, to this town, within seventy miles of my journey’s end; to perform which, I

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\* Alluding to Lord Dartmouth’s exertions in procuring him the offer of Huddersfield.

have before me two days and a half. I have been still highly favoured with the presence of our adorable Covenant God. This has cheered the way, and made my time pass delightfully, though without company. Oh! how ought we to pray for those who live without God in the world! How forlorn their condition, in many circumstances! How irksome to travel, as I shall, five or six hundred miles, a burden to themselves, if they turn their eyes inward; not able to have their own enjoyments, mean as they are, and no Invisible God to hold sweet intercourse with by the way!

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“My dearest E., we must ever remember that word which God hath spoken from heaven: ‘The time is short; let those who have wives be as if they had none; and those who rejoice, as if they rejoiced not.’ Both for myself and you, I would always pray that God may be so much dearer to us, than we are to each other, that our souls in his love may ‘delight themselves in fatness,’ and feel He is an all-sufficient God. By this means we shall be most likely to continue together, and not provoke the stroke of separation by an idolatrous love to one another. By this means we shall love one another in God, and for God; and be armed with the whole armour of God, for all events.

“Write me word, in your next—which you will direct to me at Huddersfield—how you find the state of your immortal soul. Surely God has abounded in loving-kindness to us, more than to others! Let us stir up each other to return sincere and vehement love for all His benefits.”

We must give Mrs. Venn’s answer :

“Clapham, April 7, 1759.

“A thousand thanks to you, my dear, for your early care to let me hear of your welfare! I do not forget to return my thanks and praise to Him who is the Author of the blessings bestowed on us both. What joy did it give me to hear the account you give! How abundantly the want of an earthly companion was made up! it brought to my eyes tears of joy. Certainly far sweeter is such intercourse than any earthly communion, even with the most advanced Christian, can possibly be; and when such favours are vouchsafed, all troubles are light, all wants vanish. This the believing soul is sensible of; but a strange enthusiastic mystery it appears to others. Yet, blessed be my adorable Redeemer! my own experience has oftentimes confirmed this truth to my soul. I well know what it means; though I do not enjoy it at all times, nor in that exalted degree to which some favoured Christians attain. However, I trust I shall be satisfied; because I know the earnest desire of my soul, and my constant cry to my God, is, for more love, more light, more zeal, and more holiness of every kind.

“In yours from Nottingham, you fear for me, lest my love for you should be carried too far. But, indeed, I believe you need not fear. I do not think I love you more than God has commanded me. What love ought the Church to have for her Head, how to feel his absence, how to seek and desire the return of her Beloved! Submission only, and a steady perseverance in all the commands and ordinances left her, are required, as her part to perform, while

she waits and longs for the return of her beloved Head. Now, I am very sure I do not carry the matter further than this : so pray answer me to it !

“ And now to give you an account of myself : I do not remember that I have shed a tear since the day you left me ; but am cheerful and easy. A sigh, or so, on Friday, which was a very wet day ; but no further : so that I think you cannot blame me.

“ You ask me about the state of my soul : but I hardly know how to give you any satisfactory answer. It is not in the best, neither in the worst, state that I have found it in, since I have been blessed with any knowledge of spiritual concerns. My desires after God, and for actual holiness, are exceeding earnest and strong. A deep and lively sense of the many and late mercies, vouchsafed to me and mine, fills my heart with much praise and thankfulness. I am full of peace. But what have I to disturb my quiet ? May not the abounding of temporal blessings satisfy nature ; and so give that peace, while grace has no part in the procuring of it ? I feel a backwardness to talk of God, or the things of God, and a sort of easy carelessness creeping upon me ; so, that though in my inmost soul I am breathing after God, I am yet unwilling to discover it, or suffer it to break out into action. I cannot better explain my present state. May God bless our union, by making you a minister of grace to your wife, and causing her soul to be replenished and renewed under your ministry ; that you may be made joyful, by finding yourself a guide and leader of the soul of your Symphe\* to the mansions of bliss and glory, which a very short space only keeps us from, and where we shall be perfectly united to all eternity !”

The result of Mr. Venn's visit to Huddersfield was, his determination that it was the will of his Master that he should settle there. He thus expresses his sentiments :

“ I am now fully determined that it is the will of God we should come here. I have gone through much perplexity and uneasy suspense ; being one day in this mind, through some favourable circumstance ; another day, in quite a different opinion. I made earnest prayer to our most loving and gracious Father, that he would look down upon his poor doubting child, unwilling to take a step which there might be cause to repent of ; and fearful of doing wrong, either by removing, or by refusing the situation. I have since enjoyed an ease of mind and satisfaction, in the prospect of settling at Huddersfield, quite undisturbed. This, joined to the great appearance of my usefulness in Huddersfield, makes me account little of the inconveniences we may meet with.”

“ Your letter much strengthens me ; and you write as if God had inclined you also to love Huddersfield. But, whatever the event may be, we may be sure we have God for our guide, since we have left nothing undone which lies in our power, to commit the cause entirely to Him, and to seek direction from Him. If we should go there, I believe, in the most important points, it

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\* A playful appellation.

will answer. I trust I shall prosper much more in my own soul, by much reading, meditation, and prayer; and, which fills me with delight in the thought, shall have opportunity of praying with you alone, as often as the great Mr. Bolton with his wife—twice every day.

“The house, I am sure, you will like much, when it is furnished: it will be better than our Clapham house. But, what is most of all, such a vast multitude of souls to hear—under my care, fourteen hundred families!—and out of other parishes, together, my audience this afternoon could not be less than upwards of three thousand! One of the tradesmen has been much affected; and stays two days, that he may ride up with me to town. People seem in general much pleased; and I have preached every time from notes only. Oh! the happy life we should lead, should God be pleased to give us the hearts of many of this people, and appoint me a pastor over them according to his own heart!

“This one thing will I require,  
Nothing on earth besides desire.”

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“The Lord of life and glory bless and sanctify you, my dear, wholly! and give you such clear increasing views of his own exceeding great loveliness and glory, that even your children and your husband may be as nothing in your eyes, in comparison of Jesus Christ!

“Ever yours,                      H. VENN.”

We give a very interesting letter to a friend, on the benefit of afflictions:

TO MRS. KNIPE.

“Huddersfield, Feb. 4, 1761.

“MY DEAR FRIEND,—You are not less frequently in my thoughts, though I have been but a dilatory correspondent of late, than when I was writing to you more frequently. This you know; that, whilst a spark of grace or gratitude remains, you must have a high place in my regard, and a constant remembrance in my prayers. Great weakness and languor are the effects of my disorder; and the longer it continues, the more I must expect it to be thus with me. There is one advantage I find, even in the obstinacy of the complaint, and its resisting the power of all remedies prescribed by the skilful in medicine: it is, that I am by this means less in danger of trusting in creature-help, and taught to look with a single eye to Him, who saith to his church, ‘I am the Lord that healeth you,’ and to wait His will. It is a just homage required from me, a sinful creature, to be paid to the God of holiness and wisdom, of mercy and of grace. Our God exercises his most righteous dominion over our faculties, wills, and affections. He first requires the Christian to sacrifice the overweening opinion he has of his own wisdom and reasoning to the majesty of His revealed Word, and to believe truths most cordially and steadfastly, which infinitely surpass his power to conceive clearly. He next requires that the Christian should part with the beloved idol of his heart, and, instead of self-indulgence, crucify the flesh with the affections and lusts. After obedience is habitually performed in these two grand points, and we have

done the will of God, then comes the last and necessary trial—the furnace of affliction : then he saith, ‘ Ye have need of patience, that, after ye have done the will of God, ye might receive the promise.’ And it is to be observed, that, as the two former submissions are preparatory to the last, so the last is exceedingly beneficial to the former, and perfective of them. None ever believe so humbly, and obey so fruitfully, as those who have suffered patiently. Let it, therefore, be your prayer, my dear friend, for me, (for I stand in need of it,) that I may, with thankfulness, endure the afflictive as well as receive the prosperous and pleasing dispensations ; and that my practice and deportment may be suitable to my light and knowledge, and the expectations of the church of God concerning me. This I desire, not as if I despaired of any cure for my disease, but I would desire to be ready, and prepared for all events. If I am not worse, I shall set out the week after Easter, and, perhaps, the journey will be serviceable.

“ We have still more cause to rejoice in our work. On Sunday last, our Sacrament was solemn and affecting. Our attention, previously to it, was fixed on Lam. i. 12 : it was considered as the most moving complaint of the Great Benefactor to ruined sinners. Our hymn was one of Dr. Watts’s, of a piece with the subject ; and I trust many were admitted into the Lord’s ‘ banqueting-house, and that his banner over them was love ;’ that many of us ‘ sat down under his shadow with great delight, and his fruit was sweet’ unto us. I find, with regard to myself, that the benefit of prayers, sacraments, and the means of grace, bears exact proportion to the care I take to implore the influence and operation of the Spirit in them ; that when I am only a little concerned in asking of the Lord the inestimable comfort of his help, my spiritual duties afford me little comfort in the exercise, and leave no lasting impressions. On the contrary, when I am importunate with the Lord to put life and power in the ordinances, and to make me feel some correspondent affections, I am enabled to say, ‘ Truly our fellowship is with the Father, and with his Son Jesus Christ.’

“ H. VENN.”

Mr. Venn was made very useful to many at Huddersfield, and bore a deep and heartfelt affection to his spiritual children. There are some letters to members of his flock which would show this his warmth of heart, but we have not space for them.

In the year 1767 he lost his valuable and much-loved wife. We must give our readers an extract from one of his letters on this affecting subject :

TO MRS. MEDHURST.

“ Huddersfield, Oct. 9, 1767.

“ Dear Madam—Though I make no doubt you have heard of the loving-kindness of my God and Saviour to me, in the midst of his correction ; yet I am sure your sympathizing heart will rejoice in hearing that the power of Jesus is displayed as it is towards so sinful a man as I am.

“ It is said of Israel, returned from Babylon, ‘ When the Lord turned our captivity, then were we like to them that dream.’ But that one who

hath lost the wisest counsellor, the ablest guide of his family, the most pleasing companion, the most affectionate wife—lost her, when all that, as a Christian minister, I ought most to love was increasing in her; when her experimental knowledge of the salvation of God had opened her mouth to speak so charmingly of his name; when her children just began to be struck with her excellence—that in such circumstances as these I should be for joy as one that dreams, is amazing indeed to myself, and must seem absolutely incredible to the world! And had I not precedents and examples of the same rich grace, I should be ready to say, even whilst all my blessed wife's excellencies, and all her love for me, are indelibly impressed on my heart, that I had not a just affection for her.

“But when I read the account of a Mr. Tennant, in New England, preaching at the grave of a much-beloved wife—of Mr. Shaw, a minister of the last age, in Leicestershire, who has described his feelings at the time he was committing two most dear children to a grave which he was forced himself to dig in his own garden (they dying of the plague), and hear him say, he desires to leave it upon record, that God is all-sufficient, even at such an hour as that, and in the midst of so great a calamity—when I consider these things, I can only wonder that such grace should ever be conferred on one who has sinned, and does sin, every breath he draws!

“My happiness springs from such an evidence of my wife being in glory, as amounts almost to sight; so that I can engage in no religious exercise, but she is, as it were, an additional spur, to engage in it with all my might.

“I feel my debt to my God enlarged in all his favours towards that other part of myself. I, with gratitude, adore him for the precious loan of so dear a child of his, for ten years and four months, to be my wife. I think over, with much delight, the many tokens of love from God during the time of her pilgrimage, and the consolations which refreshed and rejoiced her soul upon the bed of death. I consider her as delivered from the evil to come, and in the possession of all I have been begging of God for her, ever since we knew each other. Every degree of peace, of light, of joy, I feel in Jesus, immediately suggests the infinitely exalted sensations of the same kind which enrapture her spirit. And, above all, I have now to praise my Master, that I have an experimental proof that He giveth songs in the night; that, when dearest comforts are taken away, the light of his countenance, a little brighter view of his great salvation, a little stronger feeling of the tenderness of his heart, is more than a recompense for every loss we can sustain. I can now say, from proof, ‘Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.’ I am not certain, dear madam, whether I sent you an account of the grace, mercy, and peace, which was bestowed on my blessed wife. If I have not, I will, upon hearing from you.

"I beg my Christian love to Mr. M—— and all the family. From your obliged, afflicted, yet rejoicing friend,

"H. VENN."

Mr. Venn's time at Huddersfield was short. His incessant labour whilst there wore out his constitution, and a sense of his inability to perform the very arduous duties of his situation, determined him, in 1770, to give it up, and accept the small living of Yelling, in Huntingdonshire, offered him by the Lord Commissioner Smythe. We must give a letter to describe the feelings of his mind on the occasion :

TO JAMES KERSHAW, ESQ.

"Brompton Grove, Nov. 29, 1770.

"Dear Sir—I was almost afraid of opening your letter. 'Strange!' you will say, when no one's letters are so welcome. The truth is, I knew the contents before I opened it; and I have suffered so much upon the subject, that my life is bitter to me. The cup was full before, and this made it overflow. The best lights I can give you, you shall have, in order to judge of my conduct.

"In the year 1765, I had determined, in my own mind, never to change my situation. I had no sooner done so, than, in the February following the December in which I had made the resolution, the complaint in my chest increased so much, that I was able to do next to nothing for seven months. This complaint, through my own unpardonable length and loudness in speaking, has not mended, but grown worse and worse. Many sensible proofs I have had of it; so much so, as absolutely to refuse an offer which was made of trying to secure Halifax for me, three years ago; which refusal was grounded on a consciousness that I was too enfeebled for any such charge. I have also found, every succeeding year, that I am more and more hurt by speaking; and therefore, as I am privileged to do, I made my prayer to the God of my life and my salvation, to provide for me, now unequal to the blessed charge entrusted to me. I did this the more constantly, as I saw my beloved assistant begin to stoop under the weight of his work, unable myself to afford any more help. Without any expectation of such an event, the living falls—the Lord Commissioner thinks of me: uncertain if the power of presenting to it might not be taken away in a few days, he desires my answer. Clearly convinced that this was an answer to prayer, and a very small parish indeed, suited to my lungs, I accepted the offer. Lucrative views were not of force to determine me; and so it will be found; for, all things considered, the increase of income will not be many pounds, and the increase of trials will be very grievous: for, instead of a large congregation, the glory of the country, I shall have very few—and probably, such is the thinness of the inhabitants, never many; instead of yourself, and some other dear companions in the way, I shall be very solitary; instead of the love wherewith I am loved at Huddersfield, I shall give offence, and be always five or six miles from any conversable people.



“ Since I have received some accounts from the dear place of my best days, I am greatly perplexed—I am torn asunder—I am sick at heart—I know not what to determine. The leadings of Providence seem to point one way : the care of the dear souls, who have been called under me, another. My love for them makes me wish to live and die with them : the total inability I am under of doing a quarter of the business of the place seems to say, ‘ You must retire : your work is over there.’ Were I to consult my own ease and peace, I should never stir from Huddersfield. In this sad perplexity of mind, I am, without ceasing, looking to my Lord : I am begging to have my way made quite plain.—I can appeal to him, that I would not act from any motive I should blush to have laid open in the sight of men and angels. And must I not trust, and not be afraid, that He will direct me aright? I am sometimes ready to cast the lot, for a decision in this matter. Pity me! O my friend, pity me! Pray for me, that I may not be suffered to take a step for which I shall condemn myself at any future season.

“ Your much indebted and affectionate friend,

“ H. VENN.”

That he did not forget his dear friends, his spiritual children, at Huddersfield, will appear from the following letter, which we select out of many :

TO MR. JOHN HOUGHTON.

( *Written on a Sunday Morning.* )

“ Yelling, May 2, 1773.

“ Dear John—I never forget, on this holy day, the Church at Huddersfield. Rising early, I think I get the start, and am before the throne of grace, presenting you all, for the relief of your various wants, and for the abundant consolation of your souls in Christ Jesus, whilst many of you are upon your beds. This day, I trust, is precious to you. How ought we to prepare for it! How deeply sensible should we be of our own inability to observe the day according to the will of God! How foolish and besotted are we, on this day, if we do not use it to get a clearer knowledge of our manifold corruptions, a quicker sense of the evil of sin, a more delightful acquaintance with Christ Jesus, a greater deadness to the world, and a full assurance of our salvation when we leave it! Be jealous of yourselves with a godly jealousy, in those respects : for though we cannot command the influences of the Holy Ghost, and often labour and toil in the use of the means, yet receive no consolation, behold little of the glory of God, and feel very superficial lamentation for our sins : nevertheless, in this way must we go on, to seek, and ask, and knock. I hope you press on to become eminent in holiness, to convince gainsayers, and the careless and indifferent, by your whole deportment, that a divine change has passed upon your soul—that there is a reality in all the truths which you maintain, and for the sake of which you have joined yourself to the Church of Christ.

“ Dear Mr. Kershaw, who has been with me one single night, rejoiced my heart by giving such a good account of my dear people. My prayer

often is, by myself, in my family, and with the people, that not one of you, who did run well, may be missing in the day when the Lord maketh up his jewels ; that, as we have so often worshipped together before the throne on earth, we may worship, through all eternity, before the throne above.

“ From your affectionate father in Christ,

“ H. VENN.”

We select the following extracts, to set before our readers the character of Mr. Venn in his family :

“ Yelling, Dec. 20, 1773.

“ I am much indebted to you for returning me my servant. He has been greatly improved at Longwood House. And now I am happy in having a good hope that all the servants in the family are children of God—happy in prayer ; assuredly concluding we are more than two or three who are gathered together in the name of Jesus ; and that we shall have whatsoever we ask, which will be for the glory of God and the good of our souls. I find it affecting to them, as well as to myself, to enlarge upon the *mercies* we have received—upon the great things done for us already, in raising our souls from the death of sin, and making us sometimes feel the pleasure of communion with our God ; and to recount our various wickednesses, comparing them with his superabundant kindness, in our present spiritual enjoyments, and our future infinitely glorious hopes :—and this I would press my very dear friend to do. We are too apt to dwell on the dark side, when once we are brought to the knowledge of ourselves—on our manifold corruptions, and the treachery of our hearts, the strength of our enemies, and the poverty of our best services, till we almost forget that we are the Lord’s—his property, by the gift of the Father, by his own purchase through the price of blood—his conquest, through the power of his arm—his new creation, being born of God, through him—his espoused wife—the members of his body. O high quality and condition ! sufficient to inspire hope and assurance of victory ; to fill us with admiration of his love to us, and love to all who stand in this relation to him. May my dear friends at Longwood house pray for the knowledge of these great things ! which are freely given them of God, I doubt not.”

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“ ——— You tell me you have no idea how we go on. Take the following sketch. I am up one of the first in the house, soon after five o’clock ; and when prayer and reading the blessed Word is done, my daughters make their appearance, and I teach them till Mrs. Venn comes down, at half-past eight. Then family prayer begins, which is often very sweet, as my mother’s maid, and my own servants are all, I believe, born of God. The children begin to sing prettily, and our praises, I trust, are heard on high.—From breakfast, we are all employed till we ride out, in fine weather, two hours for health ; and after dinner employed again. At six, I

have always one hour for solemn meditation and *walking*\* in my house, till seven. We have then, sometimes, twenty, sometimes more or less, of the people, to whom I expound the Word of the Blessed God: several appear much affected; and sometimes Jesus stands in the midst, and saith, 'Peace be unto you!' Our devotions end at eight; we sup, and go to rest at ten. On Sundays, I am still enabled to speak six hours, at three different times, my own great surprise. O the goodness of God, in raising me up!"

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"A striking anecdote may be here introduced, from 'The History of Ruth Clark,' to show how fully Mr. Venn exemplified the principles which his letters enforce:

"He watched over the morals of his servants as well as of his children; and felt the misconduct of a servant as a family misfortune, and a matter of general humiliation throughout the household. Hence, on one occasion, when he overheard a violent quarrel in the kitchen, between Ruth and one of the other servants, he was as much shocked and distressed as if some great loss had befallen him. After speaking to the servants in the most serious manner on their sinful conduct, he told them that family prayers, while such tempers were allowed, would be a mockery; and that they must all humble themselves before God in private, before he could allow them to meet together for social worship. Accordingly, family prayers were discontinued for a week, during which time Mr. V.'s deportment bespoke the deepest concern and humiliation; and during two days of that week, he remained in his study alone, engaged in fasting and prayer. We may easily conceive how deep and solemn an impression must have been made on the minds of all. It was Mr. V.'s constant aim to keep up, in his own mind, and in the minds of all connected with him, a strong sense of the evil of sin, and the high necessity there is for every one who nameth the name of Christ to depart from iniquity.'—'History of Ruth Clark.'"

There is no part of Mr. Venn's character with which we have been more pleased than with his earnest spiritual desires as a father, for the true interests of his children—there is no feature in his character which we could more earnestly desire to offer to the imitation of Christian parents. We frequently hear complaints, that the children of Christians do not answer their expectations. We do not put aside from our minds the sovereignty of divine grace; we do not forget that the children of God *are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*: but with the full acknowledgment, that a man must be born of God before he can enter the kingdom of heaven, we do say, that Christian parents, very fre-

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\* "It was Mr. Venn's habit to engage in devotional exercises of meditation and prayer during this hour, whilst *walking* alone, either in a large room of the house, or sometimes in the church."

quently, do not use the means which they might expect to be blessed to the spiritual good of their children. They often do not exhibit before them that consistent spirit of a single-eyed faith, which would have a natural efficacy to convince their children, and which they might expect God to bless. On the contrary, they often do those things which must have a tendency to injure their children. They send them, for their education, to places where the things of this world are cultivated, and the things of the eternal world are disregarded; where the principles of the world are upheld, and the principles of Christ's religion are despised. They put them in the way of companions and intimates, whose influence all tends to set up in their too willing hearts the principles of the present evil world, and to discourage all regard to the concerns of that world which is to come; and they too frequently sink into the habit of conversing with their children when present, and writing to their children when absent, on any trifling subject of time, instead of speaking or writing like persons in earnest about the realities of eternity.

But it was not so with Mr. Venn; he was, in a word, consistent in the sight of his children. We shall let him speak for himself. We begin with a short extract, written to a friend as to the desire of his heart upon his son coming to be at home with him:

“ Yelling, Sept. 30, 1775.

“ At Christmas my son comes home; and I shall have great need, more than common, of your prayers, that, whilst he lives with me, he may see nothing that will hurt his precious soul, and take off the force of those instructions I shall be daily giving him—nothing but what will win his affection, even without the word, to Christ, and make him feel, that the knowledge of him is the way of peace and joy.”

We give extracts from letters written by Mr. Venn to his son, when settled in the University of Cambridge:

“ TO MR. JOHN VENN.

“ Yelling, Oct. 30, 1777.

“ I have now to congratulate my dear son, in his new room, and entrance on his college studies; a most important period in your life—a seed-time, from which, duly improved, yourself, and many immortal souls, for whom Christ died, will receive everlasting advantage. Now is a price put into your hands; an admirable opportunity of improving your mental faculties; of acquiring a fund of human learning, which will be of great use to you as long as you live; of habituating yourself to study and meditation, and much retirement, the fit preparation for the high and spiritual office for which you are designed.

“ You have heard so many lessons from me (and, I thank my gracious God! not without effect,) that I can only repeat in writing what you have received *viva voce*. But, as to write to you on these important subjects is

a pleasure to me, I shall remind you of a few particulars, which we have often talked of already; beginning with what relates to your body, and concluding with some advice respecting your eternal interests.

“Exert, as you did at Leicester, resolution, and rise early; so will you have opportunity to perform much every day, and with ease give to your studies and your devotions a just proportion of your time. Be ashamed of giving place to sloth and love of sleep. Soon victory will declare for you; and in doing well, you will reap more present pleasure than self-indulgence can give. Be attentive to your health.

“Continue, as you have done for near these two years, to read the Book of books: but read it always with prayer: and, before you open it, recollect what excellent things are said in its praise; what good has been received from it by millions now in glory. Beg it may work upon your mind, and be written in your heart. Shun, as poison, all disputes and controversies. Infinite hurt has been done by them, and very little good to any one.”

“TO MR. JOHN VENN.

“Yelling, Nov. 11, 1777.

“MY VERY DEAR SON—Figure to yourself a miser, glorying in his riches; or the child of ambition, exalted to the pinnacle of worldly honour: their pleasure cannot exceed what your letter, received this day, gives to me; and it is neither so pure, nor so well-founded. My joy arises from the glorious hope of your immortal happiness, and of your proving the highly-favoured instrument of spreading the knowledge of a Saviour, amongst ignorant, guilty, perishing creatures. My joy arises from the promising appearance, that the prayers offered up for you, from the hour of your birth to this moment, the instructions given to you, and the bright examples of Christian piety you have seen, have made some effectual impression on your mind. My joy arises from the delightful consideration, that you, in your early youth, instead of indulging base appetites, sensual or mental, to fill you with bitter remembrance of your ways and doings at college, are desirous to improve a liberal and learned education, to qualify yourself for the noblest office entrusted to men—the office of preaching the Gospel, and watching over souls, in love to them, and to God their Maker. I immediately, therefore, take my pen, and comply with your most acceptable request, in sending you the largest sheet I have, of advice from the most affectionate heart of a parent, who has received so much comfort from you, ever since you were my son.

“My first advice is, that you would beware of the device Satan too successfully practices against novices in religion. When he perceives they are no longer to be kept asleep in profaneness or formality; no longer to be deluded with the pleasures of gross sin, or the love of fame or of wealth; when he sees they are determined to come out from the world and be separate; he alters his method of seeking to destroy them. ‘Be more separate,’ he suggests; ‘distinguish yourself; immediately assume the preacher’s office; neglect the peculiar duties of your age and station, and intrude into what does by no means yet belong to you: force your sentiments upon others; and consider yourself as destined, even in your youth, (without

experience, without knowledge, observe!) to be a reformer, authorised to despise your elders, to be impatient of submission, to be heady, high-minded: and then, to complete the whole, abuse learning, and be confident you have an impulse from heaven, and a divine call to justify all you do.' Thus I have seen religious young men perverted, and made insufferably disagreeable, by their false ideas of religion, and a stumbling-block in the way of others; they themselves seldom recovering from their forward, proud spirit. Under the influence of this proud spirit, they are always for overdoing, and for needless, nay absurd singularities. They will even court persecution; and then swell with the idea that they are treated, for Christ's sake, as the prophets and martyrs were of old. Take knowledge, therefore, of the important boundary between separation from the world, and this offensive self-sufficient excess, in things which our God does not require.

"My second advice is, that you would dwell much upon the substantial part of a Christian's life: and be assured, if you are not ashamed of this, the fear of the world is not your master. The substantial part is, modesty and chastity, in opposition to pertness and impurity; temperance and sobriety, confronting the surfeit or drunkenness of Epicures; humility and meekness, in opposition to natural haughtiness and angry pride; guarded cheerfulness, under a sense both of the Divine presence and the mischief of noisy mirth; love to God and his word, expressed by a stern look, when scoffers pour out foolishness; when a *double entendre*, or an infidel sneer is uttered; love of diligent study, serious acquaintance, useful conversation, with secret prayer, and meditation on the word of Christ."

Mr. Venn expresses his sense of the responsibility of parents, in a letter to a friend, which it will not be out of place to extract:

"I write now to congratulate you on the birth of your child. A Christian will receive it as a charge of inestimable worth: and, at the same time, as a patient, whose innate depravity must be guarded against, and its cure begun even from very infancy. The child is at first little more than an animal; afterwards, in a small degree, rational; and for some years, in general, is incapable of being treated as spiritual. Wisdom, love, and mercy, call upon us to begin very early with our offspring, to oppose and subdue *self-will*—the plague of man—the disease of fiends—the enemy of God! And early and steadfastly opposed, it is, in most cases, very soon conquered, though not extirpated. No object is more pleasing than a meek obedient child. It reflects honour upon its parents, for their wise management. It enjoys much ease and pleasure, to the utmost limit of what is fit. It promises excellency and usefulness—to be, when age has matured the human understanding, a willing subject in all things to the government of God. No object, on the contrary, is more shocking than a child under no management. We pity orphans, who have neither father nor mother to care for them. A child indulged is more to be pitied: it has no parent: it is its

own master, peevish, froward, headstrong, blind—born to a double portion of trouble and sorrow, above what fallen man is heir to—not only miserable itself, but worthless, and a plague to all who, in future, will be connected with it. What bad sons, husbands, masters, fathers, daughters, wives, and mothers, are the offspring of fond indulgence, shown to little masters and misses, almost from the cradle! Wise discipline gives thought and firmness to the mind; and makes us useful here, and fit for the world of perfect subordination above."

Our readers will, no doubt, be much interested by the following truly parental letter, addressed to one of his daughters:

"TO MISS CATHERINE VENN.

*"To my dear Daughter, C. Venn, on her Birth-day, August, 12, 1781, entering then on her 17th year.*

"Early in the morning of this anniversary have I been mindful of you, and presented my poor but sincere prayers at the throne of grace, in your behalf. It is the pleasure and privilege peculiar to Christians to make intercession for their children—to be looking up to the Father of Mercies to bestow upon them what is necessary for their *safety*, their *comfort*, and their *usefulness*.

"I have, therefore, prayed this day for you, that you might *dwell in safety*. My dear Kitty will not be at a loss to know on what account she need to pray herself, and to desire all that love her soul to do so too, that she may be preserved: for you know, I trust, what enemies are ever working to destroy you: your corrupt nature is your most powerful enemy. Alas! my beloved child, from your father and mother you derived, as we did from ours, and all from Adam, a self-seeking, self-pleasing spirit—a desire always to have your own way and will; not to walk in Jehovah's way, nor to do His will; a violent love of praise and esteem, when we only deserve shame and contempt—a love for ourselves making us utterly indifferent how the Lord Jesus Christ is treated by mankind; and little attentive to the sufferings, distresses, and dangers, of our fellow-creatures. Who shall deliver you from this deep, extensive depravity of your nature? I pray unto Him who is able, who came from heaven, and His high throne of glory there, to seek and to save that which was lost. He *can* and *will*, upon your calling, and lifting up your soul to Him. He will create you again, after His own image—give you wisdom and power to deny yourself, to do the will of God, to love Him in sincerity, and to dwell in love to every one. Then are you indeed *safe*, and recovered from that wickedness of heart which must have kept you out of heaven!

"I have prayed, also, that you, my dear Kitty, may spend your days in *comfort*—not in show or dress, or in abundance of the things of this world, but in *solid comfort*; knowing that you are accepted of God, and that heaven is your eternal home. So our ever-blessed Saviour, when about to depart out of this world, told His dearest friends: 'I will not leave you comfortless:



I will come to you.' 'My peace I leave with you.' 'Let not your heart be troubled, neither let it be afraid.' "

" But safety and comfort are not the whole I pray unto the Lord to provide for your soul. *Usefulness* is the very excellency of life. No man, in the real Church of Christ, liveth unto himself. Every true Christian is a tree of righteousness, whose fruits are good and profitable unto men. He is glad to help and comfort others. He is diligent and industrious. He speaks to edification; dwells in peace, and gentleness, and love. He reproves what is wrong, by an excellent example; and recommends, by his own practice, what is pleasing to God.

" My dear Kitty! how have you been distinguished by the Divine goodness—distinguished in the place of your birth, in the land of Gospel light—in your parents being believers—in the examples you have seen—in the instructions you have received, and in the pains taken with you. All these advantages you are to improve, not as a task, but for your own enjoyment; God having inseparably connected our duty and our happiness. I figure you, therefore, to myself, as maintaining a wise, discreet and godly conversation; satisfied with the portion the Lord divides unto His children; acquainted with spiritual blessings; filling up each passing day, so as to find time too short for all you have to do."

We could much wish to exhort such of our readers as are parents, to ask themselves, is their intercourse with their children as spiritual, as unworldly, as Mr. Venn's.

His son, in due time, entered into the ministry, and was shortly after appointed to the living of little Dunham. His letter to him on that occasion will justify an extract:

" You are now to consider yourself as a missionary, sent to teach and preach Jesus Christ. Savages are not more ignorant of His glory and His love, or their need of His arm to save their souls, than nominal Christians. Look upon your people as prisoners under condemnation; for whose pardon and recovery you ought to feel, as a tender mother does for the child at her breast. Lament an unfeeling heart in *yourself*, as well as in them. Beg earnestly that you may long after their salvation in the bowels of the Lord Jesus Christ. Be sure, speak not against the clergy around you; on the contrary, be an intercessor for them too, before the throne of grace.

" I would have you preach upon the Commandments. God always blesses that preaching. But when you have explained how much more the commandment requires than men suppose, then show how reasonable, how necessary it is, that such a commandment should be given; and that the design of it is, not to destroy men, but to constrain them to come to Christ for life. You might take for your text, either that in Romans iii. 'Now, what the law saith, it saith to them, &c.;' or that in Gal. iii. 'Now, the Scripture has concluded (shut up, as in a prison) all under sin, that the promise, which is by faith of Jesus Christ, might be given to all them that believe.'

" Be not discouraged, if you see the people little affected for a time. I was here nine months before one person of this village came, of his own accord, to speak to me about his spiritual concerns. Christ's ministers must

bear the contradiction of sinners against themselves, and wait with all long-suffering, as He did: and with respect to the most, they may say, at last, 'I have stretched forth my hands, all the day long, to a disobedient and gain-saying people.'

" Endeavour to speak within the compass of your voice, or you will strain it, and lay yourself aside. Remember me! How have I suffered! I should never have been but in a sphere larger beyond comparison than this, but for that violent over-doing, which was not necessary."

Much as we have transgressed the usual limits in our extracts, we cannot refrain from giving a letter to a young clergyman, on the subject of written or extempore sermons:

" You desire my judgment on the important subject of preaching written or extempore sermons. I believe most men, who have thought on the subject, are agreed, that young men should write for some years, perhaps five or seven; and afterwards, when they speak, they certainly should have a plan, and the great outlines of their sermon, before them. They should speak, not extempore, but after premeditation, study, and self-abasing prayer. When these rules are constantly observed, no written sermons will, in general, be more connected, more full of matter; nor can they ever be delivered with so great advantage: for, after such due preparation, a pastor comes up into the pulpit, weak and ignorant in his own eyes, yet full of affiance in his great Master; so that he will be jealous of his glory, and pity the people. He will have *His* presence; and find his understanding enlightened, even while he speaks; and feel His word has authority and power over the congregation. When he has done, he will feel ashamed of himself; and be filled with wonder that the Lord God should make use of him. In this manner, joined to constant reading the Word of God, and constant cries to be formed and fashioned as a vessel of honour to bear witness of Christ, an able minister of the New Testament is formed. Those ministers, whether young or old, who dare to be idle, to venture into the pulpit without looking up and sighing—without feeling their total inequality to the subjects they are to prove, explain, or enforce—are in a terrible state; and some severe correction will be sent, to bring them to themselves; or they will proceed from bad to worse. It is too true, I fear, that many times we all offend, in neglecting to prepare; but when a strict watch is kept on this head, and we beg of our Lord, that, with all reverence and godly fear, with all carefulness and understanding, we may fulfil the ministry we have received, we shall, in the tenor of our ministry, be found faithful, and be blessed in our work. Mr. De Coetlogon is a charming proof that you may speak with clearness, strong reason, fulness, and pathos, by taking pains. Dr. Peckwell I have heard no less excellent; and Mr. Whitfield, with others of my own particular intimates. I have known them, sometimes—that is, by due preparation—do justice to their subject—instruct, convince, exhort, persuade, to the feasting of the soul. At others, through sloth, love of company, self-confidence, and little love to souls, I have heard them lean, incoherent, defective, and sadly ludicrous. I have been myself greatly guilty, through the causes above

named; and suffered and smarted for it long after! But when I had prepared myself, and sought the Lord fully, I do not know that I have been left to wander, or to utter small talk, and any thing that came uppermost, above five or six times. Upon the whole, I much prefer speaking to writing; but upon this condition, that the speaker read much, write much, think and pray much. As for those speakers who know not their subject till the Bible is opened in the pulpit, their preaching must be deplorable."

The subject of the foregoing extract is most important to our churches at this present time. The Lord has done much, wonderfully much for us, by raising up of late years, and sending into the ministry so many pious young men, sound in the truth, and zealous to preach among the people the unsearchable riches of Christ. But it is an indisputable fact that, as a body, these pious young men fail much as preachers. Their preaching is, generally speaking, far below what might be expected from their piety, their zeal, their information, their talents. And why is this? Because pious young men think it their privilege to preach without sufficient preparation. Destructive mistake! Many of them from laziness, want of orderly arrangement of their time, from an excessive opinion of their powers, or from a false dependence on Divine assistance when they fail to make use of means, go into the pulpit criminally unprepared, and their congregations find it out. Their hearers perceive that there is no depth, no matter, no solid acquaintance with Scripture, no experimental probing the human heart.

But we must draw to a close. We have, in the extracts we have made, exhibited Mr. Venn in almost all the situations of life; we have only to add a few specimens of the mellowed feelings of his more advanced years. We mentioned from the Memoir prefixed to this volume, that he early broke down, as to health and strength; but he grew in grace, and in the knowledge of the Lord and Saviour Jesus Christ; and he continued to the end a burning and a shining light:

"I have been long kept back from practising what I did for seven years, with much profit—*fasting*. My wife and daughter have exclaimed, I should ruin my health, &c. I have at last come to a composition; which is, that on Fridays I shall not breakfast, nor be with them till dinner. By this means I have some time for solemn recollection, and more attention to the things of God. And the advantage even of this little sequestration is evident: I find more of a spiritual mind—am more sensible of the Divine Presence—more watchful that no foolish conversation proceedeth out of my mouth—and I am more helped in preaching. Indeed, ministers of Christ must be a good deal in retirement, to gird up the loins of the mind; or we shall be in a great strait at last."

TO MR. ELLIOT.

"As soon as a Christian desires to be of a heavenly mind, he has already begun to be so. The light from above has shined into his heart. He is a

child of the light and of the day. His walk, consequently, will be governed by this light; which will increase by his frequent aspirations after his God, in such language as this: ‘Whom have I in heaven but Thee?’ and, ‘Thou, O God, art the thing which I long for!’ Sweetly drawn by the beauty and love of your heavenly bridegroom, you will be jealous of His rival, which is, in all of us—self-love.

“I can only relate to you how I have hitherto (and I am nearly at the end of my warfare) been preserved. I never had such a weight and variety of affairs to manage, as a man engaged in so much business as yourself; but I had a large young family, very dear to me, and not enough for their maintenance from year to year; and, in case of my death, they were to be destitute. I was, however, wonderfully free and cheerful in my heart. I think I should not have been more so, if I had been without a child. My preservative was wholly this; ‘He that hath the Son, hath life; and he that hath not the Son, hath not life.’ A full and powerful conviction of this truth was necessarily attended with constant prayer for them and myself, that we might have this one thing needful; which grew, by this means, in price and value; and nothing was suffered to come for a moment in competition with it. I used often to think, and say to myself, ‘Was Christ enough for peace, comfort, and joy, to the first Christians; and is He not now the same?—enough to the poor, destitute, afflicted members of His body, with whom I hope to live for ever; and will He not be enough for me and my children?’ So (with great thankfulness to God for it) I conclude you do; that when you have prosperity, and your gain increases, you immediately lift up your soul, and say, ‘Let not money, but Thyself, be my exceeding joy! I thank Thee for the success! O let it not corrupt and poison my mind, by increasing worldly lusts!’ In like manner, when you suffer loss, and are unjustly treated, or basely deceived, your spiritual mind will feel disposed to accept the matter as fresh proof that all below is vanity and vexation. Thus will you grow more and more spiritually-minded.

“But, above all, be sure that, together with the knowledge of Christ crucified, you take the certain method advised by Him—that is, of giving liberally. ‘Give alms of such things as ye have.’ The more you receive in prosperity, the more give. They nobly serve God, adorn their profession, and ensure a blessing upon themselves and family, who are afraid of withholding more than is due—who are afraid of pleading a large family as a reason for not being merciful and liberal. This truly Christian spirit will bring down plenteously the dew of grace upon your souls, make your faces shine, your family comfortable, and your departure full of peace. Ministering to the saints, is a grace which accompanies salvation.

“I am much exercised by the sickness of half my family. Yet all is from a Father’s and a Saviour’s hand. To Him we always commend you; and with all our love, I remain

“Your affectionate father,

“H. VENN.”

We conclude with an extract from the last letter to his son:

“I have to tell you—and would, if it were with my last breath—that I can wish for nothing more than I now find Christ is to me. And though I dis-

cover, more than ever, most lamentable defects in my preaching, and cannot place the smallest confidence in the multitudes to whom God has been pleased to make His word a blessing by my mouth and pen, yet am I absolutely certain that I have preached the very doctrine that Christ and His apostles did. The *whole* Word of God is equally acceptable to me; not less those parts which are the fortress of Arminians, Perfectionists, and Antinomians, than the others; so that I am, and have been for thirty-five years, in the happy state of not being tempted to wrest any Scripture, or pervert it, in order to make it favour my own tenets.

“ I wish you to be more zealous, more bright and shining in your life and practice, this year, than any before—that you may stand perfect and complete in all the will of God, putting to silence the ignorance and malicious prating of all opposers. I would fain hope to see you once more, for one Sunday. My daughter sends her love with mine. Love to all the little ones,

From your affectionate father,

H. VENN.

We are bound to acknowledge our gratitude for this book: we have been interested, we trust humbled, edified. We recommend it most earnestly to all classes of our readers; to ministers, to parents, to private Christians. There is to be found in it, Christian truth, Christian practice, Christian affection.

May the Lord raise up many in our church like good Mr. Venn.

#### EXTRACTS FROM THE WORKS OF THE REV. NATHANIEL HARDY.

IN a former Number a wish was expressed for some extracts from the works of the Rev. N. Hardy: a few are subjoined from a sermon he preached on occasion of his recovery from sickness. His writings exhibit him to have been a man of deep piety. His Comment upon the two first chapters of 1 John will ever make him stand high in the scale of Scripture commentators. Some extracts from this work in future numbers will, no doubt, be acceptable to your readers. It may be interesting to those unacquainted with Nathaniel Hardy, to let them know, that he was one of those few truly pious men who, in the days of general disaffection to our Church, continued faithful and attached to her. On the restoration of Charles II. he preached a sermon, expressing his gratitude for the mercy of God to the Church, on the restoration of her Liturgy, and of her episcopal constitution. He was afterwards appointed Dean of Rochester. In those days of revolution, our church was nearly subverted, and many men of piety and learning were loud in their cries of “ Down with her! down with her!” There were, however, those whom no change of circumstances could alienate from her episcopal constitution

and scriptural doctrines; they held to her through evil report as well as good report; and it may be truly asserted that the pious churchmen of those stormy days were men who outshone their separating brethren in piety, judgment, and learning. It may be enough to mention the names of Ussher, Hall, Davenant, with whom might well stand the author from whose works the following extracts are taken, Nathaniel Hardy:

“Tell me, whoever thou art that delayest till this time, how knowest thou but such a sickness may seize upon thee as in a moment may take away this life? or, if not, bereave thee of thy senses? or it may be so painful, that it is all thou canst do to wrestle with the pain; nay, let me tell thee, for the most part, such procrastinators, when that time cometh, either repent not at all in their sickness, or it proveth but a sickly repentance. Oh, then, my brethren, be wise in time; do not lay the greatest load on the feeblest horse; put not the weakest servant to the hardest labour; put not off the main business of thy soul's health to the doleful time of thy body's sickness.”

The following meditation the author thought calculated (if well pondered) to teach us “to bear sickness, whensoever it cometh upon us, *without murmuring*, and yet *with mourning*:

“When sickness smiteth thy body, let repentance smite thy thigh (*vide* Jer. xxxi. 19); when the disease rageth in thy members, let thy soul be angry at thy sin; and as thou complainest of the effect, so labour to be sensible of the cause. *νοσος παιδαγωγία πρὸς τὸ συμφέρον*, saith the divine excellently, sickness is a wholesome discipline; it is so when it teacheth us to know our folly. Happy disease, which openeth our eyes at once to see and weep for our sins. Oh, my soul, it is sin hath caused thy body to feel sickness; let sickness cause thee to feel the weight of sin. It is wickedness hath brought thee this weakness; let this weakness bring thee to a sight and sense of thy wickedness. Why shouldst thou hold that sword in thy hand which hath so sorely wounded it? or hug that serpent in thy bosom which hath so painfully stung thee? Rather since the fruit is so bitter, pluck up the root, and let not sin reign any longer in this mortal body, seeing it hath made thy body so mortal.”

The blessed effects of affliction are well expressed in the following terms:

“Of all things, we are very prone to forget our latter end, and, therefore, God, by sickness, puts us in mind of it: we are apt to put death far from us, and, therefore, God bringeth us nigh to death. In health we are no less apt to forget God than ourselves; but sickness mindeth us of Him. In prosperity, perhaps, we mumble over a pater noster; but adversity teacheth us to cry, Abba Father. ‘Lord,’ saith the prophet, ‘in trouble have they visited thee. They who before were strangers, now would be familiar with God, and give him a visit; they poured out a prayer when thy chastening was upon them; it may be, before they did *say a prayer*, but now they *pour out a prayer*.”

“Though man, by the formation of his body, be made with an erect countenance, yet he seldom looks up to heaven, till some disease hath laid him upon

his back ; nor yet, many times, will a slight sickness prevail. God promiseth himself concerning his people, ‘ In their affliction they will seek me early ;’ but, for the most part, it proveth otherwise. *Ubi desinit Medicus, ibi incipit Theologus.* The Divine’s work begins not with many till the physician’s work is done. It is late enough not to seek God till affliction comes, and yet we seek not God *early*, but *late* in affliction.”

A considerable portion of this sermon is occupied in considering the concluding words of the text, “ God had mercy on him.”

“ Of sickness,” he observes, “ God is only the efficient cause ; sin is the meritorious cause. Of health he is so the efficient, as that his mercy is the impulsive cause ; for which reason, perhaps, it is here said, ‘ God had mercy ;’ that which moveth him is his pity, and that which helpeth us is his power.”

He continues :

“ True it is, God is for the most part pleased to make use of means in effecting health, but this ariseth from the greatness of his goodness, and not any defect in his almightiness, as Aquinas pithily says. That he needeth not means, appeareth, inasmuch as he sometimes worketh without any. Such were the cures Christ wrought upon Peter’s wife’s mother, the centurion’s servant, and the impotent cripple, whom his word only restored to health. Nay, many times, the means he useth are *improbable*—yea, of their own nature apt to produce a contrary effect. What virtue could there be in the waters of Jordan to cleanse Naaman’s leprosy ? or, in the lump of figs, to heal Hezekiah’s sores ? yea, the spittle and the clay, which Christ made use of, were more likely to put out a seeing, than recover a blind man’s eyes. He standeth not in need of means, but the most probable means stand in need of him.”

The author has many good remarks in answer to the objection, that “ life prolonged is no mercy, because it is a calamitous continuance in an evil world.” He concludes thus, beautifully :

“ I end this : if deliverance from death be a mercy, how great a mercy is deliverance from hell ? If it be a blessing to have the danger of a mortal disease prevented, oh ! what is it to have the guilt of our deadly sins pardoned ? Finally, if the health of the body be a favor, how choice a benefit is the soul’s health ? Surely by how much hell is worse than death, sin than sickness, yea, by how much the soul is better than the body, by so much is the one to be preferred before the other. Oh, my soul, thou wast sick, desperately sick of sin ; so sick that thou wast not only nigh unto death, but *dead* in sin and trespasses ; but God had mercy on thee ; he hath sent his Son to heal, to revive thee, by being himself wounded, nay, slain : and his spirit to cure, to quicken thee, by killing thy sin, and renewing thy nature. Thou art indebted to thy God for temporal, much more for spiritual. Bless the Lord, O my soul, for thy life of nature, health of body ; but, let all that is within thee praise his holy name for thy life of grace and eternal salvation.”

Again :

“ Thus, then, the case stands : Epaphoditus, indeed, by dying, had received



his reward, but, by living, he did the more service; by dying, he had obtained glory from God, but, by living, he brought glory to God; and our blessed Saviour saith, ‘It is a more blessed thing to give than to receive.’ By dying, he had enjoyed his recompense sooner—by living, he made it greater; that would have accelerated, but this augmented it; so that even in respect of his own future happiness, he was no loser, but a gainer by the prolonging of his life; and, therefore, most justly doth saint Paul say, ‘God had mercy on him.’ ”

Having observed that in every opportune mercy there is a double beauty, the one in the thing conferred, the other in the time of conferring it, he proceeds thus :

“To apply this : it is a meditation which should encourage us to trust in God, even when things are at the worst, and, though all other succours fail, not to let go our hold of him : as Appelles, striving to paint a drop of foam falling from a horse’s mouth, after long study, despairing, let his pencil fall, and that fall did it; *quod assequi non potuit, casus expressit* : effecting by chance what he could not by art; and when both nature and art can go no further, Divine Providence undertaketh, nay, effecteth the work; and, therefore, as the apostle saith of joy, I say of hope—hope always in the Lord. Indeed, *magnæ indolis est sperare semper* : it is an argument of a heroic mind to hope always, and of a pious mind to place that hope on God. Excellent to this purpose is that counsel of the Greek Father, ‘When external means are least, let thy confidence be greatest; for then God displayeth his power most, not at the beginning, but when things are desperate, for this is the season of divine help.’ It is our great fault, that, in dismal dangers, we open the eye of sense, and only pore upon the extremity of the trouble, whereas it becometh a saint even then to open the eye of faith, and look upon the energy of God’s power.

“And to carry this one step farther : Let even the depth of misery be an encouragement to our confidence, inasmuch as that is a time of deliverance; when the night is at the darkest, we know day-break is nearest, and the lowness of the ebb argueth the flowing in of the tide to be at hand : so we may conclude Divine succour approaching from the premises of a grievous calamity encompassing. We read in the vision of the wheel which Ezekiel saw, there was a wheel in the midst of a wheel; by which two wheels Justin Martyr understandeth the Jews’ captivity in Babylon, and their restitution to their own country; and one wheel is said to be in the midst of the other, as if their return were engraven in their very bondage, whilst the one gave hope of the other. Strange, but yet comfortable, is the promise, which God maketh to his church : ‘I will give her the valley of Achor for a door of hope.’ Achor signifieth confusion, perturbation, and yet this will God make a door of hope, whilst that perturbation proveth but a sad prologue to a joyful restoration.

“Strange, but yet strong, was the faith which the Psalmist expresseth, where he saith, ‘Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.’ Lo ! here a soul, like the ark rising with the waters—the encamping of an host is terrible, and yet David feareth not; the rising up of war is yet more dangerous, and

David will not only not fear, but be confident. Nor yet doth he say *in God*, but *in this*—that is, the very war itself—will I be confident; as knowing that when the enemy did not only encamp about, but war against him (so that either he must perish, or God must help), it would not be long ere the wisdom of the Almighty would find out a way to rescue him.”

(To be continued.)

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TABLE TALK OF THE LATE SAMUEL TAYLOR COLERIDGE.\*

IF to contemplate the mighty torrent of some great river, swollen by the accumulated waters of its various tributaries, where it rushes with impetuous eagerness to join its hitherto estranged parent, the Ocean, be one of the grandest objects in nature, it is not less interesting—though less sublime—to trace back its course to the rippling streamlet descending from the hills, and meandering in gentle and beneficent playfulness through smiling meadows. Something of a similar interest is felt when we contemplate the productions of a man of genius; we are awe-struck by the grasp of mind displayed; and though we may be allured by their beauty, we are almost dazzled with their brightness. The utmost stretch of our mind is required to fathom his depths or to mount with him to the giddy elevation he has attained. It is true we are repaid for our trouble by the acquisition of knowledge, and with the blessings thus conveyed to us there mingles somewhat of reverence or affection, it may be, for the author; but still he is to us little more than an intellectual being, unmixed with aught which would give a personality to our regard, and we seek, with overstrained diligence, for something of the man, with which we may hold communion. That this is so, is shown by the value attached to the private history, and even the more minute details of the every-day life of the Great—circumstances, trivial in themselves, but which exhibit a community of feeling with us, on the part of beings who, in the plenary effulgence of their heaven-born genius are immeasurably beyond our sympathies. Boswell's “Life of Johnson” strikingly illustrates and proves our position. Who has not devoured his pages with a most deep and thrilling interest? Common-place occurrences, and ordinary habits, are all received as though of great importance, illustrating that part of the great man's character which is, to us, of personal interest. In short, after admiring and appreciating, according to our measure of capability, the grander efforts of individual intellect, where it pours forth its treasures into the limitless ocean of mind, we turn back, with a more vivid plea-

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\* Specimens of the Table-Talk of the late Samuel Taylor Coleridge. 2 vols. London: John Murray, Albemarle-street. 1835.

sure, to trace this great river to its source, in a human being, sharing our nature in all things.

It was with some such feelings that we welcomed, as the portraiture of a dear friend, whom, in the flesh, we had never seen, the little volumes we now present to our readers. In common with many in England, though with but few, we fear, in this country, we have drank deeply of the previous productions of the "eloquent old man," Coleridge; our profoundest admiration has attended on each step in the development of the great principles which occupied his mind; and where *we* could not attain the heights to which he soared, our faith in his clearness of vision never failed. We were ever filled with reverent love for the benignant sage, who aimed not more at removing the mists of error from the intellect, than he did at purifying the heart; who, in possession of more spiritual insight than falls to the lot of ordinary mortals, and of an intellectual might rarely equalled, laid all at the feet of the Saviour, that He might be glorified thereby. There is such an individuality about the writings of Coleridge, though they were but pioneers to larger conceptions, now alas, we fear, never to be fully developed, that more of what is personal mixes up with our feelings towards the author than is ordinarily the case in speculative investigations. Notwithstanding this, our gratification is inexpressible at obtaining, through these volumes, some conceptions, however inadequate, of the every-day working of his mind, of his usual habits of thought and feeling. These volumes should be read with certain portions of his *Biographia Literaria*, in order to increase the personal character of both; together they form a delicious picture of this dear "old sage and scald." Before proceeding to give very copious extracts, we are anxious to guard against an error, into which many have fallen, and to which the sententious form of this "Table Talk" has, no doubt, contributed; viz. that Coleridge's usual conversation consisted of antithesis and point: nothing could be less epigrammatic than the even flow of his converse: he never sought brilliancy at the expense of truth, but was far more anxious to enlighten than to astonish—to afford a steady light, rather than a sparkling coruscation. We cannot give a better idea of his style of "colloquial intercourse," than is already done by his relation and editor, in his preface, part of which we shall extract:

"He was, indeed, to my observation, more distinguished from other men of letters by his moral thirst after truth—the ideal truth—in his own mind, than by his merely intellectual qualifications. To leave the every-day circle of society, in which the literary and scientific rarely, the rest never, break through the spell of personality—where anecdote reigns everlastingly paramount and exclusive, and the mildest attempt to generalize the Babel of facts, and to control temporary and individual phenomena, by the application of eternal and overruling principles, is unintelligible to many, and disagree-

able to more—to leave this species of converse—if converse it deserves to be called—and pass an entire day with Coleridge, was a marvellous change indeed: it was a Sabbath past expression deep, and tranquil, and serene. You came to a man who had travelled in many countries, and in critical times—who had seen and felt the world in most of its ranks, and in many of its vicissitudes and weaknesses; one to whom all literature and genial art were absolutely subject, and to whom, with a reasonable allowance as to technical details, all science was, in a most extraordinary degree, familiar. Throughout a long-drawn summer's day would this man talk to you, in low, equable, but clear and musical tones, concerning all things human and divine; marshalling all history, harmonizing all experiment, probing the depths of your consciousness, and revealing visions of glory and terror to the imagination; but pouring withal such floods of light upon the mind, that you might, for a season, like Paul, become blind in the very act of conversion. And this he would do, without so much as one allusion to himself, without a word of reflection on others, save when any given act fell naturally in the way of his discourse—without one anecdote that was not proof and illustrative of a previous position—gratifying no passion, indulging in no caprice; but with a calm mastery over your soul, leading you onward and onward for ever, through a thousand windings, yet with no pause, to some magnificent point in which, as in a focus, all the party-coloured rays of his discourse, should converge in light. In all this, he was, in truth, your teacher and guide; but in a little while you might forget that he was other than a fellow-student and the companion of your way—so playful was his manner, so simple his language, so affectionate the glance of his pleasant eye.”

This is surely a beautiful prelude to these exquisite volumes, in which we find germs of manifold thought, and an admirable condensation of weeks of reflection. The following remarks on materialism are as conclusive as any we have seen:

“ Either we have an immortal soul, or we have not. If we have not, we are beasts—the first and wisest of beasts, it may be—but still true beasts; we shall only differ in *degree*, not in *kind*, just as the elephant differs from the slug. But, by the concession of all the materialists of all the schools, or almost all, we are not of the same *kind* as beasts, and this also we say from our own consciousness. Therefore, methinks, it must be the possession of a soul within us that makes the difference.”\* Read the first chapter of Genesis, without prejudice, and you will be convinced at once. After the narrative

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\* “ Try to conceive a *man* without the ideas of God, eternity, freedom, will, absolute truth; of the good, the true, the beautiful, the infinite. An *animal*, endowed with a memory of appearances and facts, might remain; but the *man* will have vanished, and you have instead a creature more subtle than any beast of the field, but likewise cursed above every beast of the field; upon the belly must it go, and dust must it eat all the days of its life.”—*Church and State*, pp. 54, n.

of the creation of the earth and brute animals, Moses seems to pause, and says, ‘And God said, Let us make man in *our image*, after *our likeness*.’ And in the next chapter, he repeats the narrative: ‘And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;’ and then he adds these words: ‘*and man became a living soul*.’ Materialism will never explain those last words.”

On another occasion, speaking upon Christianity, he remarks:

“St. John had a two-fold object in his Gospel and in his Epistles—to prove the divinity, and also the actual human nature and bodily sufferings of Jesus Christ—that he was God and man. The notion, that the effusion of blood and water from the Saviour’s side was intended to prove the real *death* of the sufferer, originated, I believe, with some modern Germans, and seems to me ridiculous. There is, indeed, a very small quantity of water occasionally in the præcordia; but in the pleura, where wounds are not generally mortal, there is a great deal. St. John did not mean, I apprehend, to insinuate that the spear-thrust made the *death*, merely as such, evident; but that the effusion showed the human nature. ‘I saw it,’ he would say, ‘with my own eyes. It was real blood, composed of lymph and crassamentum, and not a mere celestial ichor, as the Phantasmists allege.”

“The first three Gospels show the history, that is, the fulfilment of the prophecies in the facts. St. John declares explicitly the doctrine, oracularly and without comment; because, being pure reason, it can only be proved by itself; for Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence. St. Paul writes more particularly for the dialectic understanding, and proves those doctrines which were capable of proof, by common logic.”

Again, with reference to one of the doctrines taught in the Old Testament, he says:

“If the prophecies of the Old Testament are not rightly interpreted of Jesus Christ our Lord, then there is no prediction whatever contained in it of that stupendous event—the rise and establishment of Christianity—in comparison with which all the preceding Jewish history is as nothing. With the exception of the Book of Daniel, which the Jews themselves never classed among the prophecies, and an obscure text of Jeremiah, there is not a passage in all the Old Testament which favours the notion of a temporal Messiah. What moral object was there for which such a Messiah should come? What could he have been but a sort of virtuous Sesostris or Bonaparte?”

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“I know that some excellent men—Israelites without guile—do not, in fact, expect the advent of any Messiah; but believe, or suggest that it may possibly have been God’s will and meaning, that the Jews should remain a quiet light among the nations, for the purpose of pointing at the doctrine of the unity of God. To which I say, that this truth has been preserved,

and gloriously preached by Christianity alone. The Romans never shut up their temples, nor ceased to worship a hundred or a thousand gods and goddesses, at the bidding of the Jews; the Persians, the Hindus, the Chinese, learned nothing of this great truth from the Jews. But from Christians they did learn it in various degrees, and are still learning it. The religion of the Jews is, indeed a light; but it is as the light of the glow-worm, which gives no heat and illumines nothing but itself."

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"It has been objected to me, that the vulgar notions of the Trinity are at variance with this doctrine; and it was added, whether as flattery or sarcasm matters not, that few believers in the Trinity thought of it as I did: to which again, humbly, yet confidently, I reply, that my superior light, if superior, consists in nothing more than this: that I more clearly see that the doctrine of Trinal Unity is an absolute truth, transcending my human means of understanding it, or demonstrating it. I may, or may not, be able to utter the formula of my faith, in this mystery, in more logical terms than some others; but this I say: Go and ask the most ordinary man, a professed believer in this doctrine, whether he believes in and worships a plurality of Gods? and he will start with horror at the bare suggestion. He may not be able to explain his creed in exact terms; but he will tell you that he *does* believe in one God, and in one only, reason about it as you may."

The late Rev. Ed. Irving, of London, was a special friend of Coleridge, who, however, differed widely from him on all those points which latterly occupied so prominent a station in that gentleman's creed. Coleridge, however, has, in several places, done ample justice to his friend's extraordinary powers. No doubt Irving was deeply indebted to Coleridge; and, as Coleridge had a capability and abundant opportunities, of comprehending that which Irving *intended* to convey, his opinion is of extreme value. After speaking of the Trinity he says:

"Mr. Irving's notion is tritheism; nay, rather in terms, tri-dæmonism. His opinion about the sinfulness of the humanity of our Lord is absurd, if considered in one point of view; for body is not carcase. How can there be a sinful carcase? But what he says is capable of a sounder interpretation. Irving caught many things from me; but he would never attend to anything which he thought he could not use in the pulpit. I told him the certain consequence would be, that he would fall into grievous errors. Sometimes he has five or six pages together of the purest eloquence, and then an outbreak of almost madman's babble."

"I cannot understand the conduct of the Scotch Kirk with regard to poor Irving. They might, with ample reason, have visited him for the monstrous indecencies of those exhibitions of the Spirit; perhaps the Kirk would not have been justified in overlooking such disgraceful breaches of

decorum; but to excommunicate him on account of his language about Christ's body was very foolish. Irving's expressions upon this subject are ill-judged, inconvenient, in bad taste, and in terms false; nevertheless, his apparent meaning, such as it is, is orthodox. Christ's body, as mere body, or rather carcase, (for body is an associated word,) was no more capable of sin or righteousness than mine or yours; that his *humanity* had a *capacity* of sin, follows from its own essence. He was of like passions as we, and was tempted. How *could* he be tempted, if he had no *formal* capacity of being seduced?"

On the state of the Church of England he says:

"When the Church, at the Reformation, ceased to be extra-national, it unhappily became royal instead; its proper bearing is intermediate between the crown and the people, with an inclination to the latter. The present prospects of the Church weigh heavily on my soul. Oh! that the words of a statesmanlike philosophy could win their way through the ignorant zealotry and sordid vulgarity of the leaders of the day."

The following opinions as to Ireland, and the Irish Church, are new and forcible:

"I am quite sure that no dangers are to be feared by England, from the disannexing and independence of Ireland, at all comparable with the evils which have been, and will yet be, caused to England by the union. We have never received one particle of advantage from our association with Ireland, whilst we have, in many most vital particulars, violated the principles of the British constitution, solely for the purpose of conciliating the Irish agitators, and of endeavouring—a vain endeavour—to find room for them under the same government. Mr. Pitt has received great credit for effecting the union; but I believe it will sooner or later be discovered, that the manner in which, and the terms upon which, he effected it, made it the most fatal blow that ever was levelled against the peace and prosperity of England. From it came the Catholic Bill; from the Catholic Bill has come this Reform Bill! and what next?"

"The case of the Irish Church is certainly anomalous, and full of practical difficulties. On the one hand, it is the only Church which the constitution can admit; on the other, such are the circumstances, it is a church that cannot act as a church towards five-sixths of the persons nominally and legally within its care."

On this subject—church and state—though these fragments are beautiful and profound, yet can they not be fully appreciated by those who are not initiated into Coleridge's views upon this subject: we would most earnestly recommend to our readers, the *careful* and *repeated* perusal of his little work "On the Church and State, according to the Idea of each;" it is full of the deepest investigations, and the soundest views, and is very far superior to any work of the kind in the English language.



We must, however, give a few extracts more from these beautiful volumes:

"I think the baptismal service almost perfect. What seems erroneous assumption in its tone, is harmless. None of the Services of the Church affect me so much as this. I never could attend a christening without tears bursting forth at the sight of the helpless innocent in a pious clergyman's arms."

"The necessity for external government to man is in an inverse ratio to the vigor of his self-government. Where the last is most complete, the first is least wanted. Hence, the more virtue the more liberty."

"I think St. Paul's Epistle to the Romans the most profound work in existence; and I hardly believe that the writings of the old Stoics, now lost, could have been deeper. Undoubtedly it is, and must be, very obscure to ordinary readers; but some of the difficulty is accidental, arising from the form in which the Epistle appears. If we could now arrange this work in the way in which we may be sure St. Paul would himself do, were he now alive, and preparing it for the press, his reasoning would stand out clearer. His accumulated parentheses would be thrown into notes, or extruded to the margin. You will smile after this, if I say that I think I understand St. Paul; and I think so, because really and truly I recognize a cogent consecutiveness in the argument—the only evidence I know that you understand any book. How different is the style of this intensely passionate argument from that of the Catholic circular charge called the Epistle to the Ephesians! and how different that of both, from the styles of the Epistles to Timothy and Titus, which I venture to call *ἐπιστολαὶ Παυλοῦδίδης*."

"Is it not most extraordinary to see the dissenters calling themselves the descendants of the old nonconformists, and yet clamouring for a divorce of church and state? Why, Baxter and the other great leaders would have thought a man an atheist who had proposed such a thing. *They* were rather for merging the state in the church. But these, our modern gentlemen, who are blinded by political passion, give the kiss of alliance to the harlot of Rome, and walk arm in arm with those who deny the God who redeemed them, if so they may but wreak their insane antipathies on the national church! Well, I suppose they have counted the cost, and know what it is they would have, and can keep."

But there are two subjects on which Coleridge's opinion should carry singular weight, viz. the alteration of our venerable constitution by the reform bill, and the character of Popery. As to the first, it is well known that it has been for many years the study of Coleridge to apply his philosophy to the development of the true principles of statesmanship, and that his writings on this subject (see *Statesman's Manual*, &c. &c.) are unusually sagacious and far-sighted; that he never sanctioned in the least an appeal to expediency, but decided on the rectitude of every act by an appeal to ground-principles. As to the

second, he was not a man to be influenced by prejudice; his acquaintance with men and books was too extensive; his liberty of thinking too unfettered, and his fearlessness in all investigations too remarkable, to admit of the supposition of his taking a jaundiced view of this question. We therefore receive his opinions on these subjects as those of an honest and impartial mind, anxious to find out the truth, and having, as he believed, found it, unhesitatingly and with candour enunciating it. We present our readers with the following extracts:

“Government is not founded on property, taken merely as such, in the abstract: it is founded on *unequal* property; the inequality is an essential term in the position. The phrases, higher, middle, and lower classes, with reference to this point of representation, are delusive; no such divisions, as classes, actually exist in society. There is an indissoluble blending and interfusion of persons from top to bottom; and no man can trace a line of separation through them, except such a confessedly unmeaning and unjustifiable line of political empiricism as £10 householders. I cannot discover a ray of principle in the government plan; not a hint of the effect of the change upon the balance of the estates of the realm; not a remark on the nature of the constitution of England, and the character of the property of so many millions of its inhabitants. Half the wealth of this country is purely artificial, existing only in and on the credit given to it by the integrity and honesty of the nation. This property appears, in many instances, a heavy burden to the numerical majority of the people, and they believe that it causes all their distress; and they are now to have the maintenance of this property committed to their good faith—the lambs to the wolves!”

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“Necker, you remember, asked the people to come and help him against the aristocracy. The people came fast enough at his bidding; but, somehow or other, they would not go away again when they had done their work. I hope Lord Grey will not see himself or his friends in the woeful case of the conjuror, who, with infinite zeal and pains, called up the devils to do something for him. They came at the word, thronging about him, grinning, and dancing, and howling, and whisking their long tails, in diabolic glee; but when they asked him what he wanted of them, the poor wretch, frightened out of his wits, could only stammer forth: ‘I pray you, my friends, be gone down again!’ At which the devils, with one voice, replied:

“Yes! yes! we’ll go down! we’ll go down!—

“But we’ll take you with us, to sink or to drown!”

“The three great ends which a statesman ought to propose to himself in the government of a nation, are: 1st. Security to possessors. 2d. Facility to acquirers. And, 3d. Hope to all.”

“A nation is the unity of a people. King and parliament are the unity

made visible. The king and the peers are as integral portions of this manifested unity as the commons."

"In that imperfect state of society in which our system of representation began, the interests of the country were pretty exactly commensurate with its municipal divisions. The counties, the towns, and the sea-ports, accurately enough represented the only interests then existing; that is to say, the landed, the shop-keeping, or manufacturing, and the mercantile. But for a century past, at least, this division has become notoriously imperfect, some of the most vital interests of the empire being now totally unconnected with any English localities. Yet now, when the evil and the want are known, we are to abandon the accommodations which the necessity of the case had worked out for itself, and begin again with a rigidly territorial plan of representation! The miserable tendency of all is to destroy our nationality, which consists, in a principal degree, in our representative government, and to convert it into a degrading delegation of the populace. There is no unity for a people but in a representation of national interests; a delegation from the passions or wishes of the individuals themselves is a rope of sand.

"Undoubtedly it is a great evil that there should be such an evident discrepancy between the law and the practice of the constitution in the matter of the representation. Such a direct, yet clandestine, contravention of solemn resolutions and established laws is immoral, and greatly injurious to the cause of legal loyalty and general subordination in the minds of the people. But then a statesman should consider, that these very contraventions of law in practice, point out to him the places in the body politic which need a remodelling of the law. You acknowledge a certain necessity for indirect representation in the present day, and that such representation has been instinctively obtained by means contrary to law; why, then, do you not approximate the useless law to the useful practice, instead of abandoning both law and practice for a completely new system of your own?"

"The present ministers," (Lord Grey, &c.) "have, in my judgment, been guilty of two things preeminently wicked, '*sensu politico*,' in their conduct on this reform bill. First, they have endeavoured to carry a fundamental change in the material and mode of action of the government of the country, by so exciting the passions, and playing upon the necessary ignorance of the numerical majority of the nation, that all freedom and utility of discussion, by competent heads, in the proper place, should be precluded. In doing this they have used, or sanctioned the use of, arguments which may be applied with equal or even greater force, to the carrying of any measure whatever, no matter how atrocious in its character, or destructive in its consequences. They have appealed directly to the argument of the greater number of voices, no matter whether the utterers were drunk or sober, competent or not competent; and they have done the utmost in their power to raze out the sacred principle in politics of a representation of *interests*, and to introduce the mad and barbarizing scheme of

a delegation of individuals. And they have done all this without one word of thankfulness to God, for all the manifold blessings of which the constitution, as settled at the Revolution, imperfect as it may be, has been the source, or vehicle, or condition, to this great nation; without one honest statement of the manner in which the anomalies in the practice grew up, or any manly declaration of the inevitable necessities of government which those anomalies have met. With no humility, nor fear, nor reverence, like Ham the accursed, they have beckoned, with grinning faces, to a vulgar mob, to come and insult over the nakedness of a parent, when it had become them, if one spark of filial patriotism had burnt within their breasts, to have marched with silent steps and averted faces, to lay their robes upon his destitution! Secondly: they have made the King the prime mover in all this political wickedness: they have made the *King* tell his people, that they were deprived of their rights, and by direct and necessary implication, that they and their ancestors, for a century past, had been slaves: they have made the King vilify the memory of his own brother and father. Rights! There are no rights whatever without corresponding duties. Look at the history of the growth of our constitution, and you will see that our ancestors never, upon any occasion, stated as a ground for claiming any of their privileges, an abstract right, inherent in themselves; you will nowhere in our parliamentary records find the miserable sophism of the rights of man. No! they were too wise for that. They took care to refer their claims to custom and prescription, and boldly—sometimes very impudently—asserted them upon traditionary and constitutional grounds. The bill is bad enough; but the arguments of its advocates, and the manner of their advocacy, are a thousand times worse than the bill itself; and you will live to think so.”

Again:

“ I could not help smiling, in reading the report of Lord Grey’s speech in the House of Lords, the other night, when he asked Lord Wicklow, whether he seriously believed that he (Lord Grey) or any of the ministers intended to subvert the institutions of the country. Had I been in Lord Wicklow’s place, I should have been tempted to answer this question something in the following way: ‘ Waiving the charge in an offensive sense of personal consciousness against the noble earl, and all but one or two of his colleagues, upon my honour, and in the presence of Almighty God, I answer, Yes! You have destroyed the freedom of parliament; you have done your best to shut the door of the House of Commons to the property, the birth, the rank, the wisdom of the people, and have flung it open to their passions and their follies. You have disfranchised the gentry and the real patriotism of the nation; you have agitated and exasperated the mob, and thrown the balance of political power into the hands of that class (the shopkeepers) which, in all countries and in all ages, has been, is now, and ever will be, the least patriotic, and the least conservative of any. You are now preparing to destroy for ever the constitutional independence of the House of Lords; you are for ever displacing it from its supremacy as a co-ordinate estate of the

realm ; and whether you succeed in passing your bill by actually swamping our votes by a batch of new peers, or by frightening a sufficient number of us out of our opinions by the threat of one, equally you will have superseded the triple assent which the constitution requires to the enactment of a valid law, and have left the king alone with the delegates of the populace !”

Turn we now to the Church of Rome, and her institutions, and we find this wise man saying :

“ In my judgment, Protestants lose a great deal of time in a false attack, when they labour to convict the Romanists of false doctrines. Destroy the *Papacy*, and help the priests to wives, and I am much mistaken if the doctrinal errors, such as these really are, would not very soon pass away. They might remain *in terminis*, but they would lose their sting and body, and lapse back into figures of rhetoric and warm devotion, from which they—most of them, such as transubstantiation, and prayers for the dead, and to saints—originally sprang. But so long as the Bishop of Rome remains Pope, and has an army of Mamelukes all over the world, we shall do very little by fulminating against mere doctrinal errors. In the Milanese, and elsewhere in the north of Italy, I am told there is a powerful feeling against the Papacy. That district seems to be something in the state of England in the reign of our Henry the Eighth.

“ How deep a wound to morals and social purity has that accursed article of the celibacy of the clergy been ! Even the best and most enlightened in Romanist countries attach a notion of impurity to the marriage of a clergyman. And can such a feeling be without its effect in the estimation of wedded life in general ? Impossible ! and the morals of both sexes in Spain, Italy, France, &c. prove it abundantly.”

“ The Papal church has three phases—anti-Cæsarean, extra-national, anti-christian.”

Again :

“ Whatever the Papacy may have been on the Continent, it was always an unqualified evil to this country. It destroyed what was rising of good, and introduced a thousand evils of its own. The Papacy was, and is, essentially extra-national ; it affects *temporally* to do that which the spiritual church of Christ alone can do—to break down the natural distinctions of nations. Now, as the Roman Papacy is in itself local and peculiar, of course this attempt is nothing but a direct attack upon the political independence of other nations. The institution of universities was the single check on the Papacy. The Pope always hated and maligned the universities. The old cænobitic establishments of England were converted, perverted rather, into monasteries and other monking receptacles. You see it was at Oxford that Wickliffe alone found protection and encouragement.”

Our space forbids more extracts ; but we have, in truth, only dipped here and there ; a vast and multitudinous store remains untouched, which we recommend to our readers as a continual feast. Comment upon those we have given is needless, they

speak for themselves ; and we take our leave of these volumes with thankfulness that so much has been added to what Coleridge gave us during his life-time.\* To those who have learned to love the dear old man, this work will acquire an additional recommendation from his portrait, which is prefixed to the first volume, and a sketch of the interior of his study, where he died, prefixed to the second volume. Such of our readers as may have been seduced (by the great names affixed thereto) into perusing a most vile and calumnious attack upon Coleridge, by the English Opium-Eater, in several numbers of "Tait's Magazine"—and a more pitiful and unfair attempt to depreciate a great man, under the guise of friendship, we never read—will find a very masterly refutation in the preface, by Henry Neilson Coleridge, the editor. We pity Mr. De Quincy, for we suspect he is still an opium-eater, and as men addicted to that propensity, sometimes commit suicide, so this poor man, in this his maudlin malevolence, has apparently cut the throat of his previous reputation.

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MOORE'S HISTORY OF IRELAND.†

IN our last Number we acknowledged, that our object in reviewing Mr. Moore's book on Ireland was, to show that the backwardness of our country, in all that constitute national prosperity, arose, not either from English rule, or from the religion which, within the last three centuries, English influence has introduced into the island. We had promised to continue the subject, and say somewhat respecting the religion and antiquities, especially architectural, of this country, from the introduction of Christianity to the invasion of the Danes. And certainly, writing as we do, principally for the Irish Protestant clergy, we know not any point which we could desire to press on their attention more than an acquaintance with the ecclesiastical antiquities of their country ; for, in conversing with Roman Catholics, it surely is incumbent on a Protestant minister to show, as with a little trouble he can prepare himself to be able to do, that the doctrines of the early Irish Church were more consonant to Protestantism than Popery ; and that not only the popish doctrines but the papal polity have been intro-

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\* We are rejoiced to see, by a note at the bottom of one of the pages, that all such of Coleridge's manuscript writings as are in a state to admit of it, will be published ere long.

† History of Ireland. By Thomas Moore, Esq. Vol. I. London : printed for Longman, Rees, Orme, Browne, Green, and Longman, Paternoster-row ; and John Taylor, Upper Gower-street. 1835.

duced by foreign domination, and have operated most disastrously on the happiness and independence of the people. It is, we believe, a well-ascertained truth, that Christianity, humanly speaking, requires a degree of civilization in a people to whom it is proffered, before it can be largely accepted amongst them: its holy and heart-changing doctrines, its pure and peaceable practices—these are certainly not fitted for barbarians in the gross; and therefore it may well be supposed, that if there was not previous civilization in Ireland, Christianity would, in its simplicity, make little progress, and remain but a little time unadulterated, and that *excuse* for Christianity which popery offers would be substituted in its stead. That Christianity, in its pure, scriptural, and apostolical form, was introduced at a very early period into Ireland, there can be no doubt: Tertullian, Chrysostom, and Jerome speak of the extension of the true faith to our western island; and Palladius was sent from Rome, in the early part of the fifth century, “to the Scots (the name which the Irish then bore) believing in Christ.” That there was considerable commerce carried on between the different parts of the Roman empire and Ireland, there is reason to suppose: with Spain, Gaul, and the countries within the Mediterranean, there was an active interchange of commodities; and the gross agricultural produce of our very fertile isle, such as wool, seltry, &c., were exchanged for the luxuries, the ornaments, and arms, the brazen swords and golden decorations that are found so often in our bogs and cairns. Now, we apprehend that it was to Scots, civilized in a great measure by this commerce, that the doctrines of genuine Christianity were acceptable; and to bring these Scots to a conformity with the Church of Rome was the object of *one* of the Patricks that came in the character of a Roman citizen into Ireland.

In the fifth volume of the *CHRISTIAN EXAMINER*, when reviewing the very able and learned antiquarian researches of Sir William Betham—a work which is so creditable to his judgment, his industry, and learning—we stated that we fully agreed with him, that three at least coming from some province of the Roman Empire, assumed the name of Patrick, or the Patrician. The first came at some period of the fourth century, and he preached with success to those Scots who were, by the civilization which commerce introduced, fitted to receive his pure doctrines. To this Patrician, or noble Roman, are to be ascribed the simple documents that have come down to us so un-mixed with popish error, as the “*Confessio Patricii*,” the Letter to Coroticus, and the treatise “*De tribus Habiticulis*.” Sir William Betham speaks as follows, on this subject, in the second part of his “*Antiquarian Researches*,” page 270:

“Let us now proceed to the consideration of two documents of the first importance in the elucidation of the history of Ireland and its ancient church; in fact, the most genuine and positive evidences of the existence of



St. Patrick and of the faith he taught. The 'Confessio' of St. Patrick, and his 'Letter to Coroticus.' The first was copied into the 'Book of Armagh,' from the original, in Patrick's own writing—his own autograph ! and is now published from a MS. nearly twelve hundred years old ; the last from Sir James Ware's, and Dr. O'Connor's publications, which were accurately collated with ancient MSS. In them will be found, no arrogant presumption, no spiritual pride, no pretension to superior sanctity, no maledictions of magi, or rivers, because his followers were drowned in them ; no veneration for, or adoration of relics, no consecrated staffs, or donations of his teeth for relics, which occur so frequently in 'The Lives,' and also in the collections of Tirechan, referring to Palladius, not to Patrick. In these documents appears the pure apostolic Christian minister, the humble devout missionary, anxious to promote the salvation of his fellow-men, imbued indeed with great zeal, and relating facts, which he attributes to the intervention of a *particular providence*, but which, on examination, are to be accounted for by natural causes. It is not necessary, however, to defend our Saint for believing in a particular providence, and the intervention of that superintending power, even in common cases, much less, when the important object was the conversion of a nation ; nor can there be any imputation against him for credulity or fanaticism, for believing one of the most important truths of Christianity. No : Patrick's writings rescue his character from an unmerited stigma ; he lived in a pure age, preached a pure faith, and was worthy to be ranked with those truly pious and exemplary characters, the earliest fathers of the Christian church, the successors of the Apostles. Both documents are eloquent, and breathe a truly Christian spirit of humility, of piety, and devotedness to the will of God ; and, as Dimma says, such an anxiety for the sanctification of souls, and so much love for truth, as to convince us of his inflexible integrity, and to fix him in the first place of our affectionate regard. I shall not detract from his merit by abridging the 'Confessio' farther than in reciting from it what may be considered the symbol of his faith, which I may boldly assert, differs not from the Church of England."

Speaking of the epistle to Coroticus, the same author says :

"The following observations are very remarkable : 'With my own hand I have written, and dictated these words to be given and delivered to soldiers, that they may be sent to Coroticus ; I do not say to my (fellow) citizens, nor to the pious Roman citizens, but to the *devil's citizens* ; apostates, who, on account of their evil doings and hostile acts, in the work of death, are the fit companions of the ensanguined apostate Picts and Scots, who have been ever ready to shed the blood of innocent Christians, whom in numbers I have brought to God.' In this passage Patrick speaks of his fellow-citizens and Roman citizens, evidently speaking of Britain as a Roman province. The last Roman legion left Britain about the year 404, consequently, these transactions could not refer to the more advanced period of the fifth century, or to the acts of the missionary of Celestine.

"He after says, 'I was free-born, according to the flesh, my father being

a Decurio,' or captain of ten, in a Roman legion; and adds, that he gave up his nobility, and all friends, to preach the Gospel. In the Confessio, he says, his father was *diaconus*; the transcriber probably made an error, by placing the latter for the former word *decurio*, from the original, from which he copied, being defaced, or partly obliterated; a case which, every one acquainted with old writings knows, is very common. Calphurnius, however, might have been both a *decurion* and a *deacon*, many instances of soldiers becoming clergymen occurred in the primitive church. It also appears by this, that Patrick was a Roman of the Patrician order; he speaks of his nobility and citizenship, another strong evidence of the period of his existence. He also speaks of the incursions of the Picts and Scots. Again, he says, 'It is the custom of the Roman and Gallic Christians to send pious persons to the Franks and other nations, with money to redeem the baptized captives.' This expression is another proof that the period when Patrick wrote, was *before* the foundation of the kingdom of the Franks, under Pharamond, in 420, at which time the Franks had established their dominion in Gaul, and the Romans and Gauls no longer sent their messengers to redeem captives from the Franks. It should be observed, that all these occurrences must have taken place before the year 432, and consequently, the writer of the Confessio and the epistle to Coroticus, could not have been sent to Ireland by Celestine in that year. The venerable Bede testifies that, 'The Scots *diligently* observed the precepts to be found in the writings of the prophets, the gospels, and the apostles,' but they knew nothing of the decrees of the fathers and councils; they were ignorant of any Christianity but that which was to be found in the sacred volume. The confession of faith of St. Patrick, is in perfect accordance. Colman, the bishop of Lindisfarne, (about the time when Aidus was writing this book of Armagh) told king Oswin, he had received from his fathers his faith and practice, who were virtuous men, beloved of God; and that it was the same which was observed by the blessed and highly favoured St. John, and the churches founded by him; which faith prevented Dagamus, the Scottish bishop, from eating, or even residing in the same house with those bishops whom he considered as wandering from the truth; this faith, also, caused Colman and his followers, to give up his bishopric, and their preferment, together with the favour of the royal Oswyn, and all worldly considerations, rather than sacrifice the religious opinions, which they believed to be founded on the rock of Scripture authority.

‘I shall now avail myself of a translation of a fragment of the Brehon Law, by the late learned Irish scholar, Theophilus O’Flanagan, the original of which is amongst the MSS. in the library of Trinity College, Dublin. This translation I have obtained by the kindness of a valued friend, to whom it was given by Mr. O’Flanagan himself. It is a dissertation or comment on the laws, as well as the laws themselves, in question and answer; and is as follows:

“Q. ‘What are the three fundamental ordinances, from which neither law, nor judgment, nor reason, nor philosophers, can absolve?’

"A. 'The holy communion, as contained in the holy Scriptures.'

"Tribute, sanctioned by three courses of old law, for preserving the stretch of old memory.

"The regeneration of life, by water, by which freedom from original sin is secured.'

"Mr. O'Flanagan gives the following note on this passage: 'Will any one deny this to be the Protestant religion? The ancient Irish mention but two sacraments as necessary, viz. the holy communion, as contained in the holy Scriptures, and the regeneration of life by water, whereby freedom from original sin is secured: (i. e.) baptism and the Lord's Supper. These are the two great lessons inculcated by the statute, with which is, I may say, incorporated obedience to law and government.'

Sir William Betham, drawing his authority, which he corroborates by other documentary evidences, from the collections of Tirechan, contained in that unquestionably ancient MS. the Book of Armagh, shows that Palladius was the *second* Patrick, as Tirechan says, "*qui Patricius alio nomine appellabatur*;" and he came in quite a different character from the former; for the second missionary came with all the paraphernalia of the Roman church, "a multitude of holy bishops, presbyters, deacons, exorcists, hostiarii, as well as *two sons*, whom he ordained." This man evidently came in the papal way, to make conversions. It was not in the humble guise of the "poor sinner, imperfect in many points," "anxious for the sanctification of souls." No; Palladius, the second Patrick, came riding in his chariot—

"With great consequence, circumstance, and importance, conquering and to conquer. And, on his arrival at Croagh Egli, his charioteer died, and was buried naked, and that he adopted the custom of the heathen Scots, by collecting stones, to make a cairn to his memory, and said, 'Let this be so for ever, and let it be visited even to the remotest ages.' Thus setting on foot a pilgrimage to the tomb of a man who had no other merit, at least none is mentioned, than being his charioteer. We are then told of his fasting forty days and nights, after the example of Moses, Helias, and Christ!!!

"'Here a tooth of Patrick fell out, and he gave it to Bronus for a relic.' (p. 380.) A tooth is still preserved, at Cong, in a splendid case. This was a pretty specimen of the modest and unassuming minister of the Gospel. He canonizes himself, and gives his own tooth as a relic.

"We are again told of his cursing a magician, who, of course, was destroyed, and also a river, in which there never afterwards were any fish.

"'In that place a certain bishop came to him.' This is also evidence of bishops in Ireland, before this second Patrick. He passed seven years in Connaught.

"It appears also, that Palladius brought with him all the armour of the Roman see, for we are told (p. 383) that he gave Olcanus certain relics of Peter and Paul, and the other apostles.

“‘He ordained the boy Auxilius, the exorcist of Patrick.’ This Auxilius was one of those whom Palladius brought with him from Rome.

“There appears the greatest confusion of dates as to Patrick’s coming, in p. 387, is the following passage :

“‘In the thirteenth year of Theodosius, the emperor, Patrick, the bishop, was sent by Bishop Celestine, Pope of Rome, &c.”

“This would give the date of A. D. 421, Theodosius became emperor in 408, and consequently, the thirteenth of his reign would be 421. Bede says he succeeded Honorius in 423, and that in his eighth year Palladius was sent, which gives 431 ; so says Prosper.

“‘Palladius, the bishop, was first sent, who is otherwise called Patrick, who suffered martyrdom among the Scots, as the ancient saints relate. Then the second Patrick was sent by an angel of God, named Victor, and by Pope Celestine.’”

Such is the way in which papal missionaries in all ages go on ; they work in a wholesale way ; they do not desire to turn individuals from darkness to light ; but it is enough for them, if, by a system of accommodation, they can make out what they call their Christianity, as some better kind of Druidism, or Brahminism than they had before : in this way Francis Zavier calls the Hindoos to some river or bank, and baptizes thousands by sprinkling water over them with a whisk.\* Mr. Moore thus elegantly describes the accommodation system of the papal Patrick :

“At every step, indeed, the transition to a new faith was smoothed by such coincidences or adoptions. The convert saw, in the baptismal font,

\* The following instances of accommodation and approximation may illustrate what we have above said : they are taken from the “Edinburgh Cabinet Library, No. VI., ‘British India,’ page 89. At Melinda ‘the Portuguese received on board several Banian merchants, from Guzerat, Pythagorean philosophers, who held it a crime to kill or eat any living thing. An image of the Virgin being presented to those sages, they worshipped her with much more profound adoration than the Portuguese themselves, presenting her with pepper, cloves, and other precious spices.”

“The Portuguese were willing to regard their conduct as indicating *some tincture of Christianity*, which might have been introduced by the missionaries of St. Thomas.”

Again, in India itself, page 93 :

“‘There now appeared in view a splendid pagoda.’ The Portuguese chose, on very slender grounds, that this must be a Christian temple—because the half-naked ministers wore strings of beads like those of the Romish priests, sprinkled the company with *water*, which might be consecrated, (Ganges, I suppose,) and presented sandal-wood, powdered, as the Catholics do ashes. The Portuguese being ushered into the grand apartment, found the walls covered with images, which being willing to identify with those of the Madonna and saints, they threw themselves prostrate on the ground. Juan de Sala, however, chancing to look up and observe the strange and uncouth aspect of these imaginary apostles, some of whom bran-

where he was immersed, the sacred well at which his fathers had worshipped. The Druidical stone on the 'high places' bore, rudely graved upon it, the name of the Redeemer; and it was in general by the side of those ancient pillar-towers—whose origin was even then, perhaps, a mystery—that, in order to share in the solemn feelings which they inspired, the Christian temples arose. With the same view, the sacred grove was anew consecrated to religion, and the word *dair*, or oak, so often combined with the names of churches in Ireland, sufficiently marks the favourite haunts of the idolatry which they superseded. In some instances, the accustomed objects of former worship were associated, even more intimately, with the new faith; and the order of Druidesses, as well as the idolatry which they practised, seemed to be revived, or rather continued, by the Nuns of St. Bridget, in their inextinguishable fire and miraculous oak at Kildare."

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"The very same policy was recommended by pope Gregory to Augustine and his fellow-labourers in England. See his letter to the abbot Melitus, in Bede (lib. i. c. 30,) where he suggests that the temples of the idols in that nation ought not to be destroyed. 'Let the idols that are in them,' he says, 'be destroyed; let holy water be made, and sprinkled in the said temples; let altars be erected, and relics placed. For if those temples are well built, it is requisite that they be converted from the worship of devils to the service of the true God; that the nation, not seeing those temples destroyed, may remove error from their hearts, and, knowing and adoring the true God, may more willingly resort to the same places they were wont. . . . For there is no doubt, but that it is impossible to retrench all at once from obdurate minds, because he who endeavours to ascend the highest place, rises by degrees or steps, and not by leaps.' See Hume's remarks on this policy of the first missionaries, vol. i. chap. 1."

That in this way a great number of pagans were brought to exchange their Druidical rites, to which they do not seem to have been much attached, for the easy Christianity which the second Patrick promulgated; that form of Christianity which is so well calculated for a barbarian people, and which substitutes idol-worship, and well-worship, and all the dressed up dregs of Paganism, in place of the pure and undefiled religion of our Lord and Saviour Jesus Christ. But, according to Sir Wm. Betham, we have another Patrick brought out:

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disbed four or five arms, and had enormous teeth projecting out of their mouths, *judged it advisable* to guard himself by the exclamation, 'If these be *devils*, it is *God* whom I worship.' The others laughed, and soon verifying with their own eyes the just grounds of his apprehension, started up and regained the boats."

“ Although I have remarked elsewhere on this passage, it may not be amiss to notice here the extraordinary fact, that Palladius was also called Patrick !!! and that after his death, another Patrick succeeded him, who was probably second in command of this army of missionaries, and on the death of Palladius assumed the patrician dignity as chief of the mission. This is, indeed, asserted by Dr. Lanigan to be the fact. It is true the angel Victor is brought in, as auxiliary to the pope, a necessary precaution, as the mission of the real Patrick was from heaven, in a dream, in which appeared to him a man, named Victoricius; the pretensions of this third Patrick would have suffered much, if this incident, so strikingly mentioned in the Confessio, had been omitted, nor would the likeness have been sufficiently strong to impose upon the most simple; as it was, Aidan, and the Irish church and people saw through it, and declared it contrary to their traditions and to the truth.”

And what was the result of all this? Why, that (as it appears to us) the great portion of the Irish, whose barbarian practices and institutions were only fitted for that corrupt and compromising character which popery allows and fosters, remained such Christians as the second Patrick made in his chariot-riding mission through Ireland; but that the better-informed, and the half civilized, and a large portion of the clergy, especially the monastics, adhered to the religion of the first Patrick: and, from the industry of our Archbishop Usher, and from documents latterly brought to light, such as the Book of Dimna, the Book of Armagh, &c. &c. we may be ascertained, that if the dogmas of the earliest Irish Church were not purely scriptural, they approximate very much to it. The great leading and clinching doctrine of papal infallibility they utterly denied. This is allowed, by a writer whom the Roman Catholics must respect, the venerable Bede, who thus relates the differences which existed between the major part of the Irish Church, and the followers of the papal see, whom Augustine, the monk, introduced into England:

“ BOOK III.—CHAP. XVI.—XXV.

“ Finan, a holy man from Hy, succeeded Aidan, and was bishop of Northumberland a long time. He built a church on Lindisfarne, (Holy Island,) for the bishop's see, not of stone, but of oak-wood, with thatch, as the Scotch custom was.

“ A. D. 652. A great controversy arose about the keeping of Easter. The bishops of Kent and France asserted that the Scots observed Easter Sunday contrary to the rule of the universal church; and among them Ronan, a Scot by birth, but well instructed in the rules of the church in France and Italy, and therefore a strenuous defender of the true keeping of Easter, who disputing and arguing the matter with Finan, induced many to embrace the truth, but could not prevail with Finan himself, but rather exasperated him, for he was a hasty petulant man, and thus made him an avowed enemy to the cause of truth.

"A. D. 664. After the death of Finan, Colman succeeded him in the bishopric, who was also sent from Ireland. In his time, the controversy began to increase, and also about other variances, by which many began to fear and doubt, lest, though bearing the name of Christ, they had run in vain; for Oswin being educated and baptized among the Scots, and well acquainted with their tongue, thought their manner of observance most consistent with the truth; but Alcfrid, the king's son, having been taught by the learned Wilfrid, preferred his opinion to the traditions of the Scots. To him the prince gave a monastery of forty families, in a place called Inhrypum, which had been in the possession of the Scots, who chose rather to surrender and give up the possession than change their accustomed observances.

"It was determined to hold a synod to decide the question of Easter, the tonsure, and other ecclesiastical matters, at a monastery called Strenae-halch. To this synod both the kings, Oswin and Alcfrid, father and son, attended. Colman and his Scottish clergy, Hilda, the abbess of Strenae-halch, and her company, with Cedda, the venerable bishop, lately consecrated by the Scots, and king Oswin on one side; king Alcfrid, Agilbert, the bishop, with Agatho and Wilfred, priests, and James and Ronan on the other side.

"King Oswin premised that it behoved those, who served God, to keep one order and rule, and not to vary in celebrating the sacraments, who all looked for one heavenly kingdom, but that the truth should be searched out, and followed by all: he commanded bishop Colman to declare his opinion first.

"The bishop answered: The Easter I have observed, I received from my ancestors, who sent me here to be bishop: all our fathers, virtuous men, beloved of God, are known to have so celebrated Easter, and that it may not seem to be a matter to be despised or reprobated, it is the same which was observed by the blessed St. John, the disciple whom Jesus loved, and of all the churches founded by him."

We have also the authority of the Papal historian, Baronius, for the independence of the Irish:

"All the Irish bishops united eagerly in defence of the three chapters. They added also this iniquity, that finding the Roman church to have agreed in the condemnation of them, and in the confirmation of the fifth council, they separated from it, and joined themselves to the schismatics of Italy and Africa, and other regions, elevated in a vain confidence that they were standing up for the Catholic faith, when they defended what had been decreed in the council of Chalcedon."—Bar. Ann. Tom. 7, An. 556–21.

Mr. Moore endeavours to get rid of this great and important fact, of the independent exercise of judgment in the Irish clergy, by the following observations:

"An attempt has been made, enforced by the learning of the admirable Usher, to prove that the church founded by St. Patrick in Ireland held itself independent of Rome, and, on most of the leading points of Christian



doctrine, professed the opinions maintained at present by Protestants. But rarely, even in the warfare of religious controversy, has there been hazarded an assertion so little grounded upon fact. In addition to the original link formed with Rome, from her having appointed the first Irish missionaries, we find, in a canon of one of the earliest synods held in Ireland, a clear acknowledgment of the supremacy of the Roman See. Nor was this recognition confined merely to words; as, on the very first serious occasion of controversy which presented itself—the dispute relative to the time of celebrating Easter—it was resolved, conformably to the words of this canon, that “the question should be referred to the Head of Cities,” and a deputation being accordingly despatched to Rome for the purpose, the Roman practice on this point, was ascertained and adopted.”

Now, Mr. Moore has asserted, without a proof of any kind, that the first missionary had his mission from Rome. On the contrary, from his own showing, *this* Patrick had his mission from an angel, and he gives not a shadow of *evidence* to prove that he ever came from Rome, or went to Rome, or had a correspondence with it; and as to the canon to which Mr. Moore refers, he does not tell us where it is to be found, or on what authority it rests; and, even suppose we had it, and the authority for it, why what does it make, only the Irish were willing to settle a long difference, by referring the matter to the decision of the bishop who presided over “the Head of Cities,” paying thus respect rather to his metropolitan place, than to his infallible character. Let us now see what Mr. Moore says concerning other doctrines:

“Respecting the nature of the religious doctrines and observances taught by the earliest Christian preachers in Ireland, we have, both in the accounts of their devotional practices and in their writings, the most satisfactory as well as ample information. That they celebrated mass under the ancient traditional names of the Holy Mysteries of the Eucharist, the Sacrifice of Salvation, the Immolation of the Host, is admitted by Usher himself. But he might have found language even still stronger employed by them to express the mystery their faith acknowledged in that rite. The ancient practice of offering up prayers for the dead, and the belief of a middle state of existence, after this life, upon which that practice is founded, formed also parts of their creed; though of the locality of the purgatorial fire their notions were, like those of the ancient Fathers, vague and undefined. In an old Life of St. Brendan, who lived in the sixth century, it is stated, ‘the prayer of the living doth much profit the dead;’ and, among the canons of a very early Irish Synod, there is one entitled “Of the Oblation for the Dead.” Of the frequent practice, indeed, of prayer and almsgiving for the relief of departed souls, there are to be found throughout the records of those times abundant proofs. In a tract attributed to Cummin, who lived in the seventh century, and of whose talents and learning we shall hereafter have occasion to speak, propitiatory masses for the dead are mentioned. The habit of invoking and praying to saints was, it is evident, general among the ancient Irish Christians; and a life of St. Bridgid, written, ac-

according to Ware, in the seventh century, concludes with the following words :  
 ‘ There are two holy virgins in heaven who may undertake my protection, Mary and St. Bridgid, on whose patronage let each of us depend.’

“ The penitential discipline established in their monasteries was of the most severe description. The weekly fast-days observed by the whole Irish church were, according to the practice of the primitive times, Wednesdays and Fridays; and the abstinence of the monks, and of the more pious among the laity, was carried to an extreme unknown in later days. The benefit of pilgrimages also was inculcated; and we find mention occasionally, in the Annals, of princes dying in pilgrimage. The practice of auricular confession, and their belief in the power of the priest to absolve from sin, is proved by the old penitential canons, and by innumerable passages in the Lives of their saints.

“ The only point, indeed, either of doctrine or discipline—and under this latter head alone the exception falls—in which the least difference, of any moment, can be detected between the religion professed by the first Irish Christians and that of the Catholics of the present day, is with respect to the marriage of the clergy, which, as appears from the same sources of evidence that have furnished all the foregoing proofs, was, though certainly not approved of, yet permitted and practised. Besides a number of incidental proofs of this fact, the sixth canon of the Synod, attributed to St. Patrick, enjoins that the ‘ clerk’s wife shall not walk out without having her head veiled.’

“ The evidence which Usher has adduced to prove that communion in both kinds was permitted to the laity among the Irish, is by no means conclusive or satisfactory; though it would certainly appear, from one of the canons of the Penitential of St. Columbanus, that, before the introduction of his rule, novices had been admitted to the cup. It is to be remembered, however, that any difference of practice, in this respect, has been always considered as a mere point of discipline, and accordingly subject to such alteration as the change of time and circumstances may require.”

Now, before we make any remarks on what this *historian* has above said, we would observe, that, respecting the great and cardinal doctrine of Romanism, transubstantiation, Mr. Moore seems to be a heretic, if we are to mind the following passage :

“ In stating, however, as John Scotus Erigena is said to have done, that the sacrament of the eucharist is not the ‘ true body and true blood,’ he might have had reference solely to the doctrine put forth then recently by Paschasius Radbert, who maintained that the body present in the eucharist was the same carnal and palpable body which was born of the Virgin, which suffered on the cross, and rose from the dead; whereas the belief of the Catholic church, on this point of doctrine, has always been, that the body of Christ is under the symbols not corporeally or carnally, but in a spiritual manner.”\*

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\* “ Thus explained, in perfect consonance, as he says, with the doctrine of the Council of Trent, by the celebrated missionary Veron: ‘ Ergo corpus Christi, seu Christus, est in symbolis spirituali modo seu spiritualiter, et non

Now, we know that the Council of Trent has actually decreed against this *spiritual* presence, which our author, sheltering himself under Veron, the Jesuit, would infer; for the Council has decreed, in the Catechism it has put forth, that Christ is in the eucharist *bodily*, and that his bones and nerves, "*ossa et nervos*," are eaten. But the fact is, that Mr. Moore, like many Roman Catholics, is beginning to be sorely ashamed of transubstantiation, and would, only for that detestable Council of Trent, take refuge in the tenets of the Church of England on this point. But to return to our proper purpose, namely, a succinct answer to Mr. Moore's statements as to the doctrines of the Irish Church. The same indistinctness is observed amongst our Irish writers, as we find in Chrysostom and others of the Fathers, when speaking of the eucharist, which is so well explained in Faber's Difficulties of Romanism. But let us see what Usher says on this subject:

"I answer, that for as much as Christ himselfe at the first institution of his holy supper did say expressly, This is my body, and This is my bloud: hee deserveth not the name of a Christian, that will question the truth of that saying, or refuse to speake in that language, which hee hath heard his Lord and Master use before him. The question onely is, in what sense, and after what manner, these things must bee conceived to bee his body and bloud. Of which there needed to be little question: if men would bee pleased to take into their consideration these two things, which were never doubted of by the ancient, and have most evident ground in the context of the Gospel. First, that the subject of those sacramentall propositions delivered by our Saviour (that is to say, the demonstrative particle THIS) can have reference to no other substance, but that which hee then held in his sacred hands, namely, bread and wine: which are of so different a nature from the body and bloud of Christ, that the one cannot possibly, in proper sense, be said to be the other, as the light of common reason doth force the Romanists themselves to confesse. Secondly, that in the predicate, or latter part of the same propositions, there is not mention made only of Christ's body and bloud, but of his body broken, and his bloud shed: to show that his body is to be considered here apart, not as it was borne of the Virgin, or now is in heaven, but as it was broken and crucified for us; and his bloud likewise apart, not as running in his veines, but as shed out of his body; which the Rhemists have told us to be conditions of his person, as hee was in sacrifice and oblation.

"And lest wee should imagine, that his body were otherwise to bee considered in the sacrament than in the sacrifice—in the one alive, as it is now in heaven, in the other dead, as it was offered upon the crosse—the Apostle putteth the matter out of doubt, that not onely the minister in offering, but also the people in receiving, even 'as often as the eate this bread, and drinke this cup, do shew the Lord's death until hee come.' Our elders surely, that

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corporali seu carnali, nec corporaliter seu carnaliter.'—*Regula Fid. Cathol.* c. ii. § 11. In hoc loco a pastoribus explicendum est non solum verum Christi Corpus et quicquid ad veram corporis rationem pertinet *veluti ossa et nervos* sed etiam totum Christum in hoc sacramento contineri.—*Catechism of the Council of Trent, printed at Venice, 1582, page 241.*

held the sacrifice to bee given and received (for so we have heard themselves speak) as well as offered, did not consider otherwise of Christ in the sacrament, than as hee was in sacrifice and oblation. If here, therefore, Christ's body be presented as broken and livelesse, and his bloud as shed forth and severed from his body; and it be most certaine that there are no such things now really existent any where (as is confessed on all hands): then must it follow necessarily, that the bread and wine are not converted into these things really. Then Rhemists indeede tell us, that when the Church doth offer and sacrifice Christ daily; hee in mysterie and in sacrament dyeth. Further than this they durst not goe; for if they had said, hee dyed really, they should thereby not only make themselves daily killers of Christ, but also directly crosse that principle of the apostle, Rom. vi. 9, 'Christ being raised from the dead dyeth no more.' If, then, the body of Christ, in the administration of the eucharist, be propounded as dead (as hath been shewed), and dye it cannot really, but onely in mystery and sacrament: how can it bee thought to bee contained under the outward elements, otherwise than in sacrament and mysterie? and such as in times past were said to have received the sacrifice from the hand of the priest; what other body and bloud could they expect to receive therein, but such as was suitable to the nature of that sacrifice, to wit, mysticall and sacramentall?"

We could further quote from Usher what he says respecting the faith of Sedulius Claudius, as well as of John Scotus Erigena, on this subject—a faith which descended amongst the Irish even to a much latter period; for we find, even after the English conquest, John Crumpe, the monk of Baltinglas, stating, without being counted a heretic, "That the body of Christ, in the sacrament of the altar, was only a *looking-glasse* to the body of Christ in heaven." With respect to prayers for the dead, Usher and others have shown, that it was the practice of the early Christians, whether in Ireland or elsewhere, to offer prayers and celebrate masses for the dead, who were considered as gone to heaven. Adamnanus repeats that St. Columba caused all things to be prepared for the sacred ministry of the eucharist, when he had seen the soul of St. Brandon received by angels, carrying it to heaven; and he did the same when Columbanus, Bishop of Leinster, died.

"I must, to-day," says Columbkille, "although I be unworthy, celebrate the holy mysteries of the eucharist, for the reverence of that soul that has ascended into paradise." Here are oblations for the dead that have gone to heaven, and an argument that proves too much proves nothing. But if a purgatory was believed by the early Irish clergy, would that ancient work, which is, with less doubt, attributed to the first Patrick, that any other that has been handed down, namely, the treatise "*De tribus Habitaculis*;" where the writer says, "There are three habitations under the power of God, heaven, hell, and this present world." Now, either Patrick believed in no such place as purgatory, or he considered that *it was not under God's power, but the priest's*. As for any

proofs which can be relied on from the life of St. Brigid, we count them utterly contemptible; we hold, even in spite of Ware's opinion, if ever he gave such a decision, that it is a base monkish forgery of latter times.

Usher has most satisfactorily shown that the sacerdotal absolution formerly given was merely declarative. Mr. Moore gives up the point as to the marriage of priests; and he virtually makes the same concession with respect to communion in both kinds.

As far, then, as the light of honest historians will lead us, and while refusing the flickering Will-o'-the-Wisps which the Keatings, the O'Hallorans, and even the Lanigans, would point to, in the lives of saints, and the genealogical histories of lying Senachies, we must see that, from the fifth to the eighth century, the Church of Rome made many attempts to impose its doctrines, its discipline, and its spiritual despotism, on Ireland, without avail; and that it was only when foreigners succeeded in fixing themselves in the land, that they also succeeded in bringing in Popery. The following are the remarks of the honestest and ablest Roman Catholic that ever wrote on the affairs of Ireland, Dr. Charles O'Connor, who, in his Preface to the Catalogue of the MSS. in the Stowe Library, thus speaks:

“ The Irish church, though united, in articles of revealed faith, to the church of Rome, as a centre of unity, was in every other respect independent, down to the year 1152. The first act of hostility to that independence, was committed by the Danes of Dublin; who, from deep-rooted national antipathy to the Irish, refused to acknowledge the jurisdiction of Armagh, and therefore promised obedience to the see of Canterbury. This national quarrel first suggested to the court of Rome, the facility of subduing both. But no Irishman ever raised his voice in favour of this subjugation, before the arrival of St. Malachy O'Morgair from Rome, in 1138. A legantine commission had been granted to Gillibert, of Limerick, who wrote a book in 1090, maintaining that every missal different from the Roman is schismatical; but not one Irish ecclesiastic was found to support him in that controversy. Perceiving, therefore, that nothing could be effected by such odious instruments as the Danes, the legantine commission was granted to St. Malachy: but whether he was too much of an Irishman, or whether his gentle manners disqualified him for the turbulent task of altering the discipline of a whole nation; though he was honoured with the pall, he resigned his commission, and returned to Claravalle—too happy to die in that peaceful solitude, and in the arms of his excellent friend St. Bernard, A. D. 1148. The task of subjugation was reserved for Cardinal Paparo, and the Council of Kells, in 1152. That some salutary regulations were enacted in that synod, cannot be denied—but that it entailed a foreign yoke on Ireland, which has, if not solely, at least most powerfully contributed to exclude the Irish from the benefits of full political and religious liberty to this very day; he who cannot observe, must be disqualified from judging of historical events. The advantages gained by the synod of Kells, were yet found inadequate to the attainment of entire success; and the people of Ireland still adhering to their popular institutions, Pope Adrian IV. felt the necessity of issuing his celebrated bull,

which was transmitted to Henry II. several years before the Anglo-Norman invasion. The object of Alexander III.'s Bull was in substance the same—"to enforce the acts of the synod of Kells by arms, to make Ireland subject to England, by papal donation, and to reclaim barbarians to the principles of Christianity."

The reader should recollect, in reading the *first sentence* of the above quotation, that the writer was a Roman Catholic priest, and that Usher and others have satisfactorily proved, that the well-instructed Irish only agreed with Rome, in articles of faith, so far as Rome adhered to the Word of God. We cannot press it too strongly on all those who converse on religious subjects with Irish Roman Catholics, the expediency of endeavouring to open their eyes to the glaring fact, that the Church of Rome has been to Ireland and Irishmen most traitorous and injurious; that she leagued with her Danish invaders; that she sold them for Peter's pence to the Anglo-Normans; that she has ever been the exciter of turbulence and intestine wars; that she aroused the passions and animosities of Desmond and O'Neil, in Elizabeth's time, and of O'Neil and O'Donnell, in James's; that her bigoted priests and bishops brought about the rebellion of 1641; and her domineering nuncio caused the breach of this peace with the King's Lieutenant, Ormond, whereby Charles the First was brought to the scaffold, and the curse of Cromwell was let loose upon Ireland; that by her instigation, James the Second was induced to persevere in his bigoted measures against his Protestant subjects, until despairing of any other safeguard for their lives and fortunes, they called William the Third to save the British Isles from Popery and slavery. Reckless and ruthless, the Church of Rome, in order to gain her point, has hazarded, over and over, the lives and properties of her Irish adherents, and has given over our gentry and our nobility to confiscation, and our people to famine and desolation. Strange, then, that this people should still give themselves over, body and soul, to a greedy, ambitious, avaricious, craft, that only established itself by the foreigner's sword, and only now rules by a system of domineering and terrorism, enough to create disgust in men of sense, and a revolt in men of courage. Surely the time is not far off when some reformer, even amongst the Roman Catholic clergy of Ireland, will arise, who will assert the ancient spiritual liberty of the Irish people, and effect what we believe Dr. Doyle contemplated, but which he was not fated, for he did not deserve, to bring it about.

NOTE.—Our consideration of the religion of the ancient Irish has carried us so far, that we have not space to notice what Mr. Moore says on the architectural antiquities of our island. If possible, we will take up the subject in another number.

## ESTABLISHED CHURCH HOME MISSION SOCIETY.\*

It cannot be denied that the subject brought before us by the publications whose titles we subjoin is one of deep importance, and that not only to the individuals concerned, so far as their character is involved, but to the Church of Ireland and the general interest of the empire. That Church is now put upon its defensive, and its temporal power, and influence, and property, not covertly, but openly attacked; its defects originating, not in itself, but in the negligence of the State multiplied and exaggerated; and the evils, whether of circumstance or of administration, whether resulting from the fact that a fabric, constructed three centuries ago, has suffered, through time, some dilapidation, and is not very easily altered to meet the demands of the ever-changing wishes of the hour, or whether connected with the infirmities that attach not less to clergymen than to others, because they are rare, though in them they are more conspicuous than in others—all these are made the ground-work of a general attack; and enemies, who might justly be called *Legion*, so numerous are they and varied, have banded themselves against her, call out, “Down with her! down with her to the ground!” All the advantages of the Established Church as a mere temporal institution—her educating, and locating, and compelling residence in so many hundred persons of manners and information, and income, calculated to be useful—all the light and life which, for centuries, it has been the means of radiating through the darkness of the land—all these are forgotten, and nothing remembered but the wretched tithe, which is sought to be plundered, or the more paltry rank which is the cankering source of envy. But of all that the enemies of the Church can urge—of all the devices that are employed against her by ignorant sincerity or dishonest enmity, the most effective certainly is, that she has failed of her purpose and design; that she has been wanting in her vocation; that, even by the assistance of dissenters of various grades, she has hardly kept up a dubious, and uncertain, and failing light of Protestantism in Ireland, and has permitted Popery to overspread the land, with scarcely an effort at opposition. Now, the absurdity of this argument in the mouth of a Roman Catholic may be pointed out, and its inconsistency as coming from a dissenter. But it must be confessed that there is much in it that is true, and more that is plausible; and,

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\* Letter to the Bishop of Ferns, on his Lordship's Charge.

Letter to the Editor of the Christian Journal. By a Clergyman of the Diocese of Ferns.

Episcopal and Clerical Duty and Responsibility considered in reference to Ireland, in a Letter to the Bishop of Down and Connor. By the Rev. Robert M'Ghee.



while a great deal can be urged in extenuation of the charge, and partially accounting for the effect, independent of any delinquency in the Church, it must be admitted that the fact does remain in the broad extent of its deformity. The reformation has been in Ireland for centuries, and Ireland continues Popish; and the Church, with some few honourable exceptions, has not made any grand or reunited effort to obtain possession of the population, but permitted them to continue, even as they were, untaught and unreclaimed.

Of the state of Ireland, as to its religion, at the present moment, it is impossible to speak without deep regret; that of its six millions and an half, not one sixth belongs to the Established Church, and not two millions to the profession of Protestantism, however varied; that such should be the result after three hundred years of Protestant possession—that such should be the state of Ireland, notwithstanding the Ushers, and the Bedels, and the Richardsons—after centuries of confiscation and immigration, is a fact that stands up boldly to accuse the Church, or State, or both, of gross neglect, or gross mismanagement; but even this fact is not more melancholy than its accompaniment, that there are those connected with our Church who look with great indifference upon such a state, and, in its very magnitude of evil, find a sort of complacent comfort—satisfied if they preserve, and yet scarcely doing it, their own nominal flock from the dominant superstition around them. Yet even this wretched form of complacency must be taken from them; for we have not yet detailed the state of the Established Church in all its wideness. it is, perhaps, of the nature of such a body to be influenced slowly, and to be of an inviting, rather than an aggressive character; claiming as of right its own possessions and privileges, it seldom is ambitious to extend them; and by the very weight of its objects, an inertia is added to its natural quiescence. But it is surrounded by enemies, not quite so ponderous, or so difficult to be moved; and the dissenters, and the Roman Catholics, by the zeal and activity of their several missionary establishments, have made, and are making, inroads upon the national church, which threatens soon to leave her to the enjoyment of that dignity which is consistent with empty churches, and solitary splendours.—Can these facts be denied? Is it not certain that the Established Church is either stationary or decreasing? that other bodies of religionists, uninfluenced and unrestrained, as their ministers believe themselves to be, occupy themselves in detaching the members of the Establishment from their allegiance, and winning them as converts to their respective systems? That until within these few years back, the establishment lay in the country, apparently uninterested in the work going on around, seeing the millions from whom, by law, she derives her wealth and her influence, living estranged from her services, and dying in all the fancied security of ignorance and error? Is not such the fact? and is it not an appalling one, replete with condem-

nation to the churchman? and is it not one that every friend to the Church may rejoice has been altered? Let the advocate for things as they were speak as loudly as he may, let him praise our bishops, and extol our apostolic Church, or, confessing facts, place their solution in uncontrollable circumstances, or political combinations. All these may be true and just; our bishops, exemplary, our Church apostolic, our situation abounding with difficulties; yet all will not acquit our Church, our bishops, our ministers, of criminal neglect to the wretched peasantry around us; of not using, as we ought to do, the means placed by Providence in our hands, and at our disposal.

Nor is yet the indictment full against the Establishment. Even into the body itself there have been introduced those who have nothing of the shepherd but the name; and whose flocks, neglected, or fed with but husks, are tempted to wander, and become an easy prey to the marauder. Even where the bishop is anxious, zealous, pious, how often are his exertions counteracted by the formalist or the worldling, (for such are to be found in the Church,) by the indolent non-resident, or the careless and dissipated man of the world, who treads upon the extremest verge of external observances, and yet is beyond the legal censure of his diocesan. Are not such characters to be found? and are any dioceses in Ireland, in the world, so pure and immaculate as, like those of Leighlin and Ferns,\* to declare "not guilty" to such a charge? and is not the present time just that one in which such a charge much needs to be rebutted, and when, if not refuted or corrected, the most disastrous consequences may be anticipated. But we shall not any longer occupy our reader's attention about ourselves, nor our own opinion, but use, as descriptive of the present state of our Church, the language of one of the works we have placed at the head of this article: stronger we scarcely could employ, and weaker would neither suit our feelings nor the exigencies of the case:

"Therefore, my Lord, the first question to be determined is, what is the state of Ireland in a religious point of view? I mean as to the principles of religion professed by its inhabitants.

"Let us say one-sixth of its inhabitants are Protestants, and five-sixths Roman Catholics. I believe this is not correct, but it is not very material if it is near the truth."

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"The other class of men are they, who people the greater part of three provinces, and are very numerous in the fourth, who amount to nearly five-sixths of the population, the Roman Catholics."

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"I trust I can say and feel, that it is from a deep sorrow of heart, and love for my poor Roman Catholic countrymen that I write, and not from a feeling of bitterness or dislike; but I do not write of the persons, my Lord, but of a system of corruption as compared with the Gospel of Christ, and with the re-

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\* Letter to the Editor of the *Christian Journal*, p. 7.

lative bearings of which it is our duty to be acquainted ; and I affirm, without the fear that human talent or human sophistry can refute the affirmation, that the man who does not admit the antichristian, soul-destroying system of Popish superstition, is either ignorant of the real principles of church of Rome, or still more lamentably ignorant of the salvation revealed to man in the Gospel of our Lord Jesus Christ for his own soul, or, perhaps, ignorant of both. We are called on to treat of facts, of truth, as it refers to the eternal interests, not only of those who are our fellow-creatures, but our countrymen, and we must not trifle with truth, on the mighty subject of the salvation of immortal souls.

“ The state of Ireland, with respect to the religious principles professed by its population, then, is this, my Lord ; that five-sixths of the population are sunk in an anti-Christian idolatry, which brings not salvation, but perdition to the soul of man ; and there are vast multitudes of the remaining sixth, whose profession of religion is as far sunk in infidelity, as that of Popery is in superstition.

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“ What then, my Lord, is the moral condition of this country ? It is a state of the most degraded and abandoned turpitude that ever disgraced, I will not say a nominally Christian, but a civilized country. Where, on the surface of the civilized globe is there such another ? Where are the basest crimes and passions that deform the human character, that brutalize our species, more hideously developed ? Where are dishonesty, drunkenness, depravity, treachery, perjury, murder, more rife in the world than in the Popish provinces of Ireland ? What habitations of the wicked are more the abodes of cruelty ? What dens of the earth more full of the darkness of guilt ? What field from which the ‘ voice of a brother’s blood ’ does not cry to heaven for vengeance ? What path that has not been marked with the steps of the midnight assassin ? Where is the country in which the owners of property fly in disgust from their possessions ? Where are the inhabitants forced to barricade their dwellings, not against foreign enemies, but their neighbours ? to tremble at the apprehension of the musket placed at their window, or the torch at their roof in the dead of the night, by the very men that had been saluting them with an obsequious smile, supported by their wages, or relieved by their charity in the day ? Where do bishops and senators triumph in perjuries inculcated by their religion ? Where does a religion riot in crimes, from the very name of which even heathen civilization would recoil ? Where are laws inadequate to maintain the rights of justice ? Where are they impotent to protect property, and liberty, and life ? Where is sedition a virtue—where is crime an honourable achievement ? Where is the violation of every duty to a man’s neighbour accounted the best discharge of duty to his God ? Where is social existence a burden so intolerable to thousands and tens of thousands, that exile is a refuge from it ? Where is evil systematically called good, and good systematically denominated evil ? Where, in short, is devotion to the father of lies—a dedication of talents and powers to the prince of darkness, considered an acceptable service to the God of truth, and light and glory ? Where is all this, my Lord ? It is all inculcated in the doctrine, all exhibited in the morals of the Church of Rome in Ireland. Our country presents a picture of idolatry,

of superstition, and of moral turpitude and degradation, from which religion and humanity revolt.

It is a state of scarcely half-smothered revolution—a state of insurrection smouldering like a fire, which wants but vent to burst into a flame—sedition upon tiptoe, with its hand upon its sword, ready to spring at a moment into rebellion. I need not enter into details; every newspaper is a volume on the subject.

Let us then consider, my Lord, *the station which our Church has hitherto held in Ireland*. If we look at its spiritual privileges, as being the religion which is established by law, the whole country is parcelled out into dioceses, over which our Church possesses a supreme spiritual authority. Episcopal jurisdiction, the power of which, your Lordship has so strongly asserted in your charge, extends over every spot of the country. There is not a spot over which a bishop of our venerable Church does not possess the full exercise of what we conscientiously consider a genuine apostolical authority. Again every diocese is subdivided into parishes, over which one or two ministers are placed by this authority, invested with the powers which, as your lordship has stated, are episcopally conferred upon them. These powers are ratified by the laws of the land; and while those laws were executed, both bishops and clergy were protected, in the fullest exercise of every means which the Christian religion authorises and enjoins, to maintain her sacred truth among their own flocks, and to diffuse it among others. Such are some of the spiritual privileges of our Church. If we look to her temporal provision, before the recent confiscations, it was at least an independent maintenance for a Christian ministry; in many instances, especially in those of her bishops, it was a provision of affluence and dignity. She ‘reared her mitred head in senates,’ that she might shed a sacred influence upon the laws, and contribute to support the venerable fabric of that constitution, under whose shelter all her spiritual and temporal privileges received a return of reciprocated protection—considered, and justly too, as inculcating and maintaining all the principles of sound government and social order, the Church of England has been held in honour and veneration as the bulwark of the British throne. To injure her privileges, was to sap the pillars of the monarchy; to attempt her subversion, was to compass a revolution; if any effort was made to weaken or disturb her—if temporal power was given to her enemies, it was gilded with the precious pretext of zeal for her defence; and even the recent plunder of so large a portion of the support for her bishops and clergy, was proposed under colour of precaution for the protection of the remainder: her enemies, so long without the power to inflict an injury upon her—her friends so mighty to defend her—she seemed almost to enjoy the privileges of that church to which the prophetic promise has been given: “No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn.” Isa. liv. 17.

Such, my lord, has been the state, such the privileges of our venerable church; but what is her condition now? Her enemies, invested with authority, clamorous for her downfall; her friends weakened and discouraged; the best

of them unable to offer any security that they can possess any permanent power to defend her, and many who profess to be members of her communion, without even the inclination to do so.

“ If ever there was a time which called for an increase of union, diligence, fidelity, devotedness, bold defence of truth, and uncompromising exposure of error, the due maintenance of authority and of subjection—if ever, in short, there was a time when all our duties and all our responsibilities to our God, to our fellow-creatures, to our Church, and to our country, were to be laid upon our understandings, our consciences, and our hearts, that time is this in which we live ; which may well be called, indeed, ‘ a day of rebuke and of blasphemy ;’ ‘ a day of clouds and of darkness.’ ”

Such is the awful state of Ireland, and our Irish church, as delineated by a powerful pen, with whose statements we could scarcely shrink to be identified ; such is the picture of a state that called loudly for amendment, if it did not both proclaim and prove our weakness. Now, how was this to be remedied ? Was it not an evil, and one that required care and attention ? and is it not a strange and an appalling fact that, year after year, this sore evil existed, and was increasing, and that it was repeatedly brought before those who professed to believe Rome to be the Mother of Harlots, and who felt her pernicious influence in every thing around them, and yet never, for one moment, thought of applying the only remedy that could be effectual to counteract aggression, to dispel darkness, to exhibit the church in its true attitude ; nay, when applied, perhaps not with sufficient respect, or subordination, tore it from the wound, and declared it was sinful quackery ?—And yet, such is the simple fact.

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#### RELIGIOUS INTELLIGENCE.

##### GREAT MEETING AT EXETER HALL.

JUST as our last sheet was going to press, the account reached us of this meeting, which is likely to be attended with most important results, and has thrown light on documents that must convince, if any thing can convince, that the character of Popery is unchanged and unchangeable, and that it will not and cannot bend to the spirit of the times ; but, for the *present*, it is out of our power to give this great subject the attention it deserves. We rejoice to find that the meeting was most numerous and respectably at-

tended, and that it has engaged a great deal of public attention. The statement submitted to the public was, to use Mr. McGhee's words : “ First, that a certain book, entitled, *Dens' Body of Theology*, has been adopted by the Roman Catholic prelates of Ireland as the standard guide of their clergy for 27 years back, from the year 1808 to the present year. Secondly, you will be called upon to consider the nature of this book, which is so adopted. In considering the first part of this statement it will not be necessary to enter into any very minute detail or difficult train of reasoning. It is a mere matter-of-fact ;

you are to consider it as such. If any one amongst you is now labouring under an impression that this mass of theology is bad—that it consists of bad books, let him dismiss that impression, and let him wait until he have the evidence. If I can show you, first, that the Roman Catholic archbishops and bishops assembled on a certain day in 1808; secondly, that they selected from all the body of theology these books, as the very best which could be republished; third, that they selected those books as the best guide for their ecclesiastics, who might not have access to public libraries; fourth, if I can show you that, in consequence of this resolution of the prelates, 3,000 copies of this work were ordered to be printed, and that they were printed in seven volumes, and the value of the entire issue was 5,250 guineas; if I can again show you that in 23 years after, in 1831, this book was appointed as the conference book of the Roman Catholic clergy in Leinster; that Dr. Murray, of Dublin, Dr. Keating, of Wexford, Dr. Kinsella, of Ossory, and Dr. Doyle, of Carlow, in consequence of the scarcity of this book, ordered 3,000 additional copies to be published; that they were so ordered we have reason to believe, because the book was published by Mr. Coyne, of Dublin, upon a computation, one copy for each priest in Ireland, under the immediate sanction of Dr. Murray, Bishop of Dublin. If I can show you this on the testimony of the publisher of both editions of 1808 and 1832—if I can show you that in 1831 it was appointed the conference book of the clergy, and that the questions of the conference are taken consecutively from this book, and that they correspond exactly with it chapter by chapter; should I succeed in establishing all this, I think I shall have established to your satisfaction, and to the satisfaction of every impartial mind, that *Dens' Theology* has been set up as the standard guide of the Roman Catholic clergy of Ireland."

Mr. M'Ghee then proceeded to prove the following proposition from this authorised book:

1st. "That Protestants of all denominations are accounted as heretics by the Church of Rome, and worse than Jews or Pagans."

2d. "That we are all by baptism placed under the power of her domination."

3d. "That, so far from granting us toleration, it is her duty to *exterminate* the rites of our religion."

4th. "That it is her duty to compel us, by corporal punishments, to submit to her faith."

5th. "That the punishments she decrees are *confiscation of property, exile, imprisonment, and death*."

Lastly, "That the only restraint (on the application of her doctrines) is a mere question of expediency when it may suit the convenience of the papal power."

After an able comment by the three Irish Protestant ministers who came forward on the occasion, viz. Messrs. M'Ghee and M. O'Sullivan, and Dr. Cooke, of Belfast, the meeting adopted the following resolution:

"That '*Dens' Complete Body of Theology*,' has been approved of as containing the most secure guidance for such ecclesiastics as may, by the peculiar circumstances of this country, be deprived of the opportunity of referring to public libraries, or consulting those who may be placed in authority over them, by Dr. Murray, Dr. Doyle, Dr. Keating, and Dr. Kinsella, since the year 1808, and set up as a standard for the conference of the priesthood of Leinster since the year 1831."

"That the meeting, deeply impressed with the importance of the subject, namely, the ascertained doctrines of the Church of Rome, do return the warmest thanks to the members of the Deputation from Ireland, who have laid these facts before the English public."

We trust that before the period of our next publication, this important meeting will be printed in a cheap form, and circulated, so as to meet the eye of every Protestant in the British empire.

THE  
CHRISTIAN EXAMINER,

AND

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INTERCESSORY PRAYER.

BY THE REV. HUGH WHITE, A. M.

WE may divide intercessory prayer into three branches. 1. Intercession for those we love, who are in Christ. 2. For those we love, who are as yet strangers to Christ. 3. Intercession for our enemies.

1. Intercession for those we love, who are in Christ.

When those to whom we are linked by the close and tender ties of earthly affection, in the various endearing relationships of life, are at the same time linked to us by the yet closer and tenderer ties of Christian love, what an infusion of heavenly sweetness is mingled with our earthly affections! What a halo of heavenly glory is thrown round them! How hallowed is *their* love, how exalted *their* communion, who feel as it were identified together by the participation of such glorious privileges, promises, and prospects; for they are all the members of one body, the children of one family, loved by the same Father, redeemed by the same Saviour, sanctified by the same Spirit! All eat of the same bread of life, and drink of the same water of life! All walk in the light of the same sun—the Sun of Righteousness; and rest under the shadow of the same rock—the Rock of Ages: all are united for life in the same happy service on earth; and all will be united for eternity in the same happy home in heaven!

Now, nothing has a more powerful tendency to maintain the remembrance of this union, and the enjoyment of this communion, in all its purity and power, than the constant habit of affectionate intercession on behalf of those whom we love, with all the blended strength and sweetness of earthly and Christian love!



There is no situation or circumstances wherein they can be placed, in which this habit will not supply the most valuable directory for our feelings and conduct towards them, guiding the one into the channel of affectionate desires, and the other, of consistent efforts, to promote their eternal welfare; the only expression of Christian love for those immortal beings who are unspeakably dear to us, which really deserves the name.

Are they present with us? What a spirit of harmony, and gentleness, and peace, will this habit tend to diffuse over all our companionship with those we love? What a purifying influence will it exert over our intercourse! And how will it at once exalt and endear our converse with them, by making it at the same time a preparative for, and a foretaste of, that which we hope to enjoy with them in heaven!

How will it awaken and cherish the most affectionate solicitude, by every endearing ministration of Christian love to gladden, and the most sleepless watchfulness to avoid, even by a single look of unkindness, or coldness, wounding those, for whom we have just been breathing out our soul's fervent supplication before God?

How could we pour forth the language of bitterness or resentment, of cutting sarcasm, or insulting scorn, with those lips which had just been pouring forth the pleadings of affectionate intercession on their behalf? Or if any momentary irritation should arise, how would the remembrance of the morning's prayer come, like oil spread over the troubled waters, to tranquillize every ruffled feeling, and restore to each agitated bosom serenity and peace!

And oh! what a holy jealousy would we thus learn, what vigilant circumspection, lest by any word or act of ours, we should become a source of defilement, an occasion of sin, to those whom we had just been imploring a holy God to sanctify, and to keep "unblameable in holiness, unto the coming of our Lord Jesus Christ?"

With what shuddering alarm would we shrink, after having offered up *such* a prayer in the morning, from so much as uttering a single word throughout the day, which could tend to defeat that prayer, and so present us before heaven in the fearful attitude of fighting, in confederacy with Satan, against the souls of those we love, and against our God! and how would we thus become, to the objects of our hallowed affections, ministering spirits of sanctification, and spiritual peace and joy!

Are those we love parted from us?

How does it soothe all our affectionate anxieties on their behalf, to entrust them, in intercessory prayer, to the protection of Him, who loves them with a love as much surpassing ours, as the heavens are higher than the earth; Him who can keep them from every evil, and bless them with every good!

How sweet to be reminded, while thus pleading for them, that though absent from us, they are present with the Lord!

That though they have departed from under the shadow of our roof, they have not departed from under the shadow of His wings ; but that while our eye no more can watch, nor our arm be stretched out over them, *that* eye, which never slumbereth or sleepeth, is ever fixed on them ; and *that* arm ever stretched out over them, under whose almighty guardianship, whether present or parted, they are alone and alike perfectly and perpetually safe !

Have they to pass through some fiery furnace of trial or temptation ? How will it quiet all our tender fears on their account, to bear them, as it were, in our arms before the throne of grace ; and there, in cheerful confidingness, commit them to Him, who will pass with them through the furnace, and not merely bring them forth unharmed, but with every feeling and faculty refined, every affection and passion purified from the dross of earthliness, the defilements of sin !

Or, are those we love passing through the deep waters of affliction ? What abundant consolation will it impart to our afflicted souls, to plead on their behalf the fulfilment of that precious promise, "When thou passest through the waters, I will be with thee—so that the floods shall not overwhelm thee !" How will it lighten our load of anguish to pour out our sorrowing hearts before the God of all comfort, in fervent prayer, that he would comfort our beloved mourners with his divine and everlasting consolations ; and so powerfully sanctify their earthly sorrows to the increase of their spiritual joys, as to give them abundant reason thankfully to exclaim, "It is good for me that I have been afflicted !"

Will we not feel as if a hand unseen wiped away all our tears, while thus reminded, that those in whose sorrows we so deeply sympathize, are at the same time, the objects of the sympathy of the Son of God—a sympathy, not like ours, that can only "weep with those that weep," mingling its tears with those it cannot dry ; but one, as powerful to support as it is tender to compassionate, and both to an infinite extent. Oh ! it is only those, whose hearts have bled and almost broken to witness such sorrows in the objects of their fondest love, as pierced their souls with far deeper and acuter anguish than any selfish sorrows of their own, that can at all appreciate what a fountain of divine consolation intercessory prayer at such a season proves, by reminding the almost broken-hearted mourner over a loved one's sufferings, that those very sufferings are all meted out, in mercy's measure, by a compassionate Saviour's hands ! that they are the manifestations of the exceeding great love where, with He loves is people ; and the method, by which he is making them meet for their purchased inheritance of eternal glory !

Now, surely, if intercessory prayer be thus calculated to sanctify and sweeten all our communion and converse with those we love, while they are present with us, and to soothe and soften all our anxieties and apprehensions about them when they are

parted from us; if it can thus calm and comfort our hearts on their behalf, when they are passing through the furnace of temptation, or the floods of affliction, it comes recommended to our affections by such endearing considerations, as may well persuade us to avail ourselves of the privilege thus placed within our reach, by the loving-kindness of our God, with a gladness and gratitude of feeling, a fervor and frequency of exercise, to which we have hitherto been too much strangers.

And when to this we join, what to a generous spirit is a yet more engaging consideration, that by this very same process, which is a source of such refreshment and rejoicing to our own hearts, we can procure for those we love the most precious gifts which the God of all grace and glory can bestow, even the sanctifying, strengthening, and comforting influences of the Holy Ghost, by which their characters may be continually brought into a closer conformity to Christ, and their souls into a fuller meetness for heaven, and thus their happiness both for time and eternity be most abundantly advanced; oh! is it not strange, that intercessory prayer for the objects of our affections does not occupy a more prominent place, than we fear it does, in the devotional exercises even of the children of God! and that, while we delight to lavish on them every other manifestation and ministration of our love, with a dangerous excess of tenderness, we do not more delight to indulge in this, which so transcendently excels them all!

## 2. Intercession for those we love, who are strangers to Christ.

When once we have been instructed, by the divine teaching of the Holy Spirit, to read the value of our immortal souls, as it was written on Calvary, by the hand of the Eternal Father, in the blood of his own Son, our eyes are in that moment opened to see, that in comparison with those words, "*everlasting happiness* or *everlasting misery*," all others, to immortal beings, are as ciphers, and may be said to stand for nothing; for, to a being destined to live for ever, is not every thing else very nothingness, compared with the one consideration, "Am I to live for ever in heaven or in hell? Am I, throughout eternity, to be as happy or as miserable as it is in the power of Almighty God to make me?"

Deeply impressed with this all-important truth, no sooner are we taught of God to understand the meaning of the words "*everlasting salvation*," than we feel an unquenchable desire to be instrumental in rescuing from eternal ruin, and conducting to eternal blessedness, every individual over whom we can hope to have any influence; but preeminently and primarily every member of that beloved family, which is the centre of our hearts' tenderest and most treasured affections!

Nothing short of this can now satisfy our souls on their behalf; for we feel that to profess to love a member of the dear circle of home, who is rushing headlong to eternal destruction, and yet not to make every possible effort to draw that beloved

one from the path of eternal death into the way of everlasting life, would be the cruellest mockery of pretended love.

However warmly, therefore, our hearts may glow with gratitude for being ourselves saved, we cannot rest content with our own solitary salvation, but *must* feel a generous ambition, springing from the depths of Christian love, to carry along with us to heaven every individual member of that circle, which is endeared to our heart of hearts by all the sweet and sacred charities of home! Having discovered a spring in the wilderness—even the fountain of living waters—where our own otherwise unquenchable thirst for happiness has been fully satisfied, oh! how can we see beloved fellow-travellers, parched with the feverish thirst that we once felt, and not seek to lead them to the fountain, to which the Spirit of God has led ourselves, that they, too, may drink, and thirst no more, having once tasted the refreshing streams of the water of life! Animated by this affectionate solicitude for their eternal happiness, we use every anxious effort to bring these beloved wanderers, from the bleak howling wilderness where they are wandering, exposed to the rage of the devouring lion, into the fold of the good Shepherd, round which that raging lion may range and roar, but which he cannot enter! for oh! our souls long, with unutterable yearnings, to see them safely sheltered within that fold of peace; and, with us, following the good Shepherd into those green pastures, and beside those still waters, where he makes his flock to feed and rest!

But alas! how soon, perhaps, are our hopes blighted! our hearts well nigh broken to see the fruitlessness of our fond attempt! Our affectionate exertions for their eternal happiness are chilled with freezing coldness, or repulsed with indignant scorn; and what has emanated from the purest Christian love is misunderstood and misrepresented, as the workings of spiritual pride, or the weakness of fanatical enthusiasm; and we are compelled to look on, and see a beloved object rushing, before our eyes, into the flames of the fire that cannot be quenched!

Oh! this is a grief to the child of God which has no parallel; a sorrow, compared to which the heaviest of his own is light indeed! a wound, for which we are almost tempted despairingly to cry out, “there is no balm in Gilead, there is no physician even there!”

But we must not indulge the unbelieving complaint; for even for this deepest wound, that can pierce a believer’s heart, there is balm in Gilead, and intercessory prayer is that healing balm!

Yes! I do believe there are hearts that would have bled to death, from this sharpest wound, so utterly incurable by human skill, had not the heavenly Physician poured into the bleeding heart *this* balm, and healed the deadly wound!

To feel that though those we love will not listen to us, while pleading *with* them for the life of their souls, our gracious God

will listen to us pleading *for* them, and *perhaps* hear our prayers, and give an answer of mercy to the voice of our supplication, or the yet more eloquent and efficacious intercession of our tears!

Oh! that perhaps!—the very possibility is worth worlds! The “how knowest thou but thou shalt save the object of thy love, and prayers, and tears?”—that one thought preserves the sinking spirit from despair!

When pleading for the beloved one’s soul, as if for our own, we are reminded that we are addressing ourselves to that God, who in a moment can enlighten the darkest understanding, soften the hardest heart, tame the most unruly passions, and bend the most stubborn will!

The grace that has opened our eyes, can open theirs! The power that has triumphed over our corruptions, can as easily triumph over theirs! The Spirit that has changed us from apostate rebels to adopted children, can work the same mighty change in them! This hope lifts from the soul the dreadful weight of agony that was crushing it down; and enables it, having rolled over the before unsupportable burthen on the arm of the Lord, (that arm which is not shortened, so that it cannot still save, as in the days of old,) to look up, with something of cheerful courage, to the God of all grace; and to lift up, with cheerful faith, that intercessory supplication, which He delights to hear, and may vouchsafe to grant!

Should these observations meet the eye of any child of God, who is secretly struggling with this sorest of all trials, to that mourner I would affectionately say—be earnest, importunate, persevering, in your intercession on behalf of the objects of your affectionate solicitude and sorrow! However disappointed or discouraged in every other attempt to promote their eternal welfare, let nothing discourage or deter you from *this*! Though the case may appear hopeless, continue to pray in hope, even against hope! Though in sowing this precious seed, you must go on your way weeping, continue to sow in tears—perhaps you shall yet reap in joy! and the saved souls of those for whom you have prayed and wept will be given to you, as sheaves, to bring rejoicing to the great Husbandman, in the harvest ~~day~~ of glory!

Remember at the same time, prayer was not intended to supersede but sanctify the use of means; not designed to be a substitute for, but a stimulant to, every faithful and consistent effort to promote the object of our prayers; encouraging us, by the remembrance of that divine power which can alone crown our efforts with success, to labour at once in humility and hope!

However often, therefore, repulsed or baffled, still watch, with all the sleepless solicitude of untiring Christian love, for any favorable opportunity, when the heart may be more softened, and susceptible of gentler impressions, to renew your affectionate expostulations.

Speak the truth in *faithfulness*; for nothing but the truth as it is in Jesus, can save the soul! but oh! as ever you would hope for a blessing on your exertions, speak the truth in *love*!

Let the very aspect of your countenance, the very tones of your voice, bear testimony to the tenderness of the motive that animates you to engage in this labour of love! and harmonize with the message you desire to convey, not only to their ears, but to their heart; a message of mercy! of redeeming love! glad tidings of great joy!

Above all, as you would not pull down with one hand what you are labouring to build up with another, as you would not yourself be a stumbling-block in the way of the conversion of those you love—an actual hindrance to their salvation—a fellow-labourer with Satan, for their eternal ruin, pray to be preserved from those palpable inconsistencies of character and conduct, which must either seal your lips in silence, or make your words sound in their ears but as an idle tale—a system of peculiar phraseology which you have learned by rote, but which they see exercises so little influence over your temper or your life!

Let them therefore see still more of Christ in your life, than they hear of Him from your lips! Plead for Christ by your example; this is the most powerful, the most persuasive eloquence! Let all around see in you such unruffled calmness amidst provocation, and such cheerful patience under afflictions, and such engaging serenity and sweetness of temper amidst the petty annoyances and irritations of daily life, and such a disinterested delight in diffusing the sunshine of happiness throughout the dear domestic circle, that they cannot but be compelled to wish that they were like you, because they see you are in possession of some principle, of such an unearthly character, that, judging even from its visible results, as displayed in you, they cannot but believe its origin is heaven—its Author God!

Oh! did you thus set Christ before them in all those lovelier features of His divine character, on which even they, however incapable of appreciating its more hidden glories, could not but gaze with mingled admiration and love, then, indeed, might you hope that, when your intercessory prayers were thus seconded by a consistent exhibition of the Christian character, closely modelled after the Redeemer's, "your labour would not be in vain in the Lord!"

In vain, in this case, it could not, in one sense, prove! For even if it still seemed unavailing, and you were obliged, like the apostle, to have continual sorrow and heaviness of heart, for your beloved brethren according to the flesh, yet would that sorrow be unembittered by the rankling poison of conscious unfaithfulness to their souls! that heaviness of heart would not be aggravated by the insupportable weight of a self-condemning conscience! And though your prayers, through their impenitence and hardness of heart, might prove fruitless to them, they shall not prove so to yourself, but shall return in showers of blessings



on your own soul, in more abundant supplies of divine consolations, the peace of God, the smiles of Jesus, and the comforts of the Holy Ghost.

### 3. Intercession for our enemies.

When we consider what a baneful passion resentment is, how destructive of human happiness, and how fruitful in misery both to the individual by whom it is harboured, and those against whom it is exercised, we cannot wonder that a dispensation of divine mercy, like the Gospel, designed as the remedy or removal of the chief evils which obstruct the happiness of mankind, should have so solicitously laboured to extirpate altogether from the earth this root of bitterness—this posion-tree of Satan's planting, whose shadow is destruction, and the dew that distils from it eternal death.

Accordingly we find that in the Gospel scheme, among the duties enforced by the most solemn sanctions, the dispositions recommended by the most distinguishing approbation of its Divine Author, a primary place is assigned to the cordial, unreserved forgiveness of injuries, no matter how aggravated, unnumbered, or unprovoked!

In proof of this assertion, I need only appeal to that most awfully impressive parable of the unforgiving servant, who, after his Master had forgiven him ten thousand talents, refused to forgive a fellow-servant who owed him but a few pence, (and the heaviest offences, which any fellow-creature can commit against us, can bear no greater proportion to our infinite offences against Almighty God!) and was therefore cast into prison, never to be released; the tremendous declaration of the Redeemer, "Neither will my Heavenly Father forgive you your trespasses, if ye, *from your heart*, forgive not every one his brother their trespasses;" the affecting exhortation of the apostle, "Forgive one another, as God, for Christ's sake, hath forgiven you;" and, above all, that clause in the Lord's prayer, "Forgive us our trespasses, *as we forgive them that trespass against us!*" which, when uttered by one who cherishes unforgiving resentment towards any fellow-creature, becomes a most horrible imprecation against his own soul! a deliberate invoking of the everlasting vengeance of the Almighty! For as we, by those words, make our forgiveness of those who have injured us, the very standard and measure of the forgiveness we ask for ourselves from God, if we take these words into our lips, with unforgiving feelings rankling in our breast, do we not virtually thus pray to God: "O God! deal with me, *as I am dealing with the individual that has injured me!* and as thou seest I will not forgive him, even thus *do not thou forgive me!*"

Is not this to pray for the eternal curse of the Almighty God to rest on us?

Oh! should not this appalling consideration constrain us to take good heed, lest we should ever offer up that prayer, with even a *single spark* of resentment cherished within our breast,



when we reflect that we *only* ask from God *such* a measure of forgiveness as we extend to others; and that if one *single spark* of unappeased anger towards us rests in the bosom of God, we are lost for ever! and “it had been good for us that we had never been born.”

Who will dare, with this thought full before him, to come before God, with but one spark of unforgiving anger in his heart, and repeat the Lord's prayer?

And yet, I believe, it is repeated every day by those who are resolved never to forgive an injury; but (according to the fashionable phraseology of the murderous code of modern honour, as it is called,) to seek satisfaction. That is, a professing Christian seeks, in reparation sometimes for the most trifling, it may be, an imaginary offence, to embrue his hands in a brother's blood, and and of seal the eternal condemnation both of that brother's soul, perhaps his own! Is it not frightful to think, how many nominal Christians are in the habit, every day, of praying for God's eternal curse?

But the mere absence of resentful feelings towards those who have injured him, however deeply or insultingly, is too low an attainment for a child of God! The Son of God has held up a higher standard for His followers, when he said, “*Love your enemies!*” (Methinks that one command is sufficient to prove the divinity of the religion of Jesus; such a command could not have originated in a merely human heart on earth—it must have come down from the very bosom of God out of heaven!) “Love your enemies! bless them that curse you! do good to them that hate you, and *pray for them* that despitefully use you and persecute you!”

And what was the whole course of the Saviour's life on earth? Was it not one continued endurance, with the most *unconquerable* patience, of the most aggravated provocations—one uninterrupted display of the most unbounded love for his enemies? And what were among the last words that lingered on His lips, while hanging, in excruciating torture, on the cross? A prayer for the forgiveness of His murderers: “Father forgive them, for they know not what they do!” And what was the Saviour's death? A voluntary sacrifice for the salvation of his enemies! an offering of His life for the everlasting happiness of those, who mocked His dying agonies—who rejoiced, with fiendish joy, in aggravating His dying pangs!

If it *be* true, that “if any man have not the Spirit of Christ, he is none of His,” oh! surely it requires something more exalted than the mere eradication of resentful feelings towards those who have injured us, to come up to the standard either of the Saviour's precept or example, which so unite to enforce the command, “*Love your enemies.*” Forgiveness, however full, is not sufficient to certify to us that we have, indeed, the Spirit of the Son of God; that we have, in very truth, put on the Lord Jesus Christ!

We must ardently desire, earnestly pray for, and by every means within our reach, endeavour to promote, their *eternal happiness*! Nothing short of this will assimilate our spirits to the Saviour's; or approximate our character to the Divine standard He has held up for our imitation!

Is this too exalted a pitch of godlike generosity and love, to be attainable by poor weak worms of the dust, such as we are? Let the martyred Stephen answer—a man of like passions with ourselves—breathing out his soul, as it left his mangled frame, in fervent intercession for his murderers, “Lord, lay not this sin to their charge!”

Christian reader! hast thou met with some injury, aggravated to the utmost extent by every conceivable circumstance, which can add baseness to treachery, and poignancy to anguish, and bitterness to insult? Go into thy closet, shut the door, kneel down, and pour out thy heart in fervent supplications for the eternal happiness of the individual that has thus injured thee!

If thou canst do this *cordially*, to the satisfaction of the heart-searching God, then mayest thou hope that resentment has no lurking place with thy soul, but that the spirit of Stephen, and of Stephen's Master, is resting on thee!

But if you feel the least degree of reluctance to engage in this task, or of coldness in the performance of it, look well to yourself! Search carefully into the recesses of your heart! There must be something radically wrong within!

What! unwilling to pray for your bitterest enemy's eternal happiness! Then why continue to bear the title of Christian? How can you dare to hope you have the Spirit of Christ? Look at Him weeping over Jerusalem! praying for His murderers! dying for His enemies! and think what a shocking mockery it is—yea, worse, what blasphemy against Him—with such a frame of mind, to call yourself a *follower* of Jesus!

Do not, then, give over your search till you have discovered the accursed feeling that has been, serpent-like, coiled and hidden in your heart; and immediately, in Divine strength, drag it forth, and slay it before the Lord! and over the acceptable sacrifice, offer up, in the Redeemer's name, your most fervent intercessory supplication, that if your enemy be also the enemy of God, whether reconciled to you on earth or not, he may, at least, be reconciled to God; that, if far off, he may be brought nigh to God, by the blood of Christ; and *all* his sins, as well as his offences against you, blotted out in that blood; and every ungodly passion, and unchristian temper, subdued within him; and his soul made meet by the sanctification of the Spirit, to be a partaker, *with you*, of the everlasting inheritance of glory among the saints in light!

You cannot hesitate to offer up *that* prayer, and be a Christian; you cannot offer it up, with cordial sincerity, and retain one trace of resentment within your breast!

But that you may feel sweetly assured, that the triumph of Divine grace over natural corruption is complete, follow up your prayers with consistent exhibitions of that Christian love, which has inspired them!

If the slightest overture towards reconciliation on the part of your enemy be offered, hail it with cordial joy! embrace it with cordial affection! hasten to meet it, more than half way, in the spirit of that father in the parable, (and you know of *whom* he is the emblem), who, when he saw his repentant son a *great way off*, ran to meet him, and fell on his neck and kissed him!

Should no such overture be made, volunteer one yourself. The injured party, if a Christian, should be the foremost to seek reconciliation. Scruple not to make every concession, which does not involve compromise of principle, or inconsistency of profession! Let no false notions of dignity of character deter you! The highest dignity of the Christian character is to approach as closely as possible to the character of Christ.

Who first seeks and makes overtures of reconciliation? With whom originates the *first* movement towards the restoration of friendship, the covenant of peace? The offended God. or offending man? Oh! had the insulted Sovereign of the universe waited till the rebels who had sinned against Him had implored forgiveness, before he sent down His Son from heaven, as the Ambassador of his mercy, with the glad tidings of reconciliation, must not we all have perished everlastingly!

“Be therefore merciful, even as your Father in heaven is merciful!” Watch anxiously for some opportunity of doing good to your enemy—conferring on him some substantial benefit, which will testify the sincerity of your forgiveness—the cordiality of your Christian love! “If thine enemy hunger, feed him! if he thirst, give him drink!” especially seek to feed him with the bread of life—to give him drink from the fountain of salvation; for in so doing thou shalt heap coals of fire on his head—the fire of Divine love, which may not only soften the resentment of his heart against you, but even subdue its enmity against God; and melt it into a state of softened tenderness of feeling, and susceptibility of the impressions of that Saviour’s love, whose likeness, reflected in your conduct towards him, first led him to desire an interest in His salvation.

## IRVINGISM IN IRELAND.\*

**THERE** is no parable of our blessed Lord which is more continually confirmed by every day's experience, than that in which he says, "The kingdom of heaven is likened to a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat, and went his way; but, when the blade was sprung up, and brought forth fruit, there appeared the tares also." Whenever there is a great increase and growth of true doctrine in the church, there is always an increase of error and falsehood going hand in hand with it. It was so at the time of the Reformation. How the spirits of the first reformers were grieved by the heresies that arose amongst those who embraced the Reformation! How often had they cause to mourn at seeing those with whom they had taken sweet counsel, and gone into the house of God as friends, separated from them, and advancing opinions, against which they felt themselves bound to raise aloud their voices.

Our deliberate opinion is, that Satan occupies himself mostly with the church. He can afford, if we may so speak, to leave the world to itself. He has no great desire to make the world worse than it is. Those that are of the world, in its most decent shape, are his prey: and there are in the world multitudes of servants of his, that do his work, and by dissipated pleasure, unprincipled profit, or more open vice, keep his victims securely in his hands. But all his activity and skill is wanted to spoil the work of God in the church, and to that he directs the full exercise of all his powers; and no sooner are any number of persons interested on the subject of the Gospel of Christ, than Satan uses all his arts to corrupt the truth in their minds, and to lead them into extravagance and heresy of different kinds.

It is evident he can have no influence injurious to the church, generally, or to any distinct parts and parcels of the universal church, except as far as he has an influence upon the several individuals composing the church: but he does corrupt the church generally, by exercising a corrupting influence upon individuals belonging to the church: and we feel assured that Satan does exercise an influence, greater than they have any idea of, upon many living members of the body of Christ. Whilst he is kept from destroying their spiritual life, he still confuses their judgments, corrupts their motives, perverts their affections, and mixes his poison with much that is in them, which they derive from the purest source; and he is then to the child of God most dangerous, and most hurtful, when he tran-

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\* The Claims of the Teachers who have come from Newman-street, London, to be received as sent of God, considered. 12mo. Dublin, 1835.

forms himself into an angel of light, and puts off the suggestions of his wicked mind as the pure result of the holy Spirit of God. From these considerations we are brought to this humbling, melancholy conclusion, that many a child of God, the desire of whose heart is to serve the living God and Saviour, is inculcating opinions, and doing deeds suggested by the evil one, and is admired as a very miracle of grace, by those who are as much deceived as himself, for works and words which will hereafter be seen to have come from none other than Satan himself.

This hypothesis, and this alone, accounts for the distractions, divisions, heresies, evils of every kind, that are at all times to be found amongst the followers of the Lamb of God; which grieve all those that love the church, and give occasion to the enemy to blaspheme.

We have been led into these very distressing and humbling thoughts by reading a pamphlet entitled, "The Claims of the Teachers who have come from Newman-street, London, to be received as sent of God, considered."

We have never read any little production which is more calculated to convince an unprejudiced mind of the corrupting powers which Satan exercises within the Church of Christ, and of the measure of evil which he is able to introduce into it. It makes us acquainted with errors and heresies of the most fearful kind, appearing to upset the very foundations of the Christian faith, put forward and maintained as the direct suggestions of God's Spirit, by men to whom we find it hard to deny the name of disciples of the Lord Jesus.

He must have been a very inattentive observer of what has been passing in the church, who has not remarked the great revival in religion which has taken place within the last twenty years. There has been an increase in every thing which could be looked upon as the means of spiritual growth. There has been an immense increase in the circulation of the Scriptures; there has been a concomitant increase (though not, perhaps, in the same degree) in the earnest reading of the Scriptures. There has been, contemporaneously, an increase in the number of faithful preachers of the Gospel; men who rightly divide the word of truth; and there has been, at the same time, a corresponding increase in the number of intelligent, anxious hearers, and inquirers after divine instruction. Scriptural truth has become more generally known, and the whole Bible has been more studied.

At this time, when the Bible was more read as a whole, the prophetic parts of Scripture began to attract more notice than in former periods of the church; prophecy had been little understood, and little studied; the old commentators, to whose dictation the church had too long yielded implicit credence, had most unsatisfactorily explained almost all the prophecies as relating to events long passed; there was so little apparent concordance between the prediction and the supposed fulfilment,

that the subject gave little satisfaction, and therefore excited little attention. But now, when men began to read the Bible, more freed from the restraint of former interpreters—when new light began to illuminate the prophetic page—when it was suggested, that not trifling circumstances, long past, but awful events, yet future, and perhaps not far distant, were the great burden of the prophet's voice, a new interest was given to the page of inspiration, and a new and profitable stimulus was given to the study of the sacred word. The watchful prince of darkness would not be an idle spectator at this increase of light in the church: he was, no doubt, grieved at the increase of light and knowledge now coming in, as a flood, upon the church. He must withstand it; and the question was, how the work was to be counteracted. It was manifest that no effort from without could impede the work; Satan's purpose could only be effected by introducing evil among the earnest readers of God's holy word. Facts prove to us that he was especially busy with the students of prophecy. They were engaged in a good work, likely to be useful to the church, likely to promote the more full understanding of God's inspired books; he must, then, sow tares among the wheat; he must corrupt the fountain from which he dreaded that streams of light would issue; and he did, in a most incomprehensible way, contrive to introduce most vicious doctrines among the students of prophecy. We could never see any natural connection existing between the study of the holy subject of prophecy, and fundamental errors of doctrine; but Satan contrived that almost all the earnest students of prophecy became unsound in doctrines, which appeared to us to have no connection with the subject which engaged their minds.

In proof of the fact we have only to refer our readers to the "Morning Watch," the great organ of the students of prophecy. We believe there is scarcely a number of it that is not tinged, more or less, with heresy and error; and the writer even of the present pamphlet, strong as he is against the errors now put forward by the members of the church formed by the late Mr. Irving, is not wholly guiltless of the gross errors against fundamental truth, contained in that publication: not that we say he contributed any of the false doctrine contained in its pages, but that he, with those who thought with him on the subject of prophecy, countenanced it and supported it, whilst it teemed with every thing subversive of the Gospel of the Lord and Saviour Jesus Christ.

Mr. Irving was the idol of the prophetic coterie, long after he had, in print, expressed doctrines much more strongly opposed to the vicarious atonement, and the free justification of the Lord and Saviour, than those objected against the church in Newman-street, in the present pamphlet. He was one, we do believe, to whom Satan addressed himself for the purpose about which we have already said, that we believe him to be constantly employed, namely, that of corrupting the good work going on in

the church. He was a suitable person to select for such a purpose. He was a good man; a man of personal piety; none other could have been used with any prospect of success.

We believe history will bear us out in saying, that all the first broachers of heresy have been good men. None others would have had a following in the church, and thus have been the means of introducing division into it. He was a clever man, with talents calculated to give him an influence over the minds of others. He was a man of natural vanity and self-conceit; thus easily led into extravagance of opinion, and likely to be kept, by the flattery and applause of his party, steady and immoveable in any wrong opinion he ever advanced. There is every reason to think that Satan has ever exhibited much wisdom in the selection of his instruments of evil; and he certainly appears to us not to have failed in sagacity when he selected Mr. Irving as one whom he would endeavour to employ in the corruption of the good work in the church. It would not be, perhaps, an uninteresting or an un instructive subject to inquire how much natural character remains, even in the regenerate, and what a tendency it has to give a peculiar tone to the views and the activities of the servant of God, and how often, and to what extent, Satan may avail himself of a Christian's natural character, when he desires to set himself to corrupt a work of God. We doubt not but the author of the present pamphlet, if his natural character and his gracious attainments could be properly analyzed, would furnish a very striking example. He has been a very forward instrument in doing that in which (to say the least of it) Satan rejoices much, namely, dividing the church. For this work he appears to those who have long known him, to have been peculiarly fitted by his natural character. He was disposed to dissent from every thing: he had by nature talent, but he showed it in a different way from other people; he was by nature contradictory, a lover of singularity. Had he been a physician he would have practised in a different way from other doctors. Had he been a philosopher he would have put forth theories that had never been heard of by any but himself; and when, through grace, he became a disciple of Jesus, still his natural character exhibited itself, and he had not grace enough to subdue himself; and many persons have been admiring, as high exhibitions of divine grace, the traits of natural character, which it would have been the triumph of grace to have resisted and subdued. But we return from this digression to where we left Mr. Irving commencing his work under the unseen, unknown hand of the evil one; and introducing fundamental error into the church of Christ. He took up, in his characteristic manner, the subject of prophecy. He did, with regard to it, every thing which the enemy of truth could wish to have been done, to bring the study into disrepute, when he was himself but in the alphabet of the subject, when he was in truth only beginning to read the prophets, he preached



upon them; he wrote; he published. He acquired a temerity in his manner of treating God's holy word. There was nothing that came into his extraordinary mind that he was afraid of declaring at once as though it was the very truth of God; and there were multitudes to receive with as little caution as he uttered. He exhibited this unholy boldness not only on the point of unfulfilled prophecy, but, by degrees, he applied the same presumptuous manner to many of the fundamental doctrines of the Gospel of Christ; and he poured forth, as with the authority of an apostle, his heretical notions of the sinful humanity of the Saviour, and of the operations of the Holy Spirit of God. This went on for years, before any of the students of prophecy, as a certain party called themselves, raised their voices against the error.

But at length Satan led some individuals to more palpable and open extravagance. They professed to be gifted with the miraculous powers of the Holy Ghost. They pretended to speak with tongues, and under the power of the Spirit, to receive and communicate the mind of the Spirit of God. This movement did not originate in Mr. Irving's church; but he, and the greater number of those connected with him, gave it their countenance; and whilst Mr. Irving was too honest ever to pretend to any such powers himself, he gave his countenance to those who did, and his church became soon the great scene of these pretended manifestations. At this point many that had gone with him before, could now go with him no longer. Many that had, by silence at least, acquiesced in his false statements of doctrine, could not be parties to what they were convinced was a false assumption of divine power. Mr. Baxter, who had gone for a time all lengths in the erroneous views, at length was convinced of the falsehood of the pretensions to divine power, and published a book giving a most humbling account of the infatuation which had deceived Mr. Irving and his followers—a book which had a great effect in opening the eyes of many who had till then closed them against the delusion by which they were deceived. It was through the blessing of God that, in this country, the majority of the students of prophecy refused their adhesion to the manifestations of Mr. Irving's church, even those who had been led too far by him in false doctrine. They ought long before to have given up all connection with him on the ground of his doctrines. They ought, upon the just and right views in the pamphlet before us, to have refused to consider the pretension to miracles, because they were put forward in connection with heresy and to support heresy; but they did not this. The author of the present pamphlet did not take this high ground in time. He did not silence them four years ago with the 13th chapter of Deuteronomy, as he justly and correctly quotes it, and uses it now; but he is now at length, though late, led by circumstances to speak the truth against those whom he had too long countenanced by

apparent connection, and longer still by the absence of open-re-proof.

In the last year, a pious clergyman, the author of the *Practical Comment on the New Testament*, published a pamphlet, as a retraction of his former Exposition of the 12th, 13th, and 14th Chapters of 1 Corinthians, and stated his new views with regard to miraculous powers in the church much in accordance with Mr. Irving. He, in consequence, was obliged to leave the Established Church, and, going over to England, became a member of the church assembling in Newman-street, which had been in connection with Mr. Irving; and thence he has returned to form a church professing the doctrines, and maintaining the pretensions to Divine power, as put forward by that church. This pious, but deceived man, addressed himself naturally, in the first instance, to the persons assembling in Aungier-street (for we cannot call them a church, nor do we believe they call themselves a church), as to persons many of them prepared to go the full lengths of Mr. Irving's principles; and as a matter of self-defence, full as much as for the detection of error, the pamphlet in hand has been written. Whatever merit this publication possesses—and we think it has much—it does not appear as a bold and manly argument to protect the church generally from the incursion of wolves in sheep's clothing, and to set the disciples of Christ generally on their guard against false prophets, but as the production of the leader of a little party, who, having been a great disturber of the peace of other churches, is much alarmed that some who have gone a few steps further than himself, are about to disturb the peace of the little heterogeneous body with which he is connected. He will, no doubt, now have the praise of the party that adhere to him, for his exposure of error, when it came into close contact with them; but he would have better deserved the character of a friend of truth, and a guardian of the church of Christ, if he had long before warned the church against the errors which were just as erroneous then as they are now.

But it is time that we should come to the pamphlet itself. He opens it by a remark upon heresy, which we think very just:

“It is the character of heresy always to conceal itself—to cover the plain statement of the doctrine which forms its basis, or to misdirect the attention, so that the evil really introduced by the heresy may not be apparent.”

We conceive this to be very just, and borne out by matter of fact; but this want of open dealing is observable not only in the heretic, but also in the schismatic. The schismatic and separatist travels about in disguise, as well as his brother the heretic. He keeps back the opinions and the sentiments which it is his peculiar part to disseminate from general observation, until, by the statement of common truth and undisputed sentiments, he has gained confidence—he has made a lodgment in the minds of the hearers—and then, when he thinks it prudent, he throws aside the covering, and manifests himself in the fulness of his character.

We have often heard Mr. Irving lecture long, and use all the terms of orthodoxy, and lead many of his hearers to say, that it was impossible that he held any thing contrary to the truth of the Gospel; so we believe that the author of this pamphlet knows those who can, at times, keep back all their schismatical and separating views—speak as if they had the most catholic spirit imaginable, till, by their affected catholicity, they had gained the ears and the confidence of their unsuspecting hearers, and then they can throw aside the vail, and manifest, as the peculiar distinguishing feature of their walk, a deep-laid spirit of separating bigotry. But we would say, wherever there is disguise, wherever there is want of openness, there is a proof of the presence of evil.

He remarks that the attention of many has been directed to the subject of miraculous gifts in the church, but the first and last question is, in any case, is it God that speaks? “It is as awful and fatal an error to take that to be God speaking which is not, as to refuse to hear when He does speak.”

We cannot too strongly state our approbation of the tests he proposes, by which to try whether it be God that speaks. He proposes two tests—First, a comparison of the doctrines put forward with that word which we know that God has spoken; the already revealed word is the unchanging standard by which every subsequent pretension must be tried. Secondly, an examination whether any thing stated as having been foretold by the voice of God in the church has been falsified by the event. We would give the author’s own words on this important subject:

“When once we have taken it for granted that it is God who is speaking, *then, whatever is said* we must implicitly receive—judgment is gone—all investigation by the word of the truth of what is said ceases. We must follow implicitly every thing, without farther inquiry. It becomes, therefore, a very important inquiry, is it God who is speaking? This would, indeed, be a very anxious question, but that He *has* spoken already, and we have his word; and therefore I have the opportunity of trying every thing that is asserted to be of God, by that which *I know to be of God*. And the believer has many blessed truths indelibly printed on his mind by grace and the power of God’s spirit; yea, wrought into the framework of the new life, which, if once touched, he knows that the truth upon which his soul infallibly rests is touched also.

“Now, I said that the doctrines with which the promises and gifts are identified are little known, and little brought forward into light. I shall state some of them; and then Christians may take the word and their own experience (by that I mean God’s truth known in their souls), and see how what is here alleged to be of God, and what they know to be God, agree. If they find it not to agree with God’s word, with the known truth of God, then they can say at once, ‘It is not of God, and I have done with it.’ The whole question is settled.

“There is another simple way of determining it, and that is, if any one

thing has been stated by that which we are told is the voice of God in the church, which has not come to pass, or has been falsified by the event—any prophecy, not merely a threatening of judgment, averted by repentance, but a distinct prophecy, which has proved untrue—we can at once pronounce it not to be the testimony of God, and we have done with it as no true light.

“ Thus, the Lord says—‘ If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, *and the sign or the wonder come to pass* whereof he spake unto thee, saying, let us go after other gods which thou hast not known, and let us serve them, thou shalt not hearken unto the word of that prophet.” Deut. xiii. 1—3.”

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“ And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously: *thou shalt not be afraid of him.*’ Deut. xviii. 21, 22.

“ So that, if the thing spoken follow not, the Lord hath not spoken—we are not to be afraid. And if a sign or a wonder follow, but we are called to do or give heed to any thing contrary to the revealed will and knowledge of God, we are to pay no attention to it whatever,—not if it were an angel from heaven, or an apostle himself.”

Our author proceeds to bring to the test of God’s word the peculiar doctrines of the Newman-street church, particularly the sinful human nature of our blessed Lord. He fairly quotes Mr. Irving’s statements on the subject which are generally so well-known, that we do not think it necessary to occupy space by re-quoting them. We shall only give one sentence:

“ It was manhood bristling strong with sin. To say the law of sin was not in the flesh of Jesus was departing from the word and the testimony.”

This gives a specimen of the assertions of Mr. Irving and his church. We give the unanswerable reply of the pamphlet before us:

“ Now, the Scripture says, ‘ He knew no sin’—‘ was made sin for us,’ but knew no sin. Either, therefore, evil dispositions in our nature are not sin, or he was conscious of sin; for he was, they say, conscious of every evil disposition. The Scripture says, that is, God has said, ‘ In him is no sin.’

“ This spirit has sanctioned the doctrine that sin was inherent in his nature.

“ This spirit has sanctioned the doctrine that sin tempted him in the flesh.

“ Scripture says, ‘ He was in all points tempted in the likeness [of our nature] except sin.

“ I cannot, therefore, believe this to be of God, for it contradicts what God has said, what the Spirit of God bears witness to me that God has said.

“ It was a holy thing that was born of the Virgin Mary, and I am

‘shapen in wickedness, and in sin did my mother conceive me.’ Here is, therefore, all the difference.

“ They say, if his nature differed however little in alienation and guiltiness from ours, he did nothing for reducing it into eternal harmony with God.

“ I have to say, ‘ Cleanse my heart.’ Was Christ’s heart unclean? They say the teeming fountain of the heart’s vileness was opened on him. What do they mean by opened *on* him? Was not his heart in him? I read, ‘ from *within*, out of the heart.’ Was vileness, then in him? The heart’s vileness? The Lord pardon me for using such a word. Is this the truth of God? If we receive this spirit, we must say, this is maintaining truth for *it says it is*; or reject this, and the spirit, and all the authority, all the promises, and all the assumptions and terrors of them sent by it, as *not of God*.”

But whilst our author has done well in this as far as he has gone, we do not think that in this part, at least, of his pamphlet he has gone as far as he might into the false doctrines of the Newman-street church. Mr. Irving and his church have not only erred awfully on the nature of Christ, but also fundamentally as to the work of Christ, denying, in point of fact, the atonement of Christ, and denying that man is saved by a righteousness imputed to him.

In our 10th volume, in our number for November, 1830, one of our correspondents made this charge of denying the very foundation of the Gospel, against Mr. Irving, and stated his opinion, that his false doctrine in that respect was a sufficient reason why no believer in the Lord Jesus should countenance him. We give our correspondent’s sentiments in his own words:

“ I have thought it profitable, under the Divine blessing, to point out these errors of Mr. Irving’s to your readers; they are not on unimportant points; they affect the very fundamentals of the Gospel of Christ. The Christian Church may be indebted to him for assisting them in getting more light as to the circumstances connected with the end of the dispensation; but that is no reason they should be led by him into error, as to the very entrance of the Christian scheme. If his ingenuity and powers of imagination have enabled him to make any probable conjecture as to things yet to come, as to those uncertainties, with regard to which conjecture may be allowable; it is no reason that his ingenuity and imagination should be allowed to corrupt the simplicity of the Gospel, and to darken counsel as to a sinner’s hope by words without heavenly wisdom, or by the enticing words of man’s wisdom. But, indeed, the manifest erroneousness of his system, with regard to those fundamentals of Christian faith, on which, for centuries, believers have built their hopes, might make sober minds hesitate as to accepting his guidance in those obscure points of doctrine, where speculation has more room to indulge itself, and error is less easily detected. It is no trifling thing to be in error as to the work which Christ came into the world to perform; as to the vicarious nature of his sufferings—as to the way in which his sufferings procure our salvation; and to the distinction that exists between justification and sanctification. These errors are all connected, and flow in

the way of consequence from his view of the human nature of Christ; and add to my conviction, that upon that fundamental point, he is radically wrong; upon which subject I shall conclude, by giving you a quotation from St. Augustine, as I find it in Archbishop Usher's treatise on the Incarnation of the Son of God. *Inter Trinitatem et hominum infirmitatem et iniquitatem mediator factus est homo non iniquus sed tamen infirmus; ut ex eo quod non iniquus, jungeretur Deo; ex eo quod infirmus propinquaret tibi.*"

And here we cannot help stopping to express our astonishment and grief at the fact, that persons, who have, for years, appeared to live upon the truth of the Gospel, upon the vicarious atonement of Christ, and justification by righteousness imputed to them, should turn away from such precious life-giving truths. We do wonder at, and grieve over, one whom we so long considered as a dear brother in the Lord—from whose lips we have so often heard evangelical truth; we grieve when we think of his not only swallowing the poison himself, but suffering himself to be an instrument for the diffusion of it to others; that he should talk of the fiction of an imputed righteousness; that he should ever speak as if any righteousness imparted to him should be such as that he could appear in it in the presence of a holy God. We do weep for him, and we pray for him, that the Lord may manifest to him again that truth which was long, we do believe, the life of his soul.

Our author proceeds to show that the second mark of falsehood applies to this church, namely, that things predicted have not come to pass. We give his own words:

"The next mark was, if any thing was spoken, and the thing came not to pass, the prophet had spoken presumptuously, they were not to be afraid of him.

"Now, multiplied prophecies have been made by the spirit which is amongst these persons, which have proved false; not merely threatening of judgments averted by repentance, to which they have been endeavoured to be compared; but prophecies of blessings and establishment of the church, and of positive definite facts about people, which have never taken place.

"First, it was prophesied that, at the end of three years and a half from the beginning of the prophecy of the witnesses, Satan should take to himself the sovereignty, and stand forth, in all hideous power, in the person of one man, to receive the worship of all the earth. The person who should be so energized of Satan, and be set up as his Christ, was at a subsequent period declared to be *young Napoleon*.

"At the time this latter point was prophesied, it was declared that, within three years and a half, the saints would be caught up to the Lord, and the earth wholly given up to the days of vengeance.

"The power came upon another at the same time, confirming the rapture of the saints within three years and a half.

"*Young Napoleon is dead some time.*"

“ Again, it was distinctly revealed in the power, and, says one who spoke in it, ‘ I was made to utter, that the American Indians were the lost ten tribes,\* and that they should, within the three years and a half appointed for the spiritual ministry, be gathered back into their own land, and be settled there before the days of vengeance set in; that the chief who was now [then] in London, was a chosen vessel of the Lord, to lead them back; that he should be endowed with power from on high, in all signs and mighty wonders, and should lead them back, though in unbelief—that he would receive his power here, and be speedily sent forth to them.

“ On another evening, I was made, in a most triumphant chant, to address him as the vessel chosen of God, and to be endowed of God for the bringing back of his brethren. The chief went away an unbeliever in the work, and none of the powers have been manifested.” Now, this also they attempt to explain by news from America, that two missionaries of theirs have since been in America; that Paul Jones, the name of the American, received them, allowed them to preach to the tribe, and says, searching the records of their tribe, he believes they are the ten tribes; but what is there here of the fulfilment of the prophecy? But we must observe, *there is the admission of the prophecy having been so uttered as stated.*

“ I must now give a somewhat longer account of remarkable promises made, which, though waited for, never came.

“ The failure was afterwards explained, and the promise renewed by the spirit itself, and failed again; and then an explanation and direction given, which contradicted the express testimony of the previous utterance.

“ The great subject of the hopes raised, now quite otherwise stated amongst them, was, that the baptism by fire was to be given, entirely burning out sin; and the gifts of the Holy Ghost were to follow, and miracles to be performed; and that this belonged to a period of three years and a half of ministry, the last ministry on the earth; at the end of which, England was to be desolate—the saints would be caught up to the Lord, and the earth wholly given up to the days of vengeance within three years and a half; and the spiritual ministry was to commence from a given Sunday then next ensuing, and mentioned in one of the testimonies or utterances of the Spirit. Subsequently to the declaration of the rapture of the saints in their three years and a half, which was itself rather inconsistent with a declaration that the baptism and gifts were reserved for the three years and a half’s ministry—there were utterances telling them to enlarge their hearts, lest, through unbelief, they should stumble at the greatness of the favour—a few days afterwards an utterance, declaring that the Lord had set an individual apart for himself; that from the day that he was called to the spiritual ministry, as mentioned above, he was to count forty days; *that this was now well nigh expired*; that, for these forty days, it was appointed he should be tried; that the Lord had tried him, and found him faithful; and, having now proved in him the first sign of an

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\* This is a common opinion among some.



apostle, 'patience,' he would give to him the fulness of them, in the gifts of 'signs, and wonders, and mighty deeds;' that the Lord had called him to be an apostle, and by the laying on of his hands, and the hands of the other apostles whom the Lord should call, should the baptism by fire be bestowed; on the fortieth day power should be given, the sick should be healed, the deaf should hear, the dead should be restored. Wednesday was the fortieth day. There was nothing particular on Tuesday; but on Wednesday, a prophecy of how much the endowments of the apostles to be sent forth would exceed the endowments given to the twelve apostles. The day passed over, without any manifestation of the power which had been foretold.

"However, there were still repeated utterances of the prophecies as to the three years and a half; and the decree of the Lord was pronounced, that within three years and a half the land should be desolate.

"It was fully declared, also, that the spiritual church could not be fully constituted, until the full powers of an apostle were given; and they were unceasing in expectation of them, the day named having passed. It was at this period the prophecy as to the American Indians was given.

"However, the designated apostle returned to the country.

"There it was declared to him by the spirit, that the power was not given on the fortieth day, because the church (i. e. Mr. Irving's church) in London had failed in love towards the visible church, which God had cast off. Then followed from the spirit an emphatic declaration, that, the day after the morrow, the designated individual and his wife would both be baptized with fire—the Lord joining himself to his desolate church again, by bringing forth visibly a spiritual church, with spiritual ordinances, in fulness of power and gifts, &c.

"The day named arrived; and in the evening an utterance, in power, 'Kneel down, and receive the baptism by fire.' They knelt down, lifting up prayer to God continually: *nothing, however, ensued.* For six weeks he continued unshakenly to seek for it, in vain. Mr. Irving wrote, saying how anxiously they looked to his return, with the full powers of an apostle.

"A little after, Mr. Irving again wrote, saying one of the prophetesses in London rebuked him for repeating the time, so repeatedly put forth by the utterance in the person designated apostle—declaring the utterance to be true about it, but containing a mystery, and *that the day was not known.* Now, this was important, because it was the recognition by the prophetic spirit amongst them, of the spirit which in this person had declared so many things which entirely failed; and this prophetess had been owned by the others, and one began a prophecy, and another took it up and finished it. There was another important circumstance—there was rebuke for repeating the time prophesied as a mysterious one. Now, it had been constantly explained and enforced by the spirit, and more than once the power had enjoined ministers to preach it in the flesh, though they had no gifts. Here, then, was contradiction—contradiction at a critical moment, to save the prophecy which had failed of accomplishment—the explanation and sanction by the spirit in the others attaching it, as they all themselves

exultingly had done, to the whole work, and giving us a direct and unequivocal instance of a promise and prophecy failing entirely, and laboriously sought to be escaped from. They have since, by utterance, appointed an apostle without any powers at all, who ordains without any pretence of signs accompanying the ordination. I am informed that the number of apostles is now six.

“Let any one simply weigh the prophecies acknowledged here by the spirit still amongst them, and by whose authority these persons come, and their entire failure, and say, ‘Is this the spirit whose authority we are to receive?’ They attempted to explain all these prophecies about apostolic power, and the baptism by fire, by the reform bill being forty days in parliament, and its being forty years since the French Revolution! as any one may see by consulting ‘The Morning Watch;’ and these are the persons whom we are to receive, as alone having the Spirit!”

We need add no more. It is only wonderful how Satan could have power over any persons that ever knew the Lord, to lead them by a spirit so plainly shown to be a lying spirit.

There are a few remarks towards the conclusion of the little pamphlet that are so good that we cannot but put them before our readers. We first give what he says as to the SPIRIT and the WORD.

“There is not a word about the special and extraordinary or restored presence of the Spirit. But there is of signs and wonders *accompanying evil*, from which they were entirely secure, and only they, who had received the *love of the truth*—chosen to salvation through sanctification of the Spirit, and belief of the truth. Nor is there in any part of the New Testament any reference to any restored or extraordinary presence of the Spirit, as the security of the saints in the latter day. All *their* promises and the expectations they hold out, are founded on the Spirit’s being restored to the church. This is a fallacious promise, there being none such; but it is accompanied with a denial, as indeed the terms and declared hopes and gifts express, that the Comforter is with us, and dwells in us, as given to the church.

“In order to receive their promises of its being restored, we must set out with a denial that He dwells with us and in us. Now, the express promise of the Lord, as contrasted with his personal stay upon earth was, that it should abide with us for ever. We must, therefore, *deny the Spirit, and the promise, and word of God, if we take their promise of its restoration*. If we deny that we have the Spirit, we cannot expect to be kept from the deceits of the enemy. But this is not all; for it makes God a liar, who says, ‘abide for ever,’ and turns our unfaithfulness in *using* the gift which we have, indeed, with shame to acknowledge, into a charge of unfaithfulness in God, in holding to his word, ‘abide with you for ever.’ ‘Let God be true, and every man a liar.’ Thus, while it turns away the mind to something as a hope, even the gift and baptism of the Spirit, which is not what the apostle does, but the coming of the Lord, as that which shall take us out of the day, it leads us, in giving us this false *hope*, to *deny it as a present*

*reality*; thus leading us to deny the very Spirit it professes to give, while the Word of God, which professed it should ‘abide for ever,’ is made nought of.”

“As to the figure, baptism of the Holy Ghost, I apprehend it rather would show that it could be but once to the church, which took place, we know, at the day of Pentecost. Any extraordinary visitation after the Jews are brought back, I do not enter upon here, as not my subject; I mean not to deny this, but this is not the place for it.

“I will only add, further—that the Apostle Paul, or the Spirit of God, speaking of the perilous times in the last days, gives also as the security, continuing in the things learned, and the Scriptures *able to make wise* unto salvation through faith which is in Christ Jesus. So to the Elders from Ephesus. He commends them to the *word* of his grace, which is able to build you up, &c.

“So Peter, in an epistle, treating of apostacy, *writes*, that they may have these things *always* in remembrance.

“So Jude *writes*, and exhorts to contend for the *faith once delivered*. In none is any extraordinary restoration of the Spirit adverted to, as the guard or security against delusion; while in John, the actual indwelling of the Spirit in *all Christians and individually*, is repeatedly insisted upon as a great distinguishing point against being seduced. Now the spirit amongst them, calls knowing what is written, and keeping it in remembrance, knowing it in the flesh; and they deny the actual indwelling of the Spirit, so as that God thereby dwells in us. They upset or deny the securities which God has given.”

We are much pleased to see our author here renounce the false and injurious views which many, with whom he was connected, held as to the baptism of the Spirit. It is a point on which, a little time ago, we often heard much that we considered delusion from the whole of the party. They spoke as if baptism of the Spirit was something entirely distinct from the vivifying and sanctifying influences of the Spirit; as if a man might be born again of the Spirit, and live by the Spirit, and yet not have received the baptism of the Spirit. We rejoice to find our author give his influence to disabuse men on this point.

While on this subject of peculiar influences of the Spirit, we cannot refrain from quoting a few words from a letter of the Rev. J. M. Campbell, of Row, in Scotland, who had, at one time, been led to give his countenance to the manifestations in Scotland and in Mr. Irving’s church, but who was afterwards convinced that they were not of God. In his second letter he thus speaks of language too often heard from the mouths of those with whom our author is acquainted:

“There has been among us a use of the words, ‘*The Lord has taught me*,’ and ‘*I have been made to see*,’ which I know has been very vague, and I doubt not often unwarranted; and I believe these forms of expression have often been chosen from a kind of humility, when any thing has appeared to us true light, to avoid the appearance of assuming any thing to ourselves.

Let us take heed in seeking to avoid the appearance of ascribing to ourselves what is the Lord's grace, that we do not often ascribe to the Lord what is of ourselves."

We think this warning of Mr. Campbell very salutary, though we should be disposed rather to say, that such expressions often are chosen, not from humility, but from spiritual pride, from a false assumption of the person using them, that he or she is under some peculiar favoured guidance and teaching of the Spirit not vouchsafed to others. There is a spiritual pride which assumes the language of humility, and which deceives not only others, but the persons themselves who are labouring under it. It is an evil against which we should all be on our guard. It is an offspring of Satan, *transforming himself into an angel of light.*

In conclusion, we rejoice at the scriptural truth, at the sobriety and good sense exhibited in this pamphlet. We think the case before us is an instance of good being brought out of evil. The extreme of evil into which one party of the students of prophecy have fallen, has had the effect of sobering and correcting another party, and our author amongst the rest. In points of fundamental truth, such as the atonement of Christ and the sinlessness of his person, on the influence and operations of the Spirit, we find him sound and orthodox. We find him taking the *Word* of the Lord as his only and sufficient guide. We trust he may be led to do so in matters of less vital importance, but still of not little importance to himself and others. We trust he may yet be brought to use the same sobriety and judgment in comparing with the Scripture the external circumstances of his church or party, for we believe he does not call his party a church. He and they are, as to external circumstances and discipline, &c. in a position the most unwarranted by the word of God of any body of men that have ever professed godliness. They profess to separate and come out from all churches constituted before this time, of course upon the ground that these churches, in greater or less degrees, depart from what they conceive to be scriptural order; and yet they are themselves confessedly without every thing which the Scripture sanctions in the discipline and form of a church: so that, as we have before remarked, they do not even call themselves a church. They are, according to their own showing, an independent, unorganized, ungoverned collection of individuals, such as they cannot pretend to find an example in all Scripture; and yet they would object against other churches some deviations from what they consider sanctioned by Scripture. They indeed strain at a knat and swallow a camel. Our author and his companions may, perhaps, justify their separation from their brethren by saying, in the language which Mr. Campbell so justly condemns, "We have been made to see;" but, as Mr. Campbell remarks, they may be ascribing to the Lord what is from themselves; they may think they are following a spirit, but they are certainly throwing away, in this respect, the guidance of the

Word. We are ourselves fully persuaded that, in their unscriptural separation from all churches, they are only exhibiting the prevalent spirit of this present age, a spirit of independence, of insubordination, and self-will; and there is much ground to call upon their leader to examine himself, whether he does not manifest the spirit of Diotrophes, who loved to have the preeminence; whether he does not follow what his conscience would tell him has always been his natural disposition, rather than subdue his nature, and bring it into subjection to the word of the living God; and we would entreat his followers to examine their position by the word of God, and consider whether natural temper, natural desire of being much considered in this little knot, and being made more of than they would be in an old established church, may not be very much the cause of their adherence to so very unscriptural a system. They get nothing new, nothing extraordinary, or out of the way, in point of doctrine, to compensate for the exceedingly unscriptural disorder that prevails among them. But we have great hope that where the word of the Lord is acknowledged as the paramount authority—when the teaching of any supposed spirit is not listened to in opposition to the revealed Word, in time all will be right—errors in externals will, by degrees, be abandoned, as well as errors in doctrine.

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ON SCRIPTURE BIOGRAPHY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—There is no species of composition which better deserves the character of combining "*utile dulce*," than well-written biography.

What has happened in former times, has happened, much of it, for example; and when written it is well calculated to be for our admonition, and for our learning. The biography of Scripture seems to differ from all other biography in two respects: it describes *one perfect character*, "without spot, and blameless;" the very idea of which, it has been well said, it could not have entered into the natural heart of man to conceive. Again:

The Scripture, in relating the actions of those "of whom the world was not worthy," does not conceal or palliate their faults, but faithfully records, and condemns them. It strikes me as very remarkable, that when the Bible holds up any as peculiarly advanced in any Christian grace, in that very particular does it, at the same time, record their signal fall.

"The man Moses," for instance, "was *very meek*, above all the men which were upon the face of the earth."

"God gave Solomon *wisdom and understanding exceeding much*," and, "he was *wiser* than all men."

Who can read the gospel history without being struck with admiration for the *boldness* of the Apostle Peter?

The divine *love* of the beloved disciple is no less remarkable; for this grace his "praise is in the churches."

Let me now ask, for what sin is Moses conspicuous? Was it not that he forgot his meekness, and "*spake unadvisedly* with his lips?" Again: the wise Solomon "turned to *folly*." Idolatry is well known to have been his crying sin; and what sin so far removed from wisdom? what sin so unreasonable and absurd?

If Peter is remarkable for zeal, and boldness, he is no less known as the man who denied his Lord, and on another occasion dissembled, "*fearing* them which were of the circumcision."

Lastly, if we inquire wherein John sinned, of whom we read so little that is wrong, we find that he, too, forgot "what manner of spirit he was of," and would call down fire from heaven, to consume the Samaritans.

Such is the biography of Scripture. "God has *one* Son without sin," and only one: he could say with truth, "I am *meek* and lowly in heart;" in him dwell "all the treasures of *wisdom* and knowledge;" of him it was written, "the *zeal* of thine house hath eaten me up;" and, "was ever *love* like his?" His love is greater than the greatest that ever man had; and he loves unto the end.

Thus the historical parts of Scripture, as far as they reveal unto us Christ, tell us "what manner of persons we *ought to be*;" and, as far as they describe the character and lives of the people of Christ, they tell us what "man in his best estate" is.

These considerations furnish an "*a fortiori*" argument against the doctrine of justification by works. They show us that even were God's law altered, so as to run thus: "cursed is every one that continueth not in *one* thing written in the book of the law to do it," still would it be as true as it is now, that "by the deeds of the law no man living could be justified."

We are not to conclude, however, that, because the "excellent of the earth" cannot say, they have not sinned, without deceiving themselves, and making God a liar, that therefore there is no difference between the converted and the unconverted sinner. I once heard the nature of this difference described from the pulpit in the following just and eloquent terms:

"As the many unclean birds that haunt, as it were, the ruins of some ancient temple, range unmolested, and undisturbed, defiling, by their ill-omened presence, those hallowed walls; so in the unconverted soul, the world, the flesh, and the devil, bear sway without restriction and without interruption; but not so, when the Spirit of the Lord enters the heart; 'where He is, there is liberty.' The man possessed of this blessed inmate no longer suffers sin to reign with impunity; he nails it to the cross, nor suffers it to descend; he carries on a continued hostility, without any compromise in favour of any member of the old man; he draws his sword, and throws away his scab-

lard; he wages an universal war; nor does he confine his attacks to the mere outworks of his enemy's fortress—no, he assaults the heart-intrinchments, the innermost recesses."

I shall only add, that Scripture biography teaches in what spirit this warfare must be maintained, in what manner the good fight of faith must be fought. We must put no confidence in man, neither in ourselves or others. We must "trust in the Lord at all times." If we "go in this our might," we shall fight successfully.

Gideon was not helped *until he was weak* (vide Judges, vii. 2); Uzziah "was marvellously helped *until he was strong*." (2 Chron. xxvi. 15.) St. Paul says, "When I am weak, then am I strong."

How remarkable is the story of Amaziah, contained in 2 Chron. xxv. Amaziah had, in his army, three hundred thousand choice men, able to go forth to war, and he hired also an hundred thousand mighty men of valour for an hundred talents of silver. "But there came a man of God to him, saying, O King, let not the army of Israel go with thee, for the Lord is not with Israel; but if thou wilt go, do it; *be strong* for the battle; God shall make thee fall before the enemy; for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." The king of Judah took the advice given him and *consequently* "went forth conquering and to conquer." And so shall all those prevail against their spiritual enemies, who, feeling their own weakness, call upon the Lord for help and salvation. "He will hear them from his holy heaven with the saving strength of his right hand."

J. B. O.

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EXTRACTS FROM THE WORKS OF THE REV. NATHANIEL HARDY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—In looking over the works of the Rev. N. Hardy, I find a very interesting and useful sermon on 1 John, ii. 2: "And not for ours only, but also for the sins of the whole world." I send you a few extracts from this sermon, as the subject of it is so important, and he seems to me to have treated it in so just and scriptural a manner. The sermon opens beautifully thus:

"Words amiable as beauty to the eye, harmonious as music to the ear, sweet as honey to the taste, and joyous as wine to the heart; who can read them, and not be affected? hear them, and not be ravished? meditate on them, and not be delighted? believe them, and not be comforted? 'Diligenter observanda, cordibusque inscribenda sunt hac verba,' saith Ferns



aptly. These words deserve to be written, yea engraven upon the tables of our hearts, as containing in them that which cannot but afford unspeakable joy to the wounded conscience. The person spoken of is Jesus Christ, whose very name is as a precious ointment. The thing spoken of is a pacification between God and sinners, than which no perfume can be sweeter. Finally, this benefit is set forth as obtained by this person, not for a few, but many—not some, but all; and so, like the light diffusing itself through the whole world; and therefore, I trust, since we are all concerned in, we shall all be diligently attentive to this precious Scripture.”

Having so far given attendance unto *exhortation*, the author proceeds with *doctrine*, as follows:

“*Favores ampliandi* is a rule in the civil law: ‘Favours are to be extended to the utmost.’ So doth our apostle here, this benefit of Christ’s propitiation; *Amplificatio est misericordia Dei*—It is an amplification of God’s mercy, and Christ’s merit; and that, 1. In regard of the object, since actual sins of our life; and not only for one, but for all kind of sins. ‘The sins of the whole world’ are a world of sins; what a numberless number of sins are every day committed in the world; yea, what sin is their so evil, so heinous, which cometh not within this latitude, ‘the sins of the whole world?’ So that this propitiation extends itself, not only to one, but many—lesser, but greater sins; not the Christ did not pacify God only for the original sin of our nature, but the multitude nor magnitude of all the sins which are acted in the world can exceed the virtue of Christ’s propitiation. 2. With regard to the subject, the persons to whom this propitiation belongs, and it is set forth with the fullest advantage that may be. Indeed, there are divers phrases by which this universality is represented. Sometimes it is said, ‘He gave his life a ransom for many,’ and that is opposed to a few. More than this, it is said, that ‘He died for all,’ and that ‘He gave himself a ransom for all.’ Yea, the author to the Hebrews saith, ‘He tasted death for every man;’ not only all in general, but ever man in particular. In like manner, the usual phrase of the Scripture, when it speaketh of the subject of reconciliation and salvation, is in the comprehensive word, world: ‘God so loved the world;’ and, again, in this Epistle, ‘Him hath God sent to be the Saviour of the world;’ and yet, as if this were not large enough, to this extensive substantive, is here in the text annexed an universal adjective, whilst he saith, not only the world, but *the whole world*.

That this is so must be granted, or else the Scripture must be denied, which hath so frequently and plainly asserted it. The only thing to be inquired is, in what sense this is to be understood, and how is it verified? I well know that there is much dispute among learned and godly men, about the interpretation of this, and such like scriptures. For my own part, I have a reverend esteem of many of them who hold the several opinions, and I could heartily wish that such questions, having much to be said either way, both from Scripture and reason, might be more calmly debated than they are by some, and the assertion on either hand less censorious of each other.”

The following comparisons (though some of them are fanciful) are yet interesting and good, most of them:

“ Christ is compared, by the prophet Malachi, to the sun; and among others, for this reason, because, like the sun, he communicates light, heat, life to all parts of the world; and, therefore, he saith of himself, ‘ I am the light of the world;’ and, again, ‘ I give life to the world.’

“ It is well observed, that the first promise of Christ, the seed of the woman, was not made to Abraham, the father of the Jews, but to Adam, the father of the whole world; and whereas the Jews call Christ the Son of Abraham, and the Son of David, who were Jews, Christ usually calleth himself the Son of Man, which taketh in Gentiles as well as Jews. In this respect it is well taken notice of, that the place of Christ’s birth was ‘ domus publici juris,’ not a private house, but an inn, which is open for all passengers; and that not in a chamber, but the stable, which is the commonest place of the inn; for though every guest hath his chamber private, yet the stable is common to them all; to mind us that he who was born, should be a common Saviour to high and low, noble and base, rich and poor. Besides, the superscription upon his cross was written, as St. Cyril and Theophylact observe, not only in Hebrew, the language of the Jews, but in Greek and Latin, the languages of the Gentiles; and the cross was erected, not within the city, but ‘ without the gate;’ to intimate, saith Leo, ‘ ut crux Christi non templi esset ara, sed mundi,’ that it was not an altar of the temple, but the world. Indeed what part of the world is it that Christ’s propitiation reacheth not to? Basil, putting the question, why the world was redeemed by a cross? maketh this answer, that a cross hath four distinct parts, which represent the four parts of the world; to all which the efficacy of the cross reacheth. An emblem of this truth St. Cyprian hath found in the four letters of the Greek word *ἐδαν*, which is given to Christ; which letters are the first of those Greek words which signify the four corners of the world. And St. Austin, in Christ’s garments, of which, St. John saith, the soldiers made four parts, to each soldier a part, which he conceiveth to figure the church, gathered out of the four parts of the world. Indeed this was God’s promise to his Christ, ‘ Ask of me, and I will give thee the utmost parts of the world for thy possession:’ and to his church, ‘ I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up, and to the south, keep not back.’”

Hardy does not omit to draw practical conclusions from this most influential of all doctrines. I shall only quote these two from many:

“ And now what should the meditation of this truth afford us, but matter of,

“ 1st. Admiration at the riches of divine love to all mankind; and, which rendereth it so much the more wonderful, that whilst it is conferred on the whole world of men, it is denied to angels. That God should cause his wrath to smoke against these spiritual and noble creatures, the

angels, and appoint a propitiation, a ransom, for such crawling worms, sinful dust and ashes, as men are, is it not to be admired at? St. Ambrose, speaking of these words, 'the whole earth is full of thy mercy,' puts the question, Why is it not said the heaven, as well as the earth? and returneth this answer: Because there are, indeed, spiritual wickednesses in high places, but the remission of God and propitiation of Christ belongs not to them. Well may we, in this consideration, take up those words of the Psalmist, quoted by the author to the Hebrews upon this very occasion: 'Lord, what is man that thou art so mindful of him, and the Son of man that thou visitest him?'

"2. Consolation to all despairing souls, it is an excellent saying of Leo, 'The effusion of Christ's blood is so rich and available, that if the whole multitude of captive sinners would believe in their Redeemer, not one should be detained in the tyrant's chains. Who art thou that sayest, Christ died not for thee, and will not be a propitiation for thy sins?' When the door is open by God, why should it be shut by thee? When God is ready to receive thee, why shouldst thou reject Christ, and cast away thyself?'

"View the text well, and tell me if 'the whole world' do not include thee? Surely, *omne totum continet suas partes, omnis species sua individua*; every species includeth its individuals, every whole its parts. Believe it, never any missed of propitiation for want of merit in Christ, but of faith in themselves. Why should I give myself over, when my Physician doth not? So long as I am one of the whole world I will not cast away all hopes of propitiation."

He concludes well with the following exhortation:

"That known saying is too often verified, '*latet dolus in universalibus*;' men deceive themselves whilst they rest in generalities; content not thyself to know that Christ hath died for the world, but strive to be assured that thou shalt be saved by his death; it will be a sad trouble at that day for thee to think, I had a price in my hand, but I made no use of it; I might have obtained propitiation by Christ, but I neglected it; there was a remedy prepared, but I contemned it.

"And, therefore, let our great care be, to gain an interest in, assurance of this propitiation to our own souls, that what it is in itself, it may be to us, and that it may be for our sins efficiently, what it is sufficiently 'not for ours only, but for the sins of the whole world.'"

J. B. O.

(To be continued.)

## THOUGHTS AND REFLECTIONS.—BY H. W.

## ON THE RESEMBLANCE OF THE SOUL, IN ITS PRESENT STATE, TO A BIRD IN THE EGG.

THERE is not, in the compass of nature, a more lively emblem of the soul, imprisoned in this mortal body, than (homely as the comparison may appear) that of a bird in the egg. The little animal, though thus confined, is in the midst of the scenes of its future life. It is not distance which excludes it from the air, the light, and all the objects with which it will so soon be conversant. It is in the midst of them, though utterly shut out from them; and when the moment for bursting its inclosure comes, will be ushered into a new world, and translated into scenes unknown before, not by any change of place, but by passing into another state of existence. So it is with the soul. It is now, in a certain sense, *in eternity*, and surrounded with eternal things. Even the body to which it is attached, stands out, on the surface of this globe, in infinite space. Besides, the spiritual world envelops it on every side; it is encompassed with a cloud of witnesses; innumerable spirits encamp about it; and God is as intimately present to it, as to the highest angel that beholds his face in heaven. Nevertheless, to realize to itself the nearness and the presence of these eternal objects; at least to know them as it will know them hereafter, is a thing impossible. Why? Not because any tract of space is interposed between the soul and them, but because the spiritual principle, while united to flesh, is, by the laws of that union, so incarcerated in the body, as to be denied all means of intercourse with those scenes which lie around its prison walls. The hand of death alone can unbar the door, and let the spirit out into the free air, and open day-light of eternity. There is one important particular more in which this analogy holds. Unless the embryo is vivified while in the egg, it can receive no vitalizing principle after. If the shell is broken, the young bird comes out dead. Thus it is also with the soul. Unless impregnated with spiritual life before it leaves the body, it will come forth still-born into eternity, and continue for ever dead in trespasses and sins

## ON ROM. v. 8, AND JOHN, iii. 16, 17.

These two passages appear to me decisive on the great point of our Lord's Deity, though they make no direct assertion respecting it. The first of them is as follows: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Now, if we read this verse alone, it appears quite irrelevant to the matter in hand. But let us take it in connection with the foregoing verse, and see how the two stand together. In this passage the apostle is manifestly comparing, or rather contrasting, the philanthropy of man with the philanthropy of God. "For scarcely for a righteous man will one

die." A man may be upright, just, and in every way deserving of our esteem. But if this be all, however he may gain our respect, he will hardly conciliate our affection; still less will he be the object of that devoted love, which would make, for his sake, the sacrifice of life: "Yet, peradventure, for a good man some would even dare to die." In some remarkable, and special instances, where every amiable quality, and every attractive grace have shed their united lustre upon one favored mortal; and where the person of that individual has, in addition to its own inherent excellence, been endeared to any one by long tried friendship, and by acts of the most generous, and disinterested affection—why, in such a case we may conceive, and history has furnished some rare examples, that a man, thus bound by obligation, and constrained by love, would even dare to die, for such a friend and benefactor. Thus far and no farther can human philanthropy extend. "But God commendeth his love toward us, in that, while we were yet sinners," while we were neither righteous nor good; while we were not friends, but enemies; while we were in rebellion against his authority, and defiled with impurities abhorrent to his nature, "Christ (that is he, God,) died for us." Unless Christ be spoken of here as God, the passage has neither consecutiveness, point, or meaning. No. The apostle's manifest intention is, to contrast the love of God to us, with the love which we are capable of feeling to one another; to show how infinitely the former transcends the latter; and to give an instance of this, in that which is the last, best proof of love, namely, a readiness to die for the object of attachment. In this view, and considering the term Christ as standing for "God manifest in the flesh," the train of reasoning is clear, consistent, and convincing. If, on the other hand, Christ be not God, nothing, as I have said before, can be more unconnected, or inconclusive than the argument, if argument it can be called, which is here presented to us.

The passage in 1 John, iii. 16, 17, is no less decisive; "Hereby perceive we," says the apostle, "the love (*of God*) because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Now, if the expression "*of God*," in the 16th verse were in the original, the assertion of Christ's divinity would be palpable at once. But seeing that it is not in the original, let us examine how the reasoning stands without it; and it will appear, after a moment's consideration, altogether founded on the principle, that Christ is God. "Hereby perceive we the love" (*of Christ*—allow this to be the meaning, as it surely must be) "because he laid down his life for us." The inference which the apostle draws from this is, that as Christ is our example, and to bear his image is the badge of our discipleship, and as the claims of our fellow-sinners are so much greater upon us than they could have been

upon him, "we ought to lay down our lives for the brethren." If, then, this conformity to the mind and to the conduct of our great exemplar; if that love which was manifested in him, and which, by being partakers of his nature, we derive from him—if love requires us to part even with life for the brethren—can that man be a true disciple, can he possess any portion of that love which dwelt in the bosom of his Saviour, if he refuses out of his abundance to relieve the wants, and miseries to which God's children are so frequently exposed? "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him," what resemblance does such a character bear to Christ; how infinitely removed is he from that devotedness which after his example would die for the brethren; "how dwelleth the love of God" (that is of Christ; love answering to *his* love) "in him?"

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## ON GEN. XV. 30.

"And Israel said unto Joseph, Now let me die since I have seen thy face, because thou art yet alive." Jacob was at this moment in possession of that which was the crown of all his earthly wishes, and the consummation of all his earthly hopes; why then should he at such a moment have been led to exclaim, "Now let me die?" I answer that nothing can be more strictly natural than this transition of the mind, from the consciousness that we have now attained the utmost which this world can yield to the thoughts, and anticipation of our removal hence. The fact is, that as far as we look for happiness here below, hope is every thing. As long as we can be persuaded that there is something before, better than we have yet enjoyed, we may confine our prospects to the things of earth. But no sooner are we assured that we have reached its highest eminence, and that henceforth we have only to descend, and that no change can await us but a change for the worse, then we must either ascend in heart and mind above the world, or settle down into hopeless melancholy. I remember, in my early youth, when a summer appeared longer than life does now; and when its bright and lengthened days were associated in my mind with all that was joyous and delightful, I always felt an indescribable gloom when the longest day of all arrived. Nay, I often thought that the shortest day in winter had more of cheerfulness about it. I preferred the prospective to the present; the day, however brief and clouded, which led to brighter ones to come, to the day whose future promised none of equal splendour with itself. And so it is with human life, in every instance, and in every form of earthly happiness which men pursue. Let the man who pants for fame have reached its highest pinnacle; or let the man whose heart is in his home, be now "rejoicing with the wife of his youth," and with "his children, like the olive branches round

about his table, yet let either of these, at any given point or period of his history be told, and implicitly believe the testimony, that the present is the crowning day of all his life, and the happiest he will ever pass, and, if he look no higher than this world, to what gloomy reflections will this consign him! What has the warrior before him, but that henceforth his laurels must wither on his brow? Or, what the orator, but fruitless efforts to kindle in his hearers the same enthusiasm which he once had witnessed? Or, what the man who seeks for glory; in any of its glittering forms, but the sober certainty that he never can regain what he now has learned to think his natural level, or feed his own ambition with that high-seasoned food which its pampered appetite demands? And again, in what position does that man stand, who, encircled by all that domestic joys can yield, knows that this full tide of blessings must now begin to ebb? Henceforward, nothing can be added to his store, nor can things continue stationary. Alas! by sure and slow degrees his rich heap of treasures must come to nought. One of two events must happen. Either, child by child, he must be bereaved of all his flock, or he must himself be called away, and leave them fatherless upon the world. Such is earthly happiness! But this is not all. Man's brightest day is nevertheless surcharged with many a cloud. It is not perfect: something is always wanting. For nothing short of infinite can satisfy the soul. "Every man at his best state," says the Psalmist, "is altogether vanity." What then must it be to feel assured, that short as the present is of what the heart could wish, it is the utmost we can have; nay, that we "shall not look upon its like again!" To know that the world has been "weighed in the balance, and found wanting," and yet, that all our remaining portion can be only a still decreasing measure, less and less of that which in all its plenitude could not satisfy! Who, then, that reads the history of Joseph, and considers the circumstances under which Jacob now embraced his long lost child, can wonder at his associating such a moment with the thoughts of the life to come?

But, independently of these considerations, I believe that the soul which has been quickened by living faith, insensibly and instinctively connects its present with its future happiness. At all its brightest seasons it tastes in a measure, of the powers of the world to come. God is the centre of all happiness, and when the soul enjoys that which alone is true, substantial bliss, it is near to God, and on the confines of those regions in which God dwells. There is at such moments a sense, which experience alone can teach, that we are conversant with scenes and objects too glorious and too boundless to be definitely apprehended now—a sense that the day-spring from on high hath visited us, and that the light which cheers us on our path, will shine more and more unto the perfect day. It is this anticipation of eternity which gives to the pleasures which good men



taste of their peculiar character; which connects joys in hand with joys to come; and associates every happy moment with a still brightening future, which will be not so much another life, as the continuance of that immortality which has already begun within them.

But, it may be said, if the soul, in proportion as it is happy, be near to God, how does it come to pass that his dearest children are sometimes in deep distress: nay, that, like their Saviour, they are sorrowful even unto death. Are they, then, far from God? I answer, that as God is essential happiness, whatever is unhappy must, in one sense, be infinitely distant from him; while, in another sense, the afflicted soul may be near him; that is, God may be close at hand, though veiled in clouds, and no longer sensible to the heart. Thus, darkness was upon the face of the deep when God said, "Let there be light: and there was light." But I will endeavour to show, by a simple and familiar illustration, how it is that the soul may approximate to God and to eternity at its happier moments; and yet may be frequently removed from them in its progress to the full and final fruition of them both. I may stand upon a river's bank, and just opposite me may see a fair and lovely prospect: fruits and flowers, verdant fields, and sunny hills may all be near me, and but a narrow stream divide me from them. Nevertheless into these inviting scenes I cannot enter unless some passage is afforded. To find a bridge, or practicable ford, I may have to leave the pleasant spot on which I stand. Through many a dreary waste I may be forced to wander, and many an arduous ascent to scale before I can reach the point desired. And all this while I must lose the prospect and the nearness of those objects which had so delighted me. It is true that I anticipate the being *amidst* those scenes which I had only looked upon before. But still to attain that object implies the loss of present enjoyment, and the relinquishment of pleasures in hand. Thus it is with the soul in progress to the consummation of its felicity in God. It must often descend from the mount of transfiguration into the plain below. Though drawing nearer and nearer to the fulness of joy, it must pass through many a cloud, and experience many a cheerless hour of banishment from all felt intercourse with God, and all felt nearness to his presence. Nay, when the day of his deliverance has at last arrived, and the gates of heaven are opening to receive an heir of glory, he must enter the valley of the shadow of death, "amidst darkness, clouds and thick darkness." It is true that the believer is sometimes privileged to meet this king of terrors in triumph, and with smiles of joy. But it is not always so. The most devoted servant of the Lord will not unfrequently experience, at this trying moment, the absence of every sensible consolation. When his heart and his flesh fail him, is he then to repeat the question, far from God? I answer, that he is at the farthest possible removal from God, as it respects all intercourse with him in this world; but that this absence is the point

of the soul's transition into blissful and unchangeable and eternal union with God in his heavenly kingdom. Thus does the believer lose his happiness here, that he may find it in life eternal. Still it is my persuasion, that when the awakened soul is tasting of those joys with which a stranger intermeddleth not, there is a consciousness, or sense, however indistinct and indescribable, that it is in sympathy with eternity, and that it vibrates in unison with the pleasures of the life to come. Such, it is probable, was the experience of Jacob's mind, when he wept "tears that delight" on Joseph's neck. In that embrace he desired to languish into life; to fly upwards on that beam of joy, to the fountain of light from whence it flowed: as Caleb, when he beheld the sample of those fruits which grew in Canaan, exclaimed, "Let us go up at once, and possess it;" so might the venerable patriarch, by a natural association, have passed from the contemplation of this one child restored to him for a season, to the anticipation of that blessed day which would reunite him to all that he had loved on earth, and join him in indissoluble bonds to all the friends and family of God, throughout eternity.

H. W.

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MOTIVES TO REPENTANCE—A SERMON.

BY REV. H. WOODWARD.

"Not knowing that the goodness of God leadeth thee to repentance."—  
Rom. ii. 4.

It is the unhappy propensity of our nature to pervert things from their right uses; and to make what should have been for our wealth, merely an occasion of falling. But in nothing does this fatal tendency so lamentably appear as in the instance contemplated in my text. The goodness of God is placed before our eyes in the volume of nature, and still more illustriously displayed in the page of Scripture, in order to win our hearts to God, and thereby lead us to repentance. And yet it is this very discovery of God's merciful, gentle, and forgiving nature, on which the world at large presume, and from which they take encouragement to raise the standard of rebellion against him. If this were not the case, we might, even in temporal matters, expect to find that, where blessings were most abundantly bestowed, there men's minds would be most disposed to the obedience of faith and to the love of God.

But is this so in point of fact? Is it amongst the children of prosperity, the great, the wealthy—is it amongst those who feel the glow of health, and the elastic spring of youth and vigour, that we find the liveliest tendencies of the heart towards God? No; experience bears its constant testimony that these blessings and these tender mercies rather alienate the affections than point

them towards the giver. In the parable of the wedding supper, who were the individuals that, with one consent began to make excuse? Was it not the man who had wealth to purchase, or who had strength for active exercise, or who was living joyfully with the wife of his youth? These were the persons who refused the call; while those who had no where else to turn to filled their places, the poor, the halt, the maimed, the blind. Here is a true picture drawn to the life by him who knew what was in man. If you want to find the abodes and families where religion is a welcome visitor, where its concerns are thought of, and where God is loved, is it to those favoured dwellings you would go, where affliction has been a stranger, and around which Providence has thrown its richest blessings with an unsparing hand? No; these are, believe me, the places of all others where no voice or prayer or praise ascends to heaven. Religion is to be found in far different scenes. If you seek her, you must go to the house of mourning and to the abodes of sorrow: you must search out the families whom change of fortune has brought from affluence and comfort to dependence and to poverty; or you must visit those domestic scenes where hearts are bleeding for the loss of friends—where the desire of the eyes has been taken at a stroke—where parents are mourning for their children, or where the widow and the orphan are thrown defenceless upon the world. These are the abodes where God is remembered, and where the concerns of another life are thought important. And is not this convincing proof that the human heart is of materials less yielding to the mercies, than to the chastisements of God? That when he smiles on us in blessings, we return it with ingratitude; and when he frowns on us in displeasure, that then we seek him and point with our affections towards him? Such is the evidence to this truth which meets us upon every side.

But might I not, my brethren, appeal to some of you, and ask, whether your personal experience does not bear ample testimony? Do any of you belong to that large portion of mankind who are neither fully established in grace, or wholly negligent of religion. Has your course been fluctuating and uneven, sometimes high and sometimes low in the spiritual life. Look back, then, upon your past history. And what, I ask you, were the seasons at which your hearts were most inclined to God? Was it in sickness or health, in prosperity or affliction? Have you ever lain upon a bed of sickness, and, in your own apprehension, drawn near the valley of the shadow of death? And, while days of pain and wearisome nights were appointed you, did you, in that solitary chamber, often lift up your languid eyes to heaven? Did you, in your heaviness, think upon God, and vow that, if he spared you, you would thenceforth walk in newness of life, and devote yourself to his service? And can you remember that, after God had answered all your wishes, and raised you up to health and strength, you soon forgot the hand that healed you, and, ere long, looked cold and strange at those who reminded you

of all your vows and of all that passed upon your bed of sickness?

Or, again, can you call to mind that, when your home was turned into a house of mourning, amidst all your sorrows, you found a sweet refreshment in communion with God, and loved to hear conversations and to read those books that spoke of heaven, and raised the soul to heavenly things? And can you recollect that, as your grief wore off by time, so did your best impressions also, and so did all your thoughts and all the remembrance of the blessed God? Such is the history of many a life, and such the resistless demonstration which these sad histories afford, that even in temporal things God's goodness leads not men in general to repentance; that, in proportion as he shows them kindness, they draw back their affections from him; that their instinctive tending is to wound the hand which is stretched forth to rescue and to bless them.

I cannot avoid, while on this subject, making an observation which may, perhaps, appear singular to many. In the whole course of my experience as a Christian minister, I have never known an instance where application has been made to myself, or any other clergyman, to attend a person blessed with, or, I should rather say, tried by, some great and unexpected gift of fortune. And yet can a man, under any conceivable circumstances, stand more in need of spiritual counsel, or be exposed to more imminent risk of all his higher interests, than when suddenly elevated to rank and affluence? Or, if such gifts be considered as peculiar blessings, do they not call, at least, for some marked acknowledgment of gratitude to the Giver? And yet it is the established custom of society never to employ the services of God's ministers on those occasions, but to reserve these services exclusively as the attendants on affliction, disease and death. It may, I am well aware, appear almost ludicrous to some, thus to suggest the thoughts of sending for a clergyman to advise, to supplicate, or return thanks for one who has only blessings to recount. But if it do appear so, what can such an impression of the matter arise from? It arises from this, that religion is in men's minds so associated with the chastisements, and so disassociated from the mercies, of God, that to speak of employing his ministers in times of prosperity and wealth, appears a thing said rather in jest than earnest.

But it is in matters far higher than temporal blessings that this principle operates with its worst effects; and it is the chief condemnation of the wicked that they not only sin against the best and most amiable of Beings, but that they venture on doing so simply because he is thus good and amiable. The truth is, that if God were to change at once the whole system of his administration; if his awful ubiquity and his resistless power were blended with no softer attributes; if he showed himself only as a God to whom vengeance belongeth; if he poured forth his fury upon his creatures in blood; if he laughed at their calamity

and mocked when their fear came as desolation, and their destruction as a whirlwind; such a God as this would be neither slighted nor despised. No; the most careless liver amongst us would be prostrate before him—his enemies would lick the dust. Suppose this blessed Sabbath, this much neglected day, on which you are invited to converse familiarly with God, and delight yourselves in the Lord, were changed into a day of darkness and terror; that once in each week the Lord thundered out of heaven, and the Highest gave his thunder! suppose that, on this day, he came forth from his sanctuary, as he marched out of the field of Edom, when the earth trembled and the heavens dropped at the presence of God; would any of you be negligent in the duties which such a day imposed, however harassing or galling to flesh and blood? No; Sabbaths of peace and love may be made light of, but to the reign of terror all would bow.

My brethren, these suppositions are not mere theories. Wherever superstition has prevailed and arrayed its deities in characters of cruelty and blood, there the multitude have fallen low before their footstools. Nay, where every vice and foul impurity have been attributed to their gods, they have paid them the most abject and devoted homage; they have given their first-born for their transgression, the fruit of their body for the sin of their soul. Nay, to the foul demon that he worships, the Hindu will, at this day, make the free-will offering of his own life, and pass from time to eternity under the chariot-wheels of his god. Whence, then, I ask, this devotedness, even unto death, with which the heathen sacrifice unto devils? and whence the cold and heartless offerings which professing Christians make to the living and true God? We could not, it is freely granted, manifest our love and loyalty to Him by inflicting tortures on ourselves or others, for our heavenly Father requires no such sacrifices as these.

But why are his easy yoke and his light burden thrown contemptuously upon the ground? Alas! the reason is too plain—it is because we learn from revelation that God is good. We are assured that no dark terrific nature, but a gracious, mild, and patient Being holds the reins of universal empire. We know in what gentle hands the government of this wide creation is placed; that God has no pleasure in the death of him that dieth, and that he would not willingly grieve the meanest of his creatures. Such is the notion of God generally prevalent in Christian countries, and it is in virtue of that notion that they take license to offend, proving thereby that the natural propensity of man is to despise and abuse the gentle authority of love, and to crouch before the iron sceptre of cruelty and oppression.

Nor does this melancholy truth appear alone in the contrast between heathen and Christian nations. We can trace it in the various forms which Christianity itself assumes. From the pure light which shines upon our own Church, down through all the

successive stages of corruption, to the grossest and most sensual idolatry which bears the Christian name, it will invariably be found that the lower religion sinks, the more it will act with power upon the rude and ignorant multitude; while the higher it ascends, the less will be its influence until the heart is changed. It would be well if that church, whose triumph it is that she can command and wield the multitude at pleasure would weigh her pretensions in these scales. Why is it, I would ask, that the rulers of that church can control those whom God hath not controlled, and subdue those spirits whom the Lord hath not subdued? Why is it that thousands and tens of thousands, who are in rebellion against God, are in the most servile subjection to *them*? Is the servant then above his Master? and can that power be delegated from God which acts thus independently of him, nay, which so often takes its stand against him? If the agents in that system can influence and subdue that carnal mind which is not subject to the law of God, neither indeed can be, that vaunted influence only proves that they are what the apostle styles "rulers of the darkness of this world;" that they are not ministers of light or sent by him whom the world despised and crucified.

We are told, in Scripture, that "God is love." His kingdom, therefore, rules over those alone who are assimilated to this his prime essential attribute and who dwell in love. His laws prevail only where righteousness and true holiness prepare men to receive them, and where the will and choice are brought to keep them for their own sake, and as their own exceeding great reward. When we thus become partakers of the divine nature, we then enter into the kingdom of heaven, and are the real subjects of God's authority. But a government thus mild and gentle cannot control the hostile and averted mind. It is true, as has been somewhere said, that the same God who is the best friend, is also the worst enemy. It is true, that he will be found to the finally obdurate severe to punish; it is true, that our God is a consuming fire; but the severest of God's judgments is not to rule his enemies with a rod of iron, for this is contrary to his nature, but to exclude all those who refuse the calls of mercy from his presence for ever. He is not suited to the government of the wicked, and therefore he will transfer them over to the government of those whose authority they have been disposed to reverence and obey. And all we have seen in this world of abject superstition, of servile prostration before idols of impurity and horror, may be but the faintest images of the tyranny which Satan will exercise hereafter, the cruel mockery with which he will insult the miseries of those souls which, alas! refuse in this their day to become the sons and daughters of Almighty God.

But to conclude. Shall we say, on a full review of this whole matter, that the revelation of God's goodness, forbearance, and longsuffering, has been in vain? God forbid! The revelation of the Divine goodness is, to them that believe, the power of



God unto salvation. It is by this that the promise is made good to all the seed. The call of mercy is that voice which they know and hear. This is the joyful sound which brings back the lost sheep of the house of Israel from all their wanderings; and which will finally gather them together from the four winds of heaven into one fold and under one shepherd. God has various means of bringing home his banished children. Afflictions may show them the emptiness of the world, the terrors of the Lord may arrest them in a course of sin, and the fears of a lost eternity may compel them to fly to the only refuge from the wrath to come. But fear cannot fix the heart on God, or attune the tempers of the mind to the hymns and harmonies of the blessed. Without the love of God there is no salvation, and love only can beget love. It is, therefore, the goodness of God revealed to the mind and experienced in the heart which alone can lead us back to the fountain of life and blessedness—which alone can produce that real change of nature, that heavenly mindedness and meetness for the inheritance of the saints in light, without which we can neither see nor enter into the kingdom of God.

Do I address any who, trusting not in themselves, but in that Saviour who justifieth the ungodly, have a good hope that they are heirs of glory, and are journeying through this wilderness to the promised land? *You*, then, can bear me witness, for you know that it was the goodness of God which led you to repentance; and that it was the love of God which weaned your heart from earth, which raised your affections to things above and fixed your treasure in the heavens. Or, are there some to whom I open my mouth in parables, and utter dark sentences which they do not understand? It may be so now, but, ere long, the light of truth may arise and shine upon you. You may now stand afar off, but you may soon draw nigh to God, and God draw nigh to you. You may still wander in that far country; but you may soon discover the nakedness and mighty famine of the land, and return to your father's house. You may now feel cold, insensible, and dead to a Saviour's tender invitations; but love is stronger than death, and you may yet know what this meaneth, to whom much is forgiven the same loveth much.

When the curtain falls upon this mortal scene, and when we all look back upon the past, our histories may have been as endlessly diversified as the expression of our countenances or the natural character of our minds. We may have shaped our courses with infinite variety; we may have strayed either to the right hand or to the left; we may have passed through good report or evil report—have lived in sunshine or under clouds; we may have been called at the third, the sixth, the ninth, or the eleventh hour; but if, through mercy, we land at last upon the celestial shore, we shall all agree in this, that we loved God, because he first loved us; that we should have utterly fainted on our perilous



voyage, if we had not seen the goodness of God; that we should have gone down amidst the waves of this troublesome world, if the star of mercy had not appeared in the heavens above, and guided us to the land of everlasting rest.

H. W.

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BIBLICAL HERMENEUTICS.\*

WE find it impossible, in this Number, to give the general view of the science of Biblical interpretation, which we hoped to lay before the readers of the EXAMINER; we shall do so at no distant period. Meanwhile, we submit a few remarks, chiefly suggested by Dr. Seiler's work.

We must, first of all, enter our protest against the practice which has, recently, been introduced into America, and thence into these countries,—that of translating German works on Biblical subjects,—works abounding in most unsound and mischievous statements, calculated to unsettle the minds of young students in the inspiration and authority of holy Scripture,—either with a mere disclaimer, in the preface, of the translator's responsibility for the contents of the work, and the views of its author, or with occasional notes, expressive of dissent from them. We do not perceive the wisdom of placing before the minds of students,—plausibly exhibited, but most erroneous views either of the whole Scripture, as a revelation from God, or of particular portions thereof; blended with learned and correct statements, which commend themselves to every sound-thinking Christian: the more especially, when the time and labour employed in translating and annotating, would have been sufficient to produce an unexceptionable compilation. And be it remembered, the young and inquiring student,—either preparing for the ministry, or recently invested with the ministerial office,—is the person for whose special use these works are provided.

Let us illustrate our objection by the work before us. Here we have Dr. Seiler issuing a work in German for the use of the students of the University of Erlangen; a work translated into Dutch by Dr. Heringa, with notes for the benefit of the students of Utrecht;—notes especially designed to counteract the mischievous sentiments occasionally published in Dr. Seiler's work, or essentially pervading it: and, last of all, the original work and the notes, both translated into English by Dr. Wright, for general perusal;—with additional notes, sometimes correcting both, and at other times supplementary to their views.

Now, why might not Dr. Wright have taken Seiler, and Heringa, and twenty others, who have written on the same

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\* *Biblical Hermeneutics; or the Art of Scripture Interpretation.* From the German of George Frederic Seiler, D. D. Prof. Theol. in the University of Erlangen, &c. With Notes, Strictures, and Supplements, from the Dutch of J. Heringa, D. D. Prof. Theol. in the University of Utrecht. Translated from the Originals, with additional Notes and Observations. By the Rev. William Wright, L. L. D. of Trin. Col. Dublin. London: F. Westley and A. H. Davis. 1835.

subjects on which they have written; collected from them all that was really valuable, and added, or intermingled, what he thought necessary; and so produced a manual for the use of inquirers unexceptionable and complete?

The work published in Edinburgh, under the title "The Cabinet Biblical Library," is conducted upon the principle which has guided Dr. Wright; and, while many of the works it contains are valuable;—as a whole, it would have been much more so, had the different departments it was intended to embrace, been intrusted to different individuals,—qualified from their habits, and studies, and tastes, and acquirements, to bring forward works of their own,—availing themselves of all that was good in German and other writers, without servilely copying their many and destructive errors, contented with either merely protesting against them or annotating upon them.

We do not recognize the modern German theologians or critics as sound guides on Biblical subjects. That many of them have contributed much to elucidate Scripture, and that the subject of Biblical interpretation has been very extensively cultivated by them is admitted; but the awfully lax views entertained and promulgated by most of them on the inspiration, or rather *non*-inspiration, of the Oracles of God—views blended essentially and inseparably with all their criticisms and expositions—have done great and extended injury to the cause of truth, and spread that unholy system, known by the name Neology, to a fearful extent, over continental Europe. And even where the charge of Neologism would be an utter calumny, we are far from being sure that the incessant study—we had almost said the idolatry—of the German critica has not diffused, insensibly, a taint through minds otherwise strong and sound in the faith. We allude now to some of the most illustrious of the Transatlantic divines. We are far from being insensible to the value of many works issued, for instance, from the Andover press. Moses Stuart and his coadjutors have, we know, done much to promote the study of the Greek and Hebrew Scriptures; yet we consider many of the speculations and investigations of that man—perhaps the first Biblical scholar in America—most dangerous; and the spirit of some of his later works—his Commentary on the Romans, for instance—most injurious. We mean the spirit of needless scrutiny, expended on what is plain—often worse than needless scrupulosity, unsettling what is fixed—and of candour, falsely so called, and concession utterly unwarranted, giving up, as if compelled by criticism, fundamental points of the Christian faith.

With reference to the work now before us, it is quite obvious that Dr. Seiler is no believer in the plenary inspiration of Scripture; and much of the Annotations of Heringa and Wright is intended to correct his views: such as that of the Myths, that is, in English, supposed Fables, which Moses, and other Old Testament writers, accommodated to the design of their writings, and embodied in them; and the fancied concessions made by our Lord and

his Apostles to the prejudices of those they addressed. Like many others, he distinguishes not between facts, previously recorded, or witnessed by the sacred writers, in giving to which a place in the Oracles of God, the writers were so under the influence of the Divine Spirit, as that they are recorded so as to answer the purpose of Jehovah, just the same as if they had then been for the first time made known; and those revelations, whether of doctrine, or prediction, or promise, which must have for ever been a secret in the bosom of Deity, had he not directly communicated them, and overruled the minds of those to whom he did so, that they should give them according to his will.

The error of dealing with Scripture as with any other writing—not as to the mode of investigating its contents, (for it is not only conceded, but maintained, that as God has spoken in the language of men, that language, as to its import, must be investigated as any other writings,) but with the supposed sources of its contents when investigated, and with these contents themselves, pervades his work, in common with most of his German cotemporaries.

It is, surely, one thing for an evangelist or an apostle to record *a fact or an event* he had actually seen and known, under the direction of the Holy Spirit, so, that though not originally communicated, which the nature of the case made unnecessary, it shall yet be the record of God set down in the manner and clothed in the words which his Spirit shall suggest;—and a *doctrine*, hidden in the mind of God, and which never could have been known, had he not communicated it directly to the mind of the writer selected to make it known to mankind. What man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man; but the Spirit of God knoweth them.

Still there is in Dr. S.'s volume not a little calculated to assist the Scripture student, whose faith is fixed, in his examination of the Bible. It consists of two parts: First, general rules for the interpretation of the Bible; and, secondly, the application of these to that use. The first is dry, meagre, and unsatisfactory; the second is much more extensive and valuable, and contains, under the different divisions, a large list of works to aid the study of the Scripture as a whole, or of the different topics of its illustration, or the parts of which it consists.

Even here, however, there is much labour lost, and time expended in vain, as a tithe of these works will likely never fall into the hands of the reader; and perhaps it is as well, that it should be so. The portion of Hartwell Horne's work that treats on the same subject is, on all accounts, better worth the study of the youth for whom such works are compiled. Every professor, in every German university, usually compiles a Text-book for his class; but *without* his comments, such a work must be dry and meagre, and *with* them, we fear, it would be lax and dangerous. If our modern critics, who dot on the Germans, excel in verbal precision, they have sadly lost the unction of our divines of the

olden time; and while we urge to the cultivation of the study of the original Scriptures, we cannot but urge, at the same time, their *devotional* perusal, and a deep acquaintance with our own standard English theologians.

The work is beautifully printed, and splendidly got up. Whether the readers will consider this, in connection with the additional expense it entails, an advantage, we need not, perhaps, say. A neat duodecimo might, if closely printed, have contained the whole; and had it been even needful to expunge the book a little, it would not have been the less valuable. S. D.

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ON DEATH-BED REPENTANCE.

GOD, *who is rich in mercy*, draws sinners to His Son in very various ways. Some seem to answer the first call of grace; while others resist long, and require sharp chastisement before they yield. And there are some, to whom all invitations, and all pleadings, seem addressed in vain; upon whom all the blessings, and the chastenings, and the warnings of life, seem lost; and who continue obdurate to the last;—but who, at the last, when death is drawing visibly nigh to them, do appear, humbly, and joyfully, to accept the offers of divine mercy in Christ Jesus, which they have, all their life long, been despising, and rejecting.

A great deal may be said, and very truly said, of the delusive character of the emotions, which form the chief manifestations of a change of heart, that can be made at such a period. It ought, no doubt, to be borne in mind, when we judge, and speak, of such cases; and will reasonably occur, to keep us undecided in some, and to abate our confidence in others. But there are some dying sinners, in whom the overflowings of *peace, and hope, and joy, in believing*, are so abundant, and so pure; who, amidst all their confidence, manifest such wakeful tenderness of conscience, such deep humility, and such fervent love, as to leave no doubt of the nature, and the Author, of the change which they have undergone,—no doubt, that *they have passed from death unto life*. And where no doubts of such a work exist, none should be expressed, or intimated. On the contrary, they, whom God has made witnesses of any such signal instance of His superabounding grace, ought to bear testimony to it, with joy and thanksgiving.

There is little doubt, that such testimony has been sometimes given rashly: and it is much to be feared, that, even when it has been borne upon the best grounds, it has been perverted by some, to their own destruction. It is very easy to see, how our own deceitful hearts, and the wiles of the devil, may draw from such instances, matter to encourage us, in the desperate trifling with our day of grace, to which we are naturally so prone;—that when

a man is tempted to put off the consideration of the things, *that belong unto his peace*, to some *more convenient season*, such cases may come in, to aid the temptation, by suggesting to him: That though this season should still be put off, by the engagements, and the enjoyments of health, even until his last hour, it will *then* be sure to arrive.

We have not been left without means of showing the presumptuous folly of such a course. We can show such a one, how uncertain it is, that any such interval of preparation will be allowed him; and how unlikely it is, that if it be, he will use it as he promises himself. We can show him some, who, like himself, put off being reconciled to God to their latter end, hurried out of life, without warning or delay. We can show him some of them, passing to the grave, through a long interval of imbecility, or frenzy: others, brought to their end through a lingering illness,—enjoying, throughout, the perfect use of their faculties, and perfectly aware of their approaching fate, yet altogether unmoved by the contemplation of it, or moved altogether unprofitably,—filled with perplexity, and anguish, and dismay; distracted with vain regrets, or overwhelmed with gloomy forebodings;—and, at last, departing in sullen insensibility, or in wild despair; without being brought to Christ, or near to him, by the fullest warning, and the longest period of preparation for their change.

Nay, we can go farther; for we can show, how accordant such a result is with what we know best of the constitution of the human mind; and what an additional probability there is, therefore, that a life so passed, will so end.

These means of combating this perilous delusion, (like all other means of awakening, and converting sinners, which have been confided to us,) sometimes succeed, and often fail;—*some believe the things spoken, and some believe not*. And it is not at all surprising, that we should often desire some more efficacious means of dissipating delusions, under which we see souls daily perishing. If we had the most potent that we could demand, we should find ourselves miserably disappointed in their operation. We should find, that they, *who will not hear Moses and the Prophets, would not believe, though one rose from the dead*. But though the belief in the omnipotence of means, to which we so obstinately cling, is a very grievous error, this does not, of course, make their strength a matter of indifference: and though we should not attempt to improve, after our own fancy, those with which God has provided us, and still less, venture to devise new ones for ourselves,—yet should we diligently employ the best, and strongest, which He has placed in our hands. And we certainly would seem to be making a more powerful application to the fears of these desperate procrastinators, than any, to which I have yet adverted, if we were at liberty to say to them: That it was of no importance, whether this season of preparation, to which they were looking, were

ever accorded to them, or not; for that, when a man comes to his death-bed, and knows that he is upon it, repentance is impossible, or unavailing. If we could, I say, thus address such self-deceivers, we would seem to be employing the most potent natural means, that we can conceive, for dissipating the deadly delusion, upon which they are perilling their eternal well-being. But can we?

I can not; for I find no grounds, either in reason or in Scripture, for doubting the possibility and the efficacy of a death-bed repentance:—No grounds, for distinguishing it, in its nature, or in its effects upon the sinner's state before God, from repentance at any other period of his life.

It can scarcely be thought, that, because the fruits, which appear in the life of one, who turns to God in health, can never be seen in the case of one, who has put off repentance to the last, there must, therefore, be some difference in the nature of the change, which both undergo.—However genuine, and deep, be the repentance of the latter, the termination of his life renders it impossible, that the fruits of his change of heart should appear. But, though such effects serve to attest the reality of the change, they do not constitute it. And, though we may be dependent upon such proofs, He, who 'seeth the heart is not. And if He sees, that the same change is really undergone in both cases, can we suppose, that His judgment will be according to our ignorance, rather than His own knowledge? If He sees that a man really believes in the Lord Jesus Christ, can we doubt, that that man is *accepted* in HIM; whether it seem fit to divine wisdom to allot him time, and opportunity, to evidence to himself or to others, the faith, which has been bestowed upon him, or at once to take him away?

It is hard to conceive, that any one, who holds even a form of the Gospel, can answer such questions in any way but one. And, perhaps, the doubt so often raised, concerning the efficacy of death-bed repentance, is not, whether, if repentance really took place in the dying man, it would be effectual; but whether it be possible, that, at such a period, it should take place.

I do not know upon what grounds the possibility is questioned. If repentance be regarded as a change of heart, wrought by God, through the influence of His Holy Spirit, assuredly no period of life can be fixed on as limiting the power of that Omnipotent Agent, so that up to this period it should be described as possible for Him to effect this change, and beyond, impossible.

But it may be said, That *possible*, and *impossible*, are not to be understood, in such cases, of the power of the Agent, which is truly without bounds; but with reference to the rules, which He Himself prescribes to its exercise. I accept, readily, the distinction; and acknowledge its soundness, and its importance. But, in applying it, it is plain, that we are to look for such limitations, either to the positive declarations of Holy Scripture, or to the general principles which it lays down; and that, except upon



such authority, we cannot safely set bounds, or prescribe rules, to God's FREE SPIRIT. Now, for any positive declaration, bearing upon this point, we would, I believe, look in vain: and this is, I suppose, confessed. And what are the general principles upon which such an inference can be fairly grounded? Why, it is said, That with the certainty of speedy death, man's probation ceases, or that it becomes so changed, as to amount to a termination of it. That the trial, upon which he is placed here, is, how he will conduct himself, upon the certain information that his life is short, but without the certain knowledge of when it shall terminate. Suppose him informed, therefore, it is said, that life shall end in a week, a day, an hour, or any such limited period, it is plain that his probation terminates; or becomes changed, so as to be no longer that of which Scripture speaks; and that they have so little in common, that nothing asserted by Scripture of the one of which it speaks, can be safely applied to the one of which it is silent.

But this seems rather too arbitrary a mode of dealing with the subject. What right have we to limit man's probation thus? If we look to facts, we find, that,—though to some God never gives, at any period of their lives, any other but this uncertain information of the time of their death,—to others He gives, at some period, grounds to apprehend that their end is approaching; and to others, certain knowledge that it is drawing very near: and we find that by His appointment, a great majority of the whole human race are made to pass through these three different stages. What is there in the last, which should warrant us in deciding, that it is not a state of trial as well as either of the others? Naturally man seems in a state of probation, so long as he can think, will, and feel,—so long as he can desire, choose, and resolve; love and hate, hope and fear: for so long he is possessed of the faculties and qualities, which make him a responsible agent; and so long he appears to be a fit subject for the operation of the moral forces, by which he may be won, persuaded, alarmed; made better or worse; more meet for Heaven, or for Hell. Indeed, while reason is our only guide, we could not determine that his probation should terminate with life itself; much less, that it should end, while life and understanding remain. We might conjecture, that, as man is placed in a state of trial here, he is removed, when his Maker sees fit to end his trial; but we could not know, that he was not removed to change it. That it should not be elsewhere, and long continued, and often again changed, is, I am sure, much more than we could prove, or make very probable by reason. Revelation steps in here, and supplies the information, which reason is unable to give; informing us, authoritatively, that, with this life, our probation ceases altogether, and that our lot in the next world is irrevocably fixed by our conduct here. We can doubt no longer,—we cannot doubt, when we are so distinctly told,—that God ends our probation, when He sees fit to end our life. But where are we told, that He ends our probation, when



He gives us information, that He is about to end our life? And if we are not told this expressly,—and I presume, it must be confessed that we are not,—what is there in the nature and effects of this knowledge of our approaching end, that renders this certain? What is there that renders it probable? What is there in the state of a sinner, who knows that he is about to die, which should render him incapable of then seeing the vanity, and folly of the course, which he had, all his life long, been so desperately pursuing? What is there, which disqualifies him from hating, and renouncing the service, in which he has lived; from turning in heart to God, and embracing, humbly and thankfully, in entire self-abasement, the offer of mercy, which He makes to sinners? If it be said, His past life forbids this. I answer, that it, so far as it is an obstacle, (and it is a most serious one,) would be equally one, whether his life were then to terminate, or to be prolonged. If it be an insurmountable obstacle to repentance in the former case, then must it be so in the latter too. So that, in denying the possibility of death-bed repentance upon such grounds, what we would be, in fact, maintaining, would be,—not that a man cannot repent when he is about to die; but, that after he has spent a certain portion of his life in the service of sin, he cannot turn to the service of God: and this, I suppose, too few are prepared to maintain, or to believe, to make it worth seriously combating.

But if it be said, That it is not his past life, but the certainty that no future life remains to him, that forms the impediment. I confess myself unable to see how this forms *any* impediment. But I ask, How is it an *insurmountable* impediment? For that is the question. How does it absolutely prohibit any of the operations from being exerted upon his mind, which repentance requires, or any of the effects from being wrought there, which repentance comprehends?

Why, it is said, one essential part of repentance is, in such a case, plainly impossible: a resolution to lead a new life, cannot exist in the mind of one, who knows that he has no future life to lead. But this seems very palpable sophistry. Of course, if we are allowed to define as we please, we may prove what we please.

A purpose of amendment is, ordinarily, so necessary a result of a saving change of mind, that it is often spoken of as a part of repentance; and there is, in general, no object in correcting the statement. But when it is made a part of the notion of repentance, for the purpose of showing, that such a change cannot take place, if this resolution do not exist, it is necessary to point out, that it is, more properly, one of the effects of repentance, than a part of it; or that, if it be called a part, it is not an essential part absolutely, but relatively to the state, and circumstances of the agent. I suppose, when this is fairly considered, it can hardly be questioned. If God really changes the mind of a man who believes that his life is to continue, there is no doubt, that he will earnestly desire to spend his future years in the service of God. But if, before

he undergoes the change, he is informed that God does not intend to vouchsafe him longer life, such a purpose cannot be the result of the change. He will know, that submission in this respect to God's will, and not active obedience, is what is required of him. This seems to admit of no doubt. No one can, I suppose, doubt, that God can renew a man in the spirit of his mind, after He has conveyed to him the knowledge that he is soon to die: and no one can doubt, that the ordinary effects of such a change would be modified by such information, just in the way that I have described.

It must be seen, therefore, that what is essential to repentance, is not a resolution to lead a new life, (for that the circumstances of the penitent may forbid,) but such a change of heart as would dispose a man earnestly to desire to lead a new life, and faithfully to seek aid to enable him to do so, if life be granted to him. And that such a change is impossible to a dying man, cannot easily, I think, be proved. What, indeed, is there in his situation, so far, I mean, as it consists in his knowledge of his approaching end, that should render such a change *improbable*, is more than I am able to see. On the contrary, if we were guided by our first impressions of the natural constitution of the human mind, we would, I think, be inclined, confidently to expect, that one who had resisted all the other means, which God employs to convince men of sin and danger, and to inspire salutary sorrow and fear, and to lead them to lay hold on the deliverance, which He has provided for sinners, would be thoroughly subdued by the near and certain prospect of meeting Him, face to face. So far is it from appearing a certain barrier to such a change, that, antecedently to experience, we would be inclined to expect confidently from it, a total change of a man's judgments, tastes, dispositions, and character. Until painful experience taught us our mistake, we would, I am sure, expect confidently all this, even for the most hardened sinner, from the knowledge that he was about to DIE;—that a thorough impression of the vanity of the shows of time and sense, and of the infinite importance of the realities of eternity,—of the folly and madness of sin, and of the misery of alienation from God;—and a joyful and prompt acceptance of His offers of reconciliation, pardon, and peace,—would be the result of his consciousness of a state so awful, as being about to leave this world for ever, unreconciled to Him, who shall judge us in the next.—We should, as I said, find ourselves deceived in our expectation, but we certainly would indulge it.

When experience shows us, that men pass through this trial unchanged, (that is, unchanged for the better,) as they have through all others, we are able to account for it. But it is from causes, which have no connexion with the near termination of life, or with their knowledge of its near termination; but which would be equally efficacious, whether life were to end, or to continue, and whatever were a man's belief upon that point:—as the enfeebling effects of a long course of sin, morally, and intellectually;—the deep-seated pollution which it engenders;—the decay, that

naturally takes place in the liveliness of our fears and our hopes, when the objects, by which religion seeks to raise such emotions, have been repeatedly offered to the mind;—the skill, which we acquire by practice, in resisting all addresses to the conscience, and in evading all the forces which an awakened conscience seeks to exert upon us; and so forth. Such causes, rightly considered, fully account for this strange phenomenon. But these, and all such causes, would be equally operative, whether life were to end, or to continue; and so far are they from finding any aid in the knowledge that life is about to end, that such knowledge is evidently calculated to produce counter-influences of the most powerful kind;—so powerful, that it requires an experimental acquaintance with the strength of all these forces, to which I have adverted, to understand, why a death-bed is not always an instrument of conversion.

I have not been able to bring what I desired to say upon this subject, within such limits as would make it reasonable to expect the insertion of the entire in this month's *EXAMINER*; but I hope, that a place may be found for the remainder, in the next number.

O. B.

Dublin. July. 1835.

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THE EXETER HALL MEETINGS.\*

It has always been the desire of religious Protestants to think well of their Roman Catholic fellow-subjects, and to suppose that they could not be actuated by the principles their divines have promulgated, and their church has decreed. With these views, in latter times, the penal laws were relaxed, and lately were altogether abolished. Social charity operated largely in this way; and, though no reciprocal feeling was observed to operate on Roman Catholics, when they had the upper hand, and were the inflictors of penal severities, yet still the Protestants of the British empire, requiring no "*quid pro quo*," confidingly, and, we will say, recklessly, opened the gates of the constitution, and admitted Popery, with banners flying and beat of drum, to march in. No doubt every man who voted for this great act of assimilation, believed he was dealing with tolerant men—believed that

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\* Authentic Reports of the First and Second great Protestant Meetings, held at Exeter Hall, London, on Saturday, June, 20, and July 11, 1835, to prove to Protestants of all Denominations, by Authentic Documents, the real Tenets of the Church of Rome, as now held by the Roman Catholic Bishops and Priests of Ireland. Dublin: 1835.

the equality he conceded would on the other side be allowed; and that the thing that is so obvious as to be called the child's bargain would be allowed, namely, "Let me alone, and I will let you." We believe it would not be considered advisable, even by the greatest *doctrinaires* amongst the Whigs, to admit without a guard, the Old Man of the Mountain, and his nation of Assassins, into the equal privileges of the British constitution; and we deem it would that be, even by Whigs, considered as prudent to ascertain whether the terrible tenets *they* once certainly held were altogether given up, or were only in abeyance; and if all this were not satisfactorily ascertained—and if equalization were so necessary, would not some precautionary defences and checks be resorted to; and if, with a hasty generosity, and a reckless contempt of all danger, these mountain-men were endowed with power, would there not be just reason for sorrow and fear, if they were found, not only carrying the old daggers, but consulting the old books, and placing confidence in the old men that taught and encouraged them in their faithless and bloody deeds. We have no hesitation in saying that the Protestants of the British empire hazarded their safety, nationally and individually, when they admitted Roman Catholics to the full benefits of the constitution, without the guarantees and safeguards that they ought to have insisted on. They knew that, on religious grounds, breach of faith with heretics was heretofore counted laudable; they knew that to kill, circumvent, and punish heretics, was, in past time, counted meritorious; they knew that, by means of the confessional, and by holding the double keys of hell and purgatory, priests had a power over their people that had been grossly abused, and was still liable to abuse; they knew, or they ought to have known, that civil equality given to papists, so long as they continue papist, would urge them on and help them to succeed in attaining civil superiority. Protestants knew all this, and why did they not look for safeguards? Why did they not say, Gentlemen, ye have acted so and so in bygone times; your forefathers murdered, massacred, and broke faith; ye established that cursed tribunal, the Inquisition; ye called forth that fearful order of Jesuits; ye justified, by what ye considered infallible decrees of sundry general councils, these anti-social doings; and now we require of you, before we admit you into power, to have a general council assembled; and there and then, as solemnly cause to be renounced, as you solemnly decreed, these tenets. If the British and Irish Roman Catholic laity were unable to succeed in obtaining this *œcumenic* council, they ought to have, at least, insisted on the calling of a *national* council; wherein, not only all the mischievous decrees, but also all the mischievous confraternities and books contrived and given to the world by foreign papists, should have been for ever, and with one consent renounced. Having thus expurgated themselves from the stain that their former acts and monuments had affixed on their characters as citizens—if they had then, as an additional precautionary measure, given the state a veto in the appointment

of their bishops—then, and not till then, they might, with safety, be admitted to exercise power in the state.

We appeal to the common sense of every one who has observed what has occurred since the passing of the Relief Bill, whether the fears and anticipations of those who opposed unqualified emancipation are not now being realized. Do we not see popish senators special pleading with their oaths, in order to injure that Church which they had sworn not to interfere with? Do we not see Protestant property and influence in our corporations about to be subverted? Do we not see popish priests, by means of their arbitrary excommunications, and the influence of the confessional, possessed of electoral power to such an extent that they can brow-beat the king, and choose a minister or reject one? And do we not know that the more nominally republican the empire becomes, the more it will advantage the church of Rome? And even universal suffrage and vote by ballot, which O'Connell is urging the English radicals to insist on, will only make priests the more efficient returning officers, when they know the secrets of all hearts, and are privileged to think and act for the people. We would ask, does the whole history of the world afford an instance of property remaining long in the hands of any class of men, when political power was vested in the hands of their opponents—opponents warm with religious rancour, and strong in the recollection of ancient confiscations? No; the Church Confiscation Bill, the Irish Corporation Bill, are but preludes to ulterior measures; and if, as the Jews sweat guineas, poor-law bills and absentee taxes do not worry Protestants, and weaken their properties, until they are reduced to the desired *minimum*, why, a revision of the Act of Settlement will take place. The injustice and illegality of that act have already been pronounced on.

We have been induced to make the above remarks as deducible however remotely, from the proceedings at Exeter Hall, and we advance them to show how, as the Papists still hold to their old tenets, so they will still continue their old practices. No doubt, though Mr. M'Ghee and those acting with him might have wondered at the circumstance of the Irish priests using such a conference book and manual as Dens' Theology—still, had Irish Papists let Protestants alone—if they had acted with the gratitude and benevolence of men on whom had been conferred a great and liberal boon—if they did not, the moment they acquired power, exercise that power to injure those that had benefited them—Mr. M'Ghee, we say, though he might have been astonished at such bad and antiquated taste, and though for his country's sake he might have deplored it, would have left their reverences to discuss in quiet dogmas most anti-social, and questions most immoral and impure. But, on the contrary, when the priests have declared war against the Protestant Church—war, as we may say, to the knife—when a conspiracy to root us out of the land has been organized, are not all Protestants bound

to come forward, and bring the accusations of history and experience against popery; and prove her own sayings, with respect to herself, to be strictly true, *that she never changes?*

We presume that no Protestant, who is not blinded with political partialities, will contend that Doctor Murray and the Irish bishops did not approve of the use and circulation of the theology of the Louvaine DIVINE amongst the Irish priests. Mr. M'Ghee, in the 9th page of the Second Report, proves it most satisfactorily. The statements of Mr. M'Ghee have already been fortified by the testimony of two *cidevant* parish priests, Messrs. Crolly and Nolan—even Father Woods, the would-be defender of his diocesan, Dr. Murray, all as one as allows that *Dominus Dens* was their favourite author—a respected authority. If then the case is made out, as we deem it is, it remains but to show that this book contains doctrines which are in accordance with the treatment that Irish Protestants are receiving from Irish Papists. Mr. M'Ghee, in his characteristic strain of fervid eloquence, thus connects Dens' theory with Irish practice:

“ Let no man now, I say, pretend to be ignorant of the sources of those fitful flames of desolation and misery which are ever bursting up from the volcanic bosom of unhappy Ireland. You talk of bringing your legislation to allay them—you might as well legislate to arrest the eruptions of Vesuvius, or to extinguish the lava which boils in the burning bosom of Etna. There is a monster, like him who was fabled to be buried beneath the Sicilian mountains, who spreads his giant length and breadth beneath all the deep foundations of that unhappy land, and manifests the heaving efforts of his existence only by his ceaseless attempts to convulse, to agitate, and to inflame. What peace can we expect in such a state of things as this, when confiscation, exile, imprisonment, and death—the very horrors of war are incorporated in the very frame of man's social existence? When men, who ought to be the ministers of Christ, instead of taking the leaves from the tree of life, to sweeten the bitter waters of contention, evoke, as it were, the demons of discord, to poison the streams which should flow unsullied from the ‘fountain of living waters,’ where religion, that blessing which God has given us to heal the wounds of human sorrow, to still the storms of human passion, and to renew and regenerate the apostate heart of man, is made, in the hands of its ministers, an instrument to rankle every wound, to exasperate every passion, to ulcerate, to fester, to gangrene into death the natural corruption of the guilty human heart. You all remember the time when it was stated, that the principles of the Church of Rome remaining the same, and man's natural heart remaining the same, it was to be expected that where the same opportunities offered, the same results would be produced; and history was appealed to in confirmation of this proposition; and you recollect that on that occasion a certain noble and learned lord stated, that ‘those who read history thus, read it like an old almanac.’ I thank that noble and learned lord for his apposite and prophetic illustration. Little did he dream, when he made that remark, that the time



was so soon to come, when the fanciful conceit of illustration would be lost in the fatal reality of fact; and that the English language would be left without another word which would come with equal power, not to corroborate, but to pour a flood of refutation on his arguments. For what is this book but an almanac? The almanac of the Roman Catholic priests of Ireland. Here is the almanac of 1832. Is this an old almanac? Here is the almanac of 1833. Is that an old almanac? The almanac of 1834, of 1835. Is that an old almanac? Who can be surprised at—alas, for my poor countrymen—I was going to ask, who can blame the excesses of the deluded peasantry of Ireland, when the very crimes of the unhappy people are enumerated amongst the virtues of the authoritative standard of their spiritual guides—recollect ‘tractatum de virtutibus discutiemus’—when the deeds of guilt and darkness which are reduced to horrid practice in the drunken debauch of the midnight assassin, are debated in principle in the sober mornings of religious conference among the priests?”

It is well known, that though the English and Irish Roman Catholics did not obtain, for we believe they never sought the authoritative renunciations by Pope and council of those tenets which at Lateran and Constance were decreed, yet, in order to give a quietus to Protestant suspicion, they appealed to what they knew were no authority at all, namely, the “dicta” of certain popish universities. On this subject Mr. M’Ghee thus speaks:

“Mr. Sheil appeals to the renunciation of those principles by the universities; and both he and Mr. O’Connell appeal to the oaths of the prelates, Mr. Sheil appeals to the universities. I go to the universities, and I ask of all the universities to whom Mr. Pitt sent his questions, what was the one which protested most loudly against them? It was that University of Louvaine, and the protest was in these terms:

“‘The Faculty of Divinity at Louvaine having been requested to give her opinion upon the questions above stated, does it with readiness; but struck with astonishment that such questions should, at the end of this eighteenth century, be proposed to any learned body by the inhabitants of a kingdom that glories in the talents and discernment of its natives, the faculty being assembled for the above purpose, it is agreed, with the unanimous consent of all voices, to answer the queries absolutely in the negative.’

“This comes from the college of Louvaine; and what is the fact? That fourteen years before, in the college of Louvaine, this very book was published. Mr. Dens’ work was adopted and approved as an authorised standard of theology, as appears by the approbation from the proper authority, prefixed to the 5th volume, and bearing date 15th March, 1776. So much for the universities at the end of the eighteenth century.”

It is but prudent to look politically at this important matter, and observe the aspect of the times when this horrible theology was introduced. Mr. O’Sullivan, in his second speech, thus calls the notice of the Protestant world to what ought never be forgotten:



In 1799, the bishops of the Church of Rome in Ireland resolved that the crown should possess a veto on episcopal appointments. In 1808, they came to a resolution annulling their former act, exposing their advocates to shame, and denying to the Sovereign the privilege of knowing whether the bishop to be appointed by the pope was one not disaffected to the law. How was England and how was Europe circumstanced at these respective periods? In the former, England had proved herself successful over domestic treason and a foreign invader. A mutiny at sea had been attempted in vain, and a sanguinary rebellion had been put down under circumstances which combined the Protestants of Ireland into one body, and taught them, that whatever were the professions or the principles of individual Roman Catholics, the principle of their church was hostile to Protestants and their religion. England had triumphed upon the waters, and was, it may be said, the moving and guiding power by which the civilised world was engaging itself in arms against revolutionary France. Germany, Russia, Turkey, Prussia, all were in the field, or arming their battalions to oppose what was considered the common enemy of all. The bishops of the Church of Rome in Ireland, resolved that England, the head of this mighty confederation, should satisfy itself as to their loyalty—they resolved, in short, that a relation of amity should subsist between their church and the crown. In 1808, circumstances were changed; France was at the head of the confederated world, and confederated against England. Russia, Austria, Prussia, the whole continent of Europe, it may be said, with the exception, and scarcely the exception, of feeble and distracted Spain, acknowledged one head; that was one who threatened proud things against England; clouds and portents were thickening around her—trade threatened—her coasts threatened—the valour and might of her armies yet unknown; in all respects her condition was the reverse of what it had been, when the bishops of the Church of Rome had favoured her; therefore, with characteristic and consistent discretion, they resolved to favour her no longer. They proclaim *Dens* the sure guide of theological studies; they remove the restraints which might have rendered his contraband importations unacceptable. They intimate that there is no longer an expediency in temporising with a menaced and struggling empire, and uncover the doctrines of their church, by which such tergiversation is rendered intelligible. But, in looking upon the aspects of the years 1799 and 1808, there is one circumstance, which being unaltered, renders the contrasted appearances the more remarkable and instructive. Upon each occasion the Pope was in disfavour with the court of France. Upon each occasion, it might be said, the papal power was prostrate; but in 1799, the power of England was formidable, and it was wise to conciliate. In 1808 she was in difficulties, and though the bishop of Rome would not declare war against her, the bishops of his church in Ireland adopted measures calculated to weaken and render less comfortable the relations of peace. They adopted a theology calculated to inspire intolerance and sedition."

To this eloquent and clever exposure of Mr. O'Sullivan's it may be well to add, that a few months after, the Irish Roman Catholic bishops, (observing that Bonaparte had organized an

army of England, that legions, the conquerors on every battlefield of the Continent, were marshalled on the heights of Boulogne,) assembled in synod at Tullow, and there most gratuitously, and without any one asking them for an opinion on the subject, they passed a decree approving of the Pope's having dethroned the Bourbons, and placed the imperial and royal crown on the head of Napoleon. It may also be remarked, as a singular coincidence, that not long before, an *office*, for the worship of the bloody and ferocious Hildebrand, as a *saint*, was added to the Irish edition of the Breviary; and in the lesson read on the 25th of May, in his honor, due credit is given this demi-god for dethroning the Emperor Henry. No doubt the popish bishops were wise in their generation; and perhaps, as Napoleon was in a generous mood, they were anxiously looking for a concordat from the expected conqueror of the British empire. It may also be worth remarking, that just at the time that Dens' Theology was introduced, Dr. Lanigan, popish Bishop of Ossory, who had *promised* to join the Roman Catholic gentry of his diocese in considering the Veto, publicly renounced that promise, and gave five reasons whereby a man is justified in not keeping faith. One of his distinctions on this subject is curious, and in the true spirit of Romish casuistry—where he distinguishes between a *serious* promise and a *solemn* one.

We feel that in the short space allotted for this purpose, justice cannot be done to the able speakers on those memorable days. It seems to have been Mr. M'Ghee's prime object—and well he performed his task—to fix home on Doctor Murray, and his brother bishops, the authorization of Dens', as a priest's manual of Theology in Ireland. The dilemma into which he drags Doctor Murray, with regard to the reception of the Bull Unigenitus, in Ireland, is exceedingly effectual, and we have seldom seen an argument so powerfully drawn and so closely clinched. Mr. O'Sullivan's ground seems to have been chosen with great effect, to prove the political effects of such a system of theology on the people of Ireland. Master as he is of an overflowing supply of eloquence—of an intimate knowledge of the religious and political state of Ireland—this great orator, on these occasions exceeded himself. It seems to have been the object of Doctor Cooke and Mr. Daly to show the practical bearing of such a work as Dens' on the moral character of the Irish; and they both, with much feeling, and great effect, deplored the giving over of this much-abused people to such instruction as is afforded them by priests who have been exercised in Dens' Theology.—There was one great difficulty which the Rev. Speakers at these meetings had to contend with, namely, the exposure of moral turpitude contained in the work they were commenting on. On this subject Mr. O'Sullivan speaks as follows:

“ But there is a part of this subject which cannot be examined, but which ought not to pass unnoticed. I can remember well the surprise with which

I first learned from an individual highly distinguished and highly respected in this metropolis, that of all the books in his extensive and general library, he did not feel it necessary to keep any excluded from use—any imprisoned, except the pages by which the clergy of the church of Rome were made acquainted with the casuistry, of which their office seemed to exact of them a sufficient understanding. ‘These are pages,’ he said, ‘of too frightful impurity to be left accessible to any inexperienced visitor, and I hold them in concealment.’ I thought of his words when I beheld the abominations of Dens, and I remembered them when I read of Roman Catholics decrying the propriety of committing the Book of God’s Word, under his holy guidance, to all for whose learning it was written. It is not for the taught of Dens, and no less offensive writers whose names I will not recite, to offer such objection. They may, indeed, say, we do not allow these books to be generally read; but they do allow pages to be in general circulation which are of a very gross and disgusting character, and which they call *Examinations of Conscience*; and worse, they require that the young and inexperienced female shall resort for guidance and instruction in secret conferences, in the most hidden and obscure thoughts and emotions—to whom? To men prepared for their office by studies which shall have transferred to their imaginations pictures, of all the least suitable to her condition and duties. Give not the Bible to the young, that they may study it under the influence of faith and prayer; but require of a young, inexperienced, unsuspecting female, that she shall submit herself to the interrogatories of one whose thoughts are not tempered by the sanctity of home, or solemnized by the deep vigilance of parental solicitude—one whose studies, in preparing for the confessional, have conducted him through abominations, in comparison with whose foulness ordinary profligacy is grave and decorous—and she must open up her whole heart to such a companion, and, in return, be exposed to the hazard of becoming instructed in the wisdom of his speculative, but most debasing experience.”

The above is all very true. But let it not be supposed that such debasing matter as Mr. O’Sullivan alludes to is locked up altogether in the Latin language. No: there are English works that freely circulate amongst Roman Catholics, as, for instance, the “*Garden of the Soul*,” which no parent, who is vigilant of the delicacy of his child’s mind, should allow into his house. Indeed, the results of the confessional are most detestable and deplorable; and it is not alone in Dens’ Theology, but in almost every popish work that treats of confession, and cases of conscience, there are statements and questions enough to shock any mind; and if some one would write the travels of an Irish Gentleman through those parts of Christendom where Popery is established, and the confessional has full sway, a mass of practical evidence could be adduced, that, by its concentration would be calculated to alarm, and deter the British public from looking with complacency on popery in its moral or political aspect. Roman Catholics are apt to shove off the blame of such publications from the shoulders of their secular priests, and fix it on the

Jesuits. We believe the Jesuits have been the principal writers on such subjects—but *they* will not allow that they have said or written anything that cannot be found in other Roman Catholic writers. There lies before us a work which is noticed by Bayle, and Du Pin, written by a Jesuit, William De Moya, and published at Cologne, but under the feigned name of Amadeus Guimeneus, and which work was approved by the Censor of the University of Louvaine; in which De Moya shows, that what the Jesuits maintain, was held long before Ignatius Loyola was in existence, by Thomas Aquinas, Bonaventure, and others. We can assure our readers, that the questions and answers in this book of De Moya's exceed any thing that is to be found in Dens' Theology, or even in Sanchez De Matrimonio's.

We cannot conclude this brief review without congratulating Mr. M'Ghee, and those connected with him on their ample success in effecting the exposure of the hidden things of popery. To the utter annoyance of that political party whose secret work it is to give the ascendancy to popery in Ireland, this exposure has been made. Nothing could equal the leer of contempt that sat on these gentlemen's contemptuous faces, when they condescended to notice the undertaking of such "fanatics;" nay, even some Churchmen we know endeavoured to pour contempt upon the matter; and, at any rate, they knew it would irritate the government!!! and offend the poor dear innocent Papists. We observe that public opinion has rebuked this latitudinarian fearfulness. We see that the good sense and Protestant feeling of England has awarded to Mr. M'Ghee the meed of having served effectually the Protestant cause, and raised the Protestant spirit. It is now too late to call them indiscreet fanatics, when the Primate of England, and the Bishop of Exeter have stood forth before the royal throne, to applaud the good work they have been engaged in. It is a good, and we trust a saving work, and we pray that God will bless it, and save the British empire from popish politics and popish morality.

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ACT OF UNIFORMITY—EXTEMPORE PRAYER.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Allow me to offer a few observations, through the medium of your Magazine, on the discussion between Doctor Elrington and Clericus, relative to extempore prayer, and lecturing in school-houses.

I will bring the subject to an issue, by proposing the following practical question:

Has a clergyman of the Established Church a right to hold a meeting for extempore prayer, and lecture, on every Friday, at

11 o'clock, in a school-room, in his parish, which room is open for the admission of all persons who wish to attend?

To this question, Clericus, if I rightly understand him, would answer that, **HE HAS A RIGHT.**

To the same question, Dr. Elrington would answer, that **HE HAS NOT A RIGHT.**

Now, if the opinion of Clericus is correct, it follows, that a minister of the Establishment can, if he pleases, celebrate divine service according to the form and manner practised amongst dissenters, at 9 o'clock on a Sunday morning, in a house as close as possible to the parish church, and that he can then go straight out of this house into the church, and, at 11 o'clock, celebrate divine service according to the due and prescribed form of the Established Church. In short, that a minister of the Establishment may be, at the same time, a pastor of a dissenting congregation and an officiating minister of our Episcopal Church. In the present state of the finances of some of the clergy, who have dissenting congregations in their benefice, this may prove a useful hint; and it may also be an economical exercise of patronage on the part of the dissenters, as they may be able to obtain the parochial clergyman's services at a cheaper rate than they could those of another. Such is the result which may follow from the exercise of the right for which Clericus intends.

But it is time to notice the objection of Clericus to the opposite opinion :

"A clergyman," says he, "of Dr. Elrington's zeal for souls, cannot take his Bible, and go to a distant part of his parish, and collect about him some families, prevented by distance, perhaps, or otherwise, from attending his church, and open to them the word of God, and point to them salvation through a crucified Redeemer, without previously reading the entire service, including the psalms and lessons."

Is there, then, any greater hardship in a clergyman's using the liturgical form in a school-house, open for public worship, than in the church; or, are the psalms and lessons less edifying in the one than in the other? I cannot see any difference.

I will now, with great diffidence, state my own opinion as to the obligations of a clergyman, on the subject of public worship, and that is, 1st. That in all churches, chapels, or other places of public worship, consecrated or licensed by the bishop, the Common Prayer, and service appointed by the act of uniformity must be used, previous to the delivery of any lecture or sermon, except in such places as are *specially* exempted by the statute.

2d. That in any other house or place not within the meaning of the above, whether dissenting meeting-house, tabernacle, oratory, or school-room, a clergyman has no right to publicly preach or celebrate divine service, in any manner whatsoever.

It is only, I conceive, by a strict observance of these rules, that the uniformity of the public worship of God, and the main-

tenance of episcopal authority can be preserved, and ~~any~~ clergyman acting in violation of these rules, is, (~~however pure~~ his intention may be,) in my opinion, only preparing his people for the reception of dissent.

I am, Sir, yours,

J. A. L.

• • • We have published the ~~above~~ letter, though with some hesitation; partly, because we have ~~no desire to~~ protract the controversy beyond what the originators of it deemed expedient; and partly, because we think J. A. L. has either ~~mistaken~~ the point of difference between Dr. Elrington and Clericus, or at least has started one that these gentlemen did not discuss. The subject on which they differed was extempore prayer *only*, and that on the ground of its being forbidden by the act of uniformity. It was the ~~question~~ of this single point that drew on the controversy, and to that both Clericus and his opponent have confined themselves, and we doubt whether the introduction of a new topic will tend to throw much light on that already considered. J. A. L. has given his own opinion on the duty of a clergyman, without stating the authority on which he grounds it; and it is good, of course, for so much as the opinion of any respectable and conscientious individual can be estimated at: but as it is contrary to the practice of most clergymen, and would restrict the intercourse of a parochial minister with his flock altogether to his liturgical and public services in the church, he cannot be surprised that those who wish for more unrestrained, confidential, and familiar interchange of sentiments, may differ from his view of duty. The extreme case put by J. A. L. is not likely to prove a stumbling-block in the way of any really solicitous minister of the Establishment, who will never suffer his private ministration to interfere in any way with the public service of the Church.—J. A. L. is, perhaps, aware of the existence of adult classes in many parishes—are these to be opened without prayer? And yet the act of uniformity recognizes no prayer but the entire of the liturgical service. Are Sunday-schools to be opened or closed without prayer, yet who would read the whole of the Morning or Evening Service, including the Psalms and Lessons? Yet the act of uniformity, interpreted by J. A. L., enjoins it. We would add but two more observations on the letter of our correspondent. One that the existence, in England, of the conventicle act (which we apprehend does not extend to Ireland,) proves that in that country the legislators of that period did not think the act of uniformity, or the canon, prevented such meetings as they intended to prohibit. The other is, that we believe on examination, the parishes in which the practices alluded to by J. A. L. prevail, will be found as little likely to be carried away by dissent as those in which the interpretation of the law of the church is the one defended by J. A. L.

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ESTABLISHED CHURCH HOME MISSION SOCIETY.

(Continued from page 508.)

UNDER such circumstances, the Home Mission Society was established, not as an attempt to remedy the evils complained of, but as an experiment of the possibility of doing so. It was established under the sanction of the Archbishop of Dublin,

and being intended principally for Roman Catholics, received his grace's high approbation. Its framers, with whom we were well acquainted, never contemplated that two or three obscure clergymen could either form or work a machine that should evangelize Ireland; but they trusted that God would bless their individual labours, commenced in a spirit of love and of faith; and they trusted, too, that if they could prove that the evils existed, and yet were capable of a remedy, one, more efficacious than theirs, might be applied; and, as was stated in this journal, at the beginning of this mission, that they would gladly see their weak attempts superseded, either by diocesan missions, or by one connected series of associations, sanctioned and encouraged by the heads of the church. That they could have been suspected of hostility to the establishment for whose interests they were labouring, certainly did not occur to their minds, nor was it until the painful truth was forced upon them that they could give credit to the fact, that the indolent, the proud, the careless, were ranked among the best friends of the church; while those who exposed themselves to obloquy, to labour, and personal inconvenience, in order to remove some of those objections to which her constitution was obnoxious, and to place her in the station which it was her peculiar privilege to fill, were marked as enemies to her doctrines, innovators on her discipline, and disposed indirectly to join in her subversion. In a little time, the success of the Home Mission became conspicuous; many of the clergy throughout Ireland welcomed them as friends and auxiliaries; Protestants and Roman Catholics flocked to their ministrations, whether in the church, the court-house, or the barn; and the dissenter and the Roman Catholic saw, for the first time, unpaid labourers in earnest about their salvation, and these recognized and favoured by their regular pastors; to whom they therefore also paid the tribute of trust and confidence in their honesty. Other parts certainly exhibited a different aspect, and many clergymen, of great and distinguished respectability, felt it a duty to keep aloof from the mission, some even to oppose it in public and in private. Some of the bishops took the alarm; the agents were interdicted in their respective dioceses; charges were fulminated against them from the episcopal thrones; letters denunciatory were written, actions threatened, and complaints preferred; many instances of want of judgment were charged, and some were proved: the Home Mission felt its importance and felt its responsibility, and sought to remove occasion of censure by investing its ministrations with a church character, as far as possible, and by selecting as their agents judicious and sober clergymen. They have not remitted their labours, for they are aware of their increasing usefulness, and nothing had convinced them of the illegality of their proceedings; and as they did not perceive a tendency in the opposing party to supply the place that they would vacate, until they were convinced that their line of conduct was illegal,



they did not feel themselves called upon to desist from what they deemed a positive duty. Such is the present situation of the Home Mission Society, among whose friends and agents we reckon some of the most valuable men in the church; men whose zeal for the establishment is beyond a question, and whose entire devotion to the cause of God raises them above any suspicion of motives distinct from those that are in perfect accordance with the most single-eyed concern for the glory of God, and the salvation of souls. We know and feel that the proceedings of the Home Mission are calculated to produce opposition, and actually have produced it, not only in quarters where opposition was to be expected, but from many of whom it is impossible to speak or think without respect; and we feel that their dissent, arising as it does from sources very different from indolence or jealousy, or a bigoted regard to form, deserves and calls for examination and reply. Far are we from deeming the plan of operations immaculate, or free from blame; and, while nothing but the state of Ireland could, in our mind, justify such a departure from rule as has been exhibited by the Home Mission Society, so do we admit that such a departure is not without its dangers, that it is the business of its directors to conform it as much as possible to rule, and that its operations should be regarded but as temporary substitutes for a more extended and a more united exertion:

“If you ask, my Lord, is the Established Church Home Mission the fittest instrument for this purpose? I candidly answer—No, my Lord. It is neither suited to the dignity of the Church, the honour of her ministers, the character of her episcopacy, nor the necessities of the country. If these were consulted, my Lord, every Diocese in Ireland would have all its clergy a missionary society, and every bishop in Ireland would place himself at its head. The Home Mission Committee would not consist of a poor, insignificant set of clergymen like us, striving to collect a few pounds to enable our brethren who love their Master and the souls of men, to go and preach his great salvation through the wretched inhabitants of their country. No, my Lord, the Home Mission Committee would consist of the archbishops and bishops of the Church of Ireland, assembled statedly in the metropolis, to consult for the extension of the religion of the Lord Jesus Christ; for the enlargement of the Church; for the salvation of the idolatrous, superstitious population of their country: assembled to maintain, not by a construction that would extinguish the zeal of the Clergy, the canons that regard the mere internal discipline of their Church, but to carry those clear, explicit canons into full legitimate effect, which bind both themselves and their clergy to labour for the salvation of the victims of guilt and christian idolatry in their land; assembled to redeem, and to encourage and constrain their clergy to redeem, those solemn pledges which we all alike have given, to our Church, to our Country, and to our God; assembled to consider how they best could marshal their forces in their respective dioceses, and in all the Church; how they best could arrange the labours

of those who would give their labours and their lives in zealous and effective obedience to their high and holy authority; to consider how they best could bring to bear upon the miserable condition of their country, the zeal, the talents, the fidelity, the energy, the holy devotedness of those ministers who, I firmly believe, in every diocese in Ireland are, beyond all precedent, in numbers and in every requisite qualification, at this moment at their command. While they would take care that enough of men be faithfully and seriously employed in their parochial ministrations, over their own immediate flocks, they would provide others where those flocks are too numerous for the churches to contain, to supply their lack of service; others, as missionaries, whose course they would direct and appoint, according to their zeal, talents, and discretion, to go and preach in every quarter of the land, where the Lord would open a door for their labours; they would train up numbers in the Irish language, whereby they could reach the understandings and hearts of millions among a warm and affectionate poor people; to proclaim to them the rich salvation of the Lord Jesus Christ, instead of the refuges of lies which their blind guides set before them: others, in controversy, to expose and to confound the usurped, audacious pretensions of popish priests, and to prove to the people their utter incapacity to expound to them the Bible, which they shut up from them and their children; others, in writing tracts; others, in forwarding the best systems of education, while they would encourage all to the study of the word of their God—all to united and earnest prayer for the divine blessing on their labours—and as ‘the harvest truly is plenteous, but the labourers are few,’ they would ‘pray the Lord of the harvest to send forth labourers into His harvest;’ in a word, they would be ‘ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God’s Word, and both privately and openly to call upon and encourage others to the same.’”

Having said so much to set our readers right with regard to our own views, we shall consider, briefly, the arguments advanced against the Home Mission, and then candidly state what we ourselves consider to be its weak points, and show what we sincerely recommend to its directors as likely to be conducive to its interests.

In a late number of a periodical, professedly devoted to the interests of the Established Church, the “British Critic,” an article on Ultra Protestantism has appeared, in which certain persons, the clergy who appeared at Exeter-hall for instance, Rev. Mr. Cumming, of the Scotch Church in London, and some others are accused of the monstrous offence of thinking Popery to be a soul-destroying heresy, and of asserting that the reformation of the Church of England is incomplete. How it can be an offence in a Churchman to speak strongly of the system of the Church of Rome, with the articles and homilies in his hands, we profess that we are not able to see; and if the author of the article in question would open the latter volume, “containing sound doctrine,” he might find that even the harshest expressions towards that apostate church were justified by the

example of our reformers; nor can we think it any proof of ultra, that is, of unreasonable Protestantism, to express a wish that our reformation had been rendered more complete, that our union with the state had been more clearly defined; that some ecclesiastical constitution had been marked out for us, and some power of adapting ourselves to the varying and successive forms of the times. We had not then been circumstanced as we now are; we had not then been lamenting under a load of evils that we have no legal power to shake off; each different diocese had not been, as it now is, a different church, whose canons and rules are the will of the presiding prelate; and the clergy would have known what laws they are subject to, not found to take them from the vague practice, or still more vague principles of a diocese. Nor should we have had to lament that those canons which were intended for one purpose by their framers, are directed by their guardians to other and irrelevant purposes. These observations, drawn from us by the frequent complaints made that unauthorized strangers preach without the bishop's license, as if there were any license to preach in use at present, or that the bare word *license* might be employed without reference to the intention of the framers of the canons, or the history of the period.

Mr. M'Ghee has gone largely into the subject, and clearly proved that these licenses were merely temporal permissions, although the granting of them was frequently given to the ecclesiastical authority, and that when the necessity for them ceased to exist, the canons connected with them became necessarily obsolete. Hence, all the arguments against the practice of the Home Mission, derivable from the existence of canons seeming to require a license to preach in any diocese, may be dismissed at once, as referring to a state of things not now in existence, and an ecclesiastical instrument no longer given or required.

We are aware of the general outcry against the Home Mission Society, that it violates discipline, breaks through order, insults the clergy, and sows dissension in their parishes. We are aware of these charges, and, in a certain degree, of their truth; but, in considering the subject we would remark, that the word discipline is itself ambiguous. If it mean the subordination disconnected with canonical obedience to a bishop, and the path of duty marked out by laws and canons, then we must, for the members of the Home Mission, protest against any charge of this kind against them. There are none more anxious to know and to do their duty—none who feel, or, on occasion, exhibit, greater anxiety to walk blamelessly in all the ordinances and regulations of the Church; but if discipline means the order established, not by law, but by usage, or the will of the bishop, resulting from the circumstances of one period, and therefore unsuitable to the circumstances of another, then the Home Mission confesses that such discipline is unactioned by posi-

tive law, and dependent on the enforcement of individual will, such discipline they do not acknowledge as obligatory *in foro conscientie*, and therefore will be guided by what they deem a paramount duty in every case in which such discipline would seem to be opposed. In truth, the situation of a clergyman seems just now to be of this kind; in many respects the statutes and canon law have distinctly marked the line of proceeding; and here a bishop is the guardian of the law, and the superintendent of the obedience it claims, and the clergyman is but its subject. But there are other points on which the law is silent, or on which the canons not having been enforced, or, being intended for a totally different state of society, have become obsolete; and here the private clergyman seems to be left at liberty, and the bishop can interfere with advice and admonition, but cannot enforce obedience. In ordinary cases, the bishop's authority should be final; and the good government of the Church would seem to require that the will of the private clergyman should be given up to that of his ecclesiastical superior; but as that will cannot be enforced by any direct penalty, it is plain that the surrender to the bishop's will is a voluntary act, for which the superior cannot call, which the inferior may yield, and, as we have said, should yield in all ordinary cases. But when conscience interposes, when a great and obvious good, from one cause or another, may be impeded by a bishop, then the private clergyman is called upon to consider his liberty as a talent given him by Providence, and not directed by the Church, and for whose use he is answerable, whether he surrenders it to his superior, or employs it in any other way. Our readers will suggest to themselves many instances of this kind, and the Bible Society controversy, and that of the Church Missionary Society, will at once explain and vindicate our views. It is within the recollection of many, that these two societies had not originally much of Episcopal favour; and that in Ireland, after a nominal support of a few years, all the prelates, with, we believe, one exception, deserted the former of these societies, and that the latter never has enjoyed the protection of the bench. We remember, also, when separation from these societies was, in fact, a sort of test of churchmanship, and when charges from high authorities, were levelled against them and their supporters. A private clergyman, on examining the subject, might, perhaps, discover—we certainly fancied that we did discover—that canonical obedience had its limits; that bishops being set to govern according to law, were bound by these laws, and where they did not speak, the subject was free. We exercised that freedom by dissenting from episcopal opinion, and have never since regretted it; and we believe few churchmen will now be found sturdy enough to make such an article of accusation. Now, we do not see how they can differ; every charge of insubordination, dissent, and breach of discipline, that is urged at present against the Home Mission, was then against these two societies, and the reply then was, as now, "Show any law we violate, and we yield,

but if there be none such, we only use the liberty that we possess by the permission of the law, and are only responsible to God for its exercise." The Home Mission may so reply; they did so reply to the late bishop of Ferns,\* when, in a correspondence carried on with the committee, he charged them with illegal conduct, and they requested his lordship to point out their violation; his reply was submitted to one of the first opinions at the bar, who decided in their favour; and, indeed, his lordship's Charge implicitly confesses the fact.

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\* While we are writing this passage, we have understood that the Bishop of Ferns is no more! He has terminated a long, and active, and a distinguished life by a sudden death, at the moment in which, humanly speaking, he could be most useful to the church. We knew the Bishop well in former times, and however we have been compelled to differ from him in his view of church policy, and the interpretation of church doctrine, we anxiously bear testimony to his indefatigable energy, his honesty of purpose, his contempt of self, the kindness and benevolence of his nature. As fellow and provost, his best endeavours were directed to the interests of the University, from which, though afterwards separated, he never lost sight; as a Bishop, he was an anxious maintainer of discipline, and enforced upon his clergy their several duties with an earnestness that did him honor; while, to all about and around him, his friendly disposition and kind feelings rendered him peculiarly dear. His devotedness and practical good sense during the distress in Limerick was rewarded by the See of Ferns, where he exhibited the same qualities. Deeply do we regret that his sincerity and honesty were frequently distorted by prejudice, and his fear of dissent, his unmitigated hostility to Calvinism, or what he deemed such, led him to the enforcement of some points of discipline that, in the estimation of the public, were at least questionable. Possessed of very varied, and in many instances accurate information, his ingenuity and acuteness frequently misled him; and those very powers, in many instances, prevented him taking extensive and general views of the subjects presented to him, and gave a microscopic character to his mind. His death is deeply to be lamented: he was hurrying, with his natural zeal and intrepidity, to London, where his knowledge of the Church of Ireland, his practical common sense, and his affection for the best interests of his order might be made most useful: but the Lord has ordered it otherwise, and when one so likely to be useful has fallen, it well becomes the Church to humble itself before its Great Head.

## OBITUARY.

## THE LATE BISHOP OF FERNS.

It is with much and sincere regret that we announce to our readers the painful intelligence of the death of the Lord Bishop of Ferns; this melancholy event occurred at Liverpool, while his Lordship was on his way to attend the meeting of Irish prelates which has been convened in London, on the subject of the Irish Church. Whatever difference of opinion may have existed as to some of his Lordship's views, there can be but one feeling as to the loss which the Church of Ireland has sustained in his decease. Deeply, indeed, do we lament that dispensation of Providence which has deprived that Church of his honest energy and firmness, at a time when of all others she least could spare such a man. It is not ours to pronounce upon his lordship that eulogium which the respect of all parties renders superfluous. Distinguished by fervent piety and ardent and earnest zeal for the interests of the Church, his lordship has left behind him the remembrance of a great and a good man. He was successively raised, in our University, through all the honourable gradations of academic distinction, until he was called to preside over her interests in the capacity of her head. It is needless now, however, to follow him in his conscientious discharge of the arduous duties of Provost and of Bishop. We could not, however, refrain from offering this humble tribute to the memory of one whose virtues will not soon or easily be forgotten.

“ The sweetest memory of the just  
Shall flourish when they sleep in dust.”

The mortal remains of this distinguished prelate were deposited in the vaults under the chapel of Trinity College, on Friday, July 17, with all the solemnities befitting such an occasion. During his illness at the Waterloo Hotel, Liverpool, he was attended by Doctors Rutter, Brandreth, and Formby; but, at his extreme age, medical skill was of little avail. He yielded his spirit, confiding in the hope of a blessed resurrection. The body was conveyed to Dublin per the *Comet* steamer, on Wednesday, July 15, and deposited at the residence of his son, the Rev. C. R. Elrington, D.D. Regius Professor of Divinity. The funeral procession left at twelve o'clock. A number of private carriages were in attendance. When the funeral cortege arrived at the College, it was met by the Provost, Vice-Provost, the Senior and Junior Fellows, &c. &c.

The coffin, which was covered with rich purple silk velvet was removed from the hearse, and borne round the courts by the porters of the College, followed by the supporters and chief mourners, the Rev. James H. Todd, F.T.C.D. repeating the burial service, the responses being made by the choir. It was then brought into the chapel, when a tressil was placed in the centre of the aisle, and in front of the pulpit. The 89th and 90th psalms were chanted by the choir, and after the reading of the lesson, Handel's grand Funeral Anthem was sung by Dr. Smith, Messrs. F. Robinson, Jager, and Master Smith, in a most impressive and solemn manner.

After the anthem had concluded the Rev. Dr. M'Donnell proceeded to the pulpit, and delivered a most classic and eloquent oration in Latin. He gave a succinct but comprehensive view of the life of the deceased prelate; alluded to his triumphant collegiate career when a student, carrying away all honors; his conduct when inducted to parochial duties; the deep concern which he felt for the welfare of the University; the fostering hand he held forth to all aspirants for distinctions while Pro-

vost ; his anxious desire to promote the welfare of his curates during the time he held the see of Limerick, subsequently that of Ferns and Ossory. So far as he was concerned, the name of "Silent Sister" could not be applied to the University, as his works abundantly testified. The learned speaker particularly alluded to his "Essay on Miracles," which, in his opinion, was an unanswerable reply. The part he took in defence of the Church in the discussions with Lord Mountcashel, proved how deeply read he was on every subject relating to the doctrines of the Christian faith and church government. After a most fervid and eloquent allusion to the part the late prelate took in Church Reform—for it was his principle to improve, not to destroy—the reverend orator pronounced a farewell to him, in his capacity as Provost, as Bishop, as the friend of talent, the benefactor, the physician of the poor ; and eulogised his blandness and courtesy in private life, in a manner which drew tears from the majority of those who heard him. The learned speaker was himself visibly affected, having been a personal witness to the distinguished, the benevolent and Christian-like career of the lamented Bishop.

After the funeral service was finished, the coffin was borne to the vaults, into which it was let down. The inscription on the coffin was to the following effect :—

R. R.  
THOMAS  
EPISCOPUS  
LECHLIN ST FERNENSIS.  
ANN. AGENS 75,  
JULY 12, 1835.

The vaults have not been opened, until the present occasion for twenty-four years. The precaution was taken to use slaked lime to neutralize the bad vapours which must of necessity have been generated. There were five coffins in the vaults, all in good preservation. Those of Dr. Baldwin, who died in 1758, and whose remains were removed from the old chapel to the present vaults, Primate Newcome, Dr. Murray, Dr. Young Bishop of Clonfert, Dr. Hall, 1811, who was Provost, and consecrated Bishop, and died within a week. He was succeeded by the late Bishop of Ferns, who, in 1820, was consecrated Bishop of Limerick, and translated to the diocese of Ferns and Ossory in 1822.

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JOHN MEADE, ESQ., F.T.C.D.\*

DIED of consumption, at Aberystwith, on Monday, June 29, aged twenty-nine years, John Meade, Esq., Fellow of Trinity College, Dublin,—second son of the late Rev. Richard Meade, of Ballymartle, county of Cork.

We believe that Mr Meade's death has been already announced in the public prints ; but it seems to call for something beyond a passing announcement of it. It seems to be one of the cases, in which we cannot withhold a just tribute to the memory of the dead, without injury to the best interests of the living. For the affecting lesson of the instability of all things earthly, which it brings to the living, must be imperfectly felt, unless it be made

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\* The accompanying observations have appeared in the columns of the public journals. We feel assured that they speak the sentiments of our University on this melancholy event.—ED.



known, how many of the best earthly gifts, in possession and in prospect,—what high endowments, and what bright hopes,—are buried in his early grave.

It is but three years, since Mr. Meade crowned a College Course of most distinguished success, by obtaining a Fellowship at a first attempt. The situation, which he had so creditably gained, seemed suited to all his tastes; and it was certainly one, which he was fitted to fill, usefully, and honorably. He had already cultivated his mind, and stored it with general information, to an extent not common among those, who have pursued severer studies, with so much diligence, and success. So that his varied attainments, no less than his talents, secured him at once a high place in the estimation of the Body of which he became a member; and his taste for useful knowledge was so formed, and his mental vigour so little impaired by his past labours, that he seemed likely to advance steadily in a career, in which he had already made such distinguished progress.—A long and happy course of useful and honorable exertion seemed to lie before him; but it was hardly commenced, when it was interrupted by the first approaches of his fatal malady; and, after a few of the treacherous changes which belong to that insidious disease, it advanced with great rapidity, and soon brought to a close all his projects of usefulness, and happiness, here.

Short a time as his society was enjoyed by his brethren in the University, it was enough to make a just impression of his worth, and to leave a deep sense of the great loss, which their Body has suffered in his death. His fine powers of mind, sustained as they were by resolute diligence, guided by sound judgment, and above all, controlled by pure and lofty integrity, cannot easily be replaced; and were all these high qualities to be found in his successor, we can scarcely hope to find them united to what here gave such peculiar value to them all in him, the zeal for the interests, and the honor of our University, which secured his strenuous aid for every measure, which promised to raise its respectability, or promote its efficiency.

We may venture to describe the sorrow of his brother fellows at his untimely death, as universal, and sincere. Of the deeper grief of those to whom he was known longer, and bound by closer and stronger ties, we do not feel ourselves warranted to speak. We sympathize sincerely with them under this heavy calamity; and we would not have indulged our own feelings, at the hazard of wounding theirs, by a public notice of a subject,—which, we know, can hardly be touched, so as to satisfy the keener sensibilities of kindred, and friendship,—if we had nothing to record, but their blighted hopes.—But we have a happy assurance, that the God of all comfort has given them abundant consolation, under this deep affliction, with which He has seen fit to try them; and that they are too grateful for His great mercy, not to desire, that it should be made known. We believe, that they have been made to feel, that, severely as the stroke has fallen upon them, it was dealt in great mercy, to him for whom they are mourning;—that his malady was graciously designed, and graciously employed, to draw him to the Redeemer. We trust, that they would desire it to be made known, that in, and through his bodily decay, he was taught by the Spirit of God, to know himself as a sinner; and brought by the same Spirit, to seek, and to find, pardon of his sin, at the foot of the Cross of Christ: that he desired life, that he might dedicate all his gifts, more faithfully, to the service of the Giver; and evidence to others, the reality of the gracious change, which he felt that he had undergone:—but that he was enabled to leave this, and everything else, for time, and for eternity, to the wisdom and the goodness of God; to submit meekly to His appointment; and, at the last, to depart,—as it becomes a redeemed sinner to depart,—humble, but confiding.

Trin: Coll.: Dublin. July. 11. 1835.

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CHRISTIAN OBLIGATIONS—A SERMON.

BY THE REV. HENRY IRWIN.

“ For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.”—Rom. xiv. 7, 8.

If ever there was an unlikely subject of conversion to the Christian faith, it was Saul of Tarsus. His education, his habits, his prospects, his ardent and active zeal against the disciples of the Lord Jesus—his very *conscience* under the influence of wrong impressions, rendered the expectation of his change very improbable. His active spirit and implacable malignity against Christians, would, if permitted to take its course, have crushed the infant church. But the Lord Jesus had other views for it, and other employment for him; and in the plastic hands of the Almighty, the powers of mind and the qualities of matter are passive and pliant. With the rudest and most untoward materials He can rear a fabric, admirable in its contrivance, beautiful in its construction, and accommodated to the most valuable purposes. It is His glory still to call a world out of chaos: it is His pleasure to display the sovereignty and power of his grace upon the most unlikely and forbidding subjects. In the height of Saul's career, in the very act of executing the bloody commission of the high priest, an invincible power smites him to the earth; and a voice, the authority of which made him feel that his God was speaking to him, at once subdued his fierceness. Instead of haughty defiance of Jesus of Nazareth, he bows to his sovereign authority; and trembling from a consciousness of his crimes against the glorified Redeemer, he exclaims, “ Lord, what wilt thou have me to do?” All his strongholds are cast down; all his lofty imaginations are abased; and have been instructed in the mysteries of the kingdom, and furnished with all its gifts and graces—taught the services which he is to perform, and the sufferings which he is to endure—he “ straightway preaches Christ in the synagogues, that he is the Son of God.” What cannot the Lord do, who

could transform such an enemy into a zealous and successful minister of His Gospel, and could make the lips which blasphemed Him become the eloquent heralds of his praise? Henceforth his life was spent in the service of his beloved Master. "In infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," he testified the Gospel of the grace of God, for the space of thirty years. The contemplation of the great love wherewith Christ loved him, awakened every kindred emotion of his mind—so absorbed his faculties and warmed his heart, as constrained him to consecrate to the service of his Saviour all his affections, and all his powers. "The love of Christ" was his actuating principle. And can any lapse of time change the evidence of that love, or diminish its power? Shall *we* be less animated by "the hope set before us," because a few centuries have passed away since St. Paul gave, in the words of the text, a comprehensive description of Christian obligation and character? Were the grace and mercy of Jesus Christ subjects of such inexpressible interest in the early ages of the Church, and are they less so now? If there be a mind which *duly* appreciates the extent of its own obligations to heavenly mercy, *there* will be the principle which actuated the Apostle—not a momentary passion, but a steady unchangeable rule of action. The Christian lives not to himself. In all his designs and movements, he feels bound to "live unto the Lord," with a single eye to the glory of the Saviour, and the extension of his Kingdom. A construction is often put upon the obligations asserted in the text, which makes them rest easy upon the conscience of many professors of the Gospel. It is said, "We ought, *in our hearts*, to give up ourselves—all we are and all we have—to the Saviour, with the resolution, *if God requires*, ACTUALLY to make the surrender." Thus many a professed Christian is ready to rejoice that he has fallen upon better times, than those in which his brethren have been led to prison and to death. After devoting a small portion of his income to the support of Christian institutions at home and abroad, he is happy to think that he is permitted to take his ease, to enlarge his professions, to secure the elegances of life, and to accumulate an inheritance for his children. This construction of the Christian's obligations has furnished a pillow on which not a few professed disciples lay their heads in deep slumber.

Let us, however, contemplate the design of the probation, by which the church, considered collectively or individually, is to be trained up for heaven. As individuals, Christians are to be taught to find their happiness in the service and enjoyment of God; for in this, heaven itself consists. *There* the disciples of the Saviour behold the glory of their Lord; there "his servants serve him." In order to find in his service the sound of eternal blessedness—to find in his presence the fountain of life—our character must be conformed to his; otherwise His service would disgust, His presence torment us. Now, just so far as we are under the control of that benevolence which appropriately expresses itself in exer-

tions to build up the church, so far is our character conformed to the divine.

A just estimate of the different objects to which we are related—of the different interests in which we are concerned, would constrain us to regard ourselves in all our plans and movements as *entirely* subservient to the glory of his name, and the advancement of his cause. Practically to regard ourselves in this light is to be like God. As a Christian community, if it would answer the end of its probation, the church must devote itself altogether to the service of Christ. It is to be trained up, in its collective capacity and social interests, for the everlasting employments and joys of heaven. This can only be done by a discipline which will bring the feelings of its members to flow forth in the same strain with delightful harmony—all their powers to act in the same direction, in full unbroken concert. But this precious result can never be produced, while they “look every one upon his own things.” While, *to any extent*, they allow themselves to pursue selfish designs, and separate interests, discord will rend the church, and mar the songs of Zion.

Let us contemplate the conditions on which we lay hold of the benefits offered in the Gospel, and consider the import and bearing of the Saviour’s words: “He that loveth father and mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me: and he that taketh not up his cross and followeth after me, is not worthy of me. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.” Strong language, and intelligible! The glory of your King, the extension of his sway, the fulfilment of his designs, are to be preferred to the dearest earthly gratification, to the highest worldly interest. The ties which bind us to the nearest relative—our hold on life itself, we must break asunder, if the interests of the kingdom of heaven demand the effort. Whoever, then, really loves the Son of God more than every other object, will feel himself bound at all times, and in every thing, to act with simple reference to the prosperity of his kingdom. This reference will give shape to every plan, and force to every movement. Is he engaged in business? He will see that its claims and tendencies do not interfere with his obligations to the Saviour. Whatever tends to diminish his influence as a Christian he will promptly avoid; whatever means are requisite to keep his conscience wakeful and tender—to bring his heart under the full control of Christian motives, he will not fail, at any expense of time and strength, to employ. Whenever the question arises whether he shall lay out his resources in gratifying taste, in pampering appetite, in feeding avarice, or in efforts to build up the church, he will not long hesitate—he will not forget the cross which his profession requires him to bear. In this connection, it may be well to repeat another declaration of the Saviour: *Whosoever* he be of you that forsaketh not all that he hath, he cannot be my disciple.” Whoever will examine

this declaration in the connection to which it belongs, will see that it involves a clear exposition of the terms of Christian discipleship. What then, friends of the Lord Jesus, will you do with your wealth, your talents, your influence? Will you live merely, or chiefly, to promote your own ease and interests? Will you extend your possessions for the sake of exulting in affluence? Will you increase your influence for the sake of bending your fellow men to your designs? Will you seek an exalted station for the sake of enjoying the pomp of place? Is this to adopt the language and to follow the example of the apostle? No; if we would, indeed, manifest the reality of our love to the Lord Jesus, we must yield up our souls to the control of that charity which brought him from the bosom of the Father to the agonies of crucifixion. *We must live for the single purpose of doing good.* Whatever strength we have we must freely expend in urging forward the triumphal chariot of the Messiah.

And here the last injunction which fell from the Mediator's lips well deserves attention: "Go ye into all the world, and preach the Gospel to *every creature.*" It may be said, that these words direct their binding influence especially to Christian ministers. Doubtless. What then? May not the Christian, without the remotest intention of assuming the clerical office, to which he has not been set apart, or trenching upon clerical duties, for which he feels incompetent, warn a sinner of the evil of his way, and point him to the Lamb of God who alone taketh away the sins of the world? In fact, to every professed disciple of Christ is furnished, in the providence of God, a sphere of exertion in building up the church, which demands the highest exercise of all the powers he may possess.—As you pass through the street you behold smoke issuing from the roof of a house—the pent-up flame fitfully breaking forth—the family, perhaps, asleep—the neighbourhood unalarmed. Can you for a moment doubt what you ought to do? Is it because you are not a regularly trained fireman that you are to fold your arms and watch unmoved the rapid desolating progress of the flames without either rousing the inhabitants, or exerting every power within your reach to afford assistance? Is not your obligation to strenuous effort written on the smoking building before you? Contemplate, then, my Christian brethren, the circumstances in which you are placed. Behold a "world lying in wickedness." *There*, at a distance, wrapped in the gloom of the shadow of death, are unnumbered pagans. Will you not assist to furnish the ministers of Christ with whatever means are requisite to enable them to offer "the bread of life" to the famishing nations? *Here*, nearest hand, are thousands wandering in ignorance, sunk in superstition, or poisoned by infidelity. Look upon your right hand and left: wherever you go, do you not behold proofs of hostility to the Son of God? And can you look on without emotion? Are not appeals thus sent home to your souls, calling you to stand up for the name and truth of

your Redeemer? If, indeed, you adopt the Christian's motto, and can honestly say, "whether I live, I live unto the Lord," ought you not to put forth prompt, decisive, untiring efforts to make known the grace, mercy, truth, and power of the Lord Jesus? Can you doubt whether you should make sacrifices on this account, and submit to self-denial? O, consider the wants of the church, and the miseries of your fellow-men: observe the condition of the various institutions around you, whose object and tendency are to diffuse the light of life: see by what embarrassments their movements are retarded. Can you look upon their exhausted treasuries without feeling your obligation to consecrate your money according "as the Lord hath prospered you," to his service? to lay it at the foot of the cross—to devote it to the great work of extending the triumphs of your King?—Whatever, dear brethren, may be the stations which you occupy, whatever the means of usefulness you can command, the spheres of Christian effort opened before you. clearly and impressively require you to devote all you are and have to the glory of God. Remember that your "field is the world." Myriads of the human family are shrouded in darkness. It is yours to offer them the light of life. While *you* linger they are perishing. Will you stand unmoved amid the ruins of the world? With the censer in your hand, will you refuse to rush in "between the living and the dead," and endeavour to stay the plague which is every moment sweeping thousands to the grave? And for what? That you may be at ease; that you may heap up golden dust; that you may attract the gaze of admiration; or that you may crush your children with the weight of an inheritance? And will you sell "the souls for which Christ died," for trifles such as these? This you cannot do without casting off your allegiance to Christ, and breaking the ties which bind you to his throne.

Another argument adapted to convince professed Christians that they ought thus unreservedly to consecrate themselves to the service of the church, may be found in the example of the best men, who have risen up from time to time to bless mankind. We are exhorted by divine authority to follow the example which Christ hath left us. O, let us keep our eyes upon it: let us trace his course from the manger to the cross: how is every footstep marked, every movement distinguished by entire consecration to the glory of God and the good of man! How did the most vehement desires for man's salvation move his soul! With what ardor did his affections cleave to this object! How did he improve every opportunity and employ every agency which might promote his design? When did he shun an effort, however expensive, decline self-denial, however trying, which the good of man required? "Hereby perceive we the love of God, because he laid down his life for us; *and we ought to lay down our lives for the brethren.*" See, too, the example of the primitive church: observe with what devotedness they cling to



the heavenly cause. Mark their elevated superiority to **all** earth-born considerations! presenting themselves continually before the world, as men who had but one spring of action, and one object of pursuit: living for Christ, and at all times ready to die for him, their time, substance, influence, **all are** sacred to the Saviour. Whatever the common interest demands, each in his proper place is forward to supply. They “take joyfully the spoiling of their goods;” they welcome the prison, embrace the stake, when their Christian profession requires the sacrifice. Are these *your own brethren*? Trace their shining course, and answer the inquiry, has Christianity waxed old, or has it lost its primitive glory and its primitive power? Can it do less for us than it did for the men of early times? Has a Saviour’s love, and the expectation of his favour less force to persuade, or less attraction to excite to deeds of devotedness, than they had in apostolic days?

And what shall we say of our missionary brethren, who are at this present time carrying the lamp of truth to the “dark places of the earth?” We require and expect *them* to “know nothing save Jesus Christ and him crucified;” to live merely and entirely to extend the triumphs of the cross. But I would ask, are they held by obligations from which *we are free*? Were they bought with other blood than we? Was richer grace displayed in the means employed to bring them to the Saviour’s feet, to raise them to the hope of heaven, than has been bestowed on us? Do we not live under the same government? Are we not bound by the same laws? Let these inquiries receive an honest answer, and we cannot help seeing that we ought, in our own proper sphere, and according to our means and opportunities, to be as much devoted to the kingdom of heaven, as the most laborious and self-denying missionary.

The truth of all this I have seen welcomed by some of your brethren engaged in secular as well as sacred employments. Their daily business they learned to transact with an “eye single to the glory of God.” They pushed forward their designs with promptness and energy, merely to be able to do good. Some such may be found all along on the declivity from the heights of affluence to the vale of poverty. The Lord increase them a hundredfold. Now, what is *Christian example*, however modified and wherever presented, but *human obligation*, embodied in a living and attractive form? and how can you refuse to tread in the footsteps of those, who “through faith and patience inherit the promises?”

The foregoing train of thought involves a test by which professed Christians may try their own character. Let each of us, dear brethren, seriously weigh the inquiry, do I belong to that happy number to whom the apostle’s description applies, “none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die we die unto the Lord; whether we live, therefore,



or die, we are the Lord's." This is an intelligible description of Christian character. Am I, then, a Christian? Is it the great end of all my designs, plans, and exertions, to glorify the Saviour, and build up his cause? Do I *rejoice* to live and toil for this blessed object? Or do I regard the prosperity of Zion only as an object of *secondary* importance? Do I meet the expenses requisite to support Christian institutions reluctantly and grudgingly? When called to incur expense and sacrifices for the sake of advancing the Redeemer's kingdom, am I apt to be cold and impatient, and to complain of the burdens which my Christian profession imposes on me? It is high time for us to urge home upon our souls, with searching hand, the inquiry, whether we are indeed living to the Lord or to ourselves. The apathy and selfishness of many in the church have already occasioned the ruin of thousands. Long ago if professed Christians, as a body, yielded to the obligations by which their Lord had bound them—long ago had "the earth been filled with his glory." Woe to the disciple who, in despite of obligations as sacred as the authority of God, lives to himself—lives for any other object than the prosperity of Zion! Let us remember that the cause of Christ is the *cause of every individual* who belongs to him: and next in point of importance to our own salvation is the duty of seeking the salvation of others. They are, in fact, so closely connected together, that it may be justly doubted whether the man who is indifferent to the salvation of his fellow-creatures is in earnest about his own. They are not only perfectly compatible with each other—they are calculated to grow with each other's growth, and strengthen with each other's strength. He who is "working out his own salvation with fear and trembling," in the influence of the gospel on his personal character, is recommending it to others. While the man who by his prayers, his self-denying labours, his patient sufferings, his indefatigable zeal, and liberal contributions, is seeking to glorify God in the gospel of his Son, is in the most effectual manner fighting the good fight of faith, and laying hold on eternal life. And Oh, what an honor is it to be fellow-workers in the service of Christ; to be actively and devotedly engaged in promoting his cause, and exemplifying all the holy tendencies of his doctrine! Would we then do justice to our profession, and to our Lord? Would we increase the sum of our own spiritual enjoyment? Would we see the triumphs of the cross in our own neighbourhood, and among ourselves, and to the ends of the earth? These high objects can be realized only by a vigorous and persevering employment of the talents entrusted to us. Having received Christ Jesus the Lord as the ground of our hope, let us "so walk in him," imbibe his Spirit, follow his footsteps, catch the holy light of his character, and reflect it from our own. Let us be fervent in spirit, and constant in supplication, and thus proceed on our way, scattering blessings as we go, till grace here shall ripen into everlasting glory.

H. I.

## EXTRACTS FROM HOWELLS' SERMONS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

DEAR MR. EDITOR,—Will you accept the following morsel from a sermon of the late invaluable Mr. Howells; it was taken in short-hand by a friend of mine, and given to me. It speaks in that wonderful man's strong characteristic way, upon an important subject—the necessity of making full, and not partial statements of truth.

I often heard Mr. Howells with pleasure, and I trust I can say with profit; and if I was to say, in a few words, what I thought was the peculiar feature of his preaching, I should say, that he, more than any person I ever heard, appeared to me to be one who preached "*the whole counsel of God*." He was neither afraid to handle the heights and depths of the sovereign and almighty grace of God, nor, on the other hand, to insist, in the strongest terms, on the sanctification of the believer.

Yours, &c. R. D.

"It is awful to see one truth exalted at the expense of another. All revealed truths involve themselves in each other, as the primitive colours involve themselves in the radiant light of the sun. Attend to this at the commencement of your profession. Some things, neglected at the beginning of a profession, have proved injurious to the professor himself. I remember a popular minister being called an Antinomian. I said to those preferring the charge, "Is there any thing Antinomian in his life? Is he in the habit of violating any command of God?" "I cannot say." "Is there any thing Antinomian in the doctrine he teaches?" "I cannot tell." "Then hold your tongue for shame." I determined to sift the matter myself, and heard him, with delight, three times. I wondered how they could call him an Antinomian. The fourth time, I detected him. He preached only half the truth. He preached the blessings and privileges of the Gospel—ringing changes on the sovereignty of God. He presented a profile of truth—never the full countenance of the heavenly mandates. He was a man of God, and his ministry was blessed to some; but others extracted from it the deadliest poison."

The following little extract from another sermon of the same minister, though it has no connection with the former, may not be unacceptable.

"Every thing God says is to be honoured, because it comes from God. Think of the kindness of God in giving us so much in a small compass. In the exercise of reason we may infer a thousand things from this. Every thing that man stands in needs of is recorded for his use. For instance: "Be courteous." Do we not recognise the goodness of God in this command? Consider the mischief which rudeness and abruptness of manner occasion. Think of the variety of instructions—commands given in a few

words—the curses, blessings, allegories—how astonishing!! Had man undertaken to give instruction in the minutiae of duty, the books would have been as voluminous as the Statutes at large, and wagons would have been necessary to carry them, instead of our getting a volume which we can put into our waistcoat pocket, to be the companion of the heart of man morning and evening.

“Honour the truths of this book. We demand this in the name of the Master whose Gospel we preach.”

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ON THE POWER OF NATURAL CHARACTER REMAINING IN THE REGENERATE.

IF we except the fundamental doctrines of the Gospel of Christ, I know no subject more worthy of the attention of the Christian philosopher, than that to which I would desire now to direct the attention of your readers—namely, the degree to which natural character maintains its ground in those under the influence of divine grace, and the measure of influence which it possesses in conjunction with divine grace, in forming the compound character of the Christian man. It would be very profitable if we would form a right judgment on this important and intricate subject, if we could discover, in ourselves and in others, what is from nature, and what is from grace.

There are some positions which we may lay down as axioms, which may guide us in considering this subject.

No man is a Christian, except as far as he is under the life-giving, sanctifying influence of the Spirit of God; as Paul says, Rom. viii. 9, “If any man have not the Spirit of Christ he is none of his.” And every one who is really a Christian is, in a measure, under the influence and power of the Holy Spirit. Christians, though under the influence of the one and the same Spirit, yet exhibit as many different characters as there are different individuals; as no two faces are exactly alike, so no two Christians are exactly alike. They are all under the influence and guidance of the one same Spirit, yet they do not think alike, or feel alike, or act strictly alike. They read the same book; they read it, seeking the instruction of the same Spirit; and yet, in many things they come to different conclusions. On the great fundamental points they have a substantial unity, but, on other points, they have great and marked differences. Whence come these differences? The Word in which they search for truth is the same; the Spirit which they seek to guide them is the same; the difference must be in themselves. Their different natural character impresses itself upon all they see in the Word—upon all they receive from the Spirit. I know no other way in which differences of opinion in points of speculation, and different modes of practice under similar circumstances, can be accounted for in those that go to the same sources for instruction and for guidance.

## 586 *The Power of Natural Character in the Regenerate.*

The fact of these differences cannot be denied; and if they do arise from the difference of natural character, it is very important that we should be aware of it, both as it regards ourselves and others; that we may be on our guard against it in ourselves, and make allowances for it in others.

It is no doubt the intention of God, by the influences of his grace, to subdue and sanctify natural character, but surely not to annihilate it—not so to destroy it, that in all those who are the subjects of grace there shall be nothing visible but the uniform fruits of grace. Indeed there are many parts of Scripture which appear to admit and allow of a diversity and variety, the existence of which can only be accounted for from the influence of constitutional temperament, as e. g. Rom. xiv. The apostle does not there prescribe rules which, in every case, must ensure a sameness of conduct; on the contrary, he assumes, that, in individuals, in both of whom there may be the same source of instruction, and the same fountain of influence, there may be still, and will be, a diversity of sentiment and of conduct. “One believeth that he may eat all things; another, who is weak, eateth herbs.” “One man esteemeth one day above another; another esteemeth every day alike.” He does not lay down, then, an inflexible rule, and call upon all, with strict uniformity, to conform to that rule; but he says, “Let every man be fully persuaded in his own mind.” “He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.”

The apostle did not lay down, as the standard, the line of conduct he would have adopted himself, and say, that every man was wrong who went by any other rule; but he says, “Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth, for God hath received him. This distinctly recognizes the fact of two Christian men taking different views of the same subject, acting differently, according to their different views, and neither of them being liable to blame either for their views or their conduct. But if we admit that there is a cause for a blameless diversity of sentiment in the case referred to by the apostle, that same cause may produce an equally blameless diversity of sentiment upon other subjects. If it could not be expected that different men should see with the same eyes all that related to meats and days, there is no reason to expect that they can see with the same eyes the various features of any other subject; and, in point of fact, we do find that diversity of sentiment amongst Christian people. No two people, who are in the habit of thinking for themselves, see the same fact in exactly the same point of view. The more nearly they resemble each other in natural character, acquirement, &c. the more nearly will they resemble each other in their sentiments; and the more strikingly they differ from each other in their turn of mind, the more will they be at

variance in the conclusions to which they come. One of the consequences that ought to be deduced from the admission of these principles, is a forbearance towards those who differ from us. It is impossible that men should see all things alike. It is not according to nature; it is not to be expected from grace to produce this sameness. We ought, then, to bear with differences in opinions and conduct without one unpleasant feeling in our mind; we ought not to expect all persons to see things in the same point of view that we do.

But there is a much more important lesson to be learned from this subject, as it regards ourselves. We learn from it that there is something in us, and in every person, the tendency of which is to produce error; for wherever there is a variety of sentiment there must be error; but one opinion on any one subject can be strictly true. We none of us know things strictly according to truth. We read God's Word under the influence of his Spirit, but yet with our own eyes; the truth passes through the medium of our minds, and becomes tinged with the peculiar colour of the medium through which it passes; there is, therefore, always a mixture of error along with truth in the mind of man. This idea in the mind of a man, on any subject of religion, is not identical with the idea in the mind of the God of truth; and as far as it differs from it, it is error—it is a deviation from truth. In our mind the deviation is on one sense, in another mind it is another; in one it is excess, in another it is defect. Then the ideas in the minds of two men are both different from that in God's mind, and it may be still further different from each other. Hence nothing that passes through the mind of man (however truly that man is taught of God) should be put forward by that man, or received by another as the perfect truth of God. I need hardly mention, by way of caution, that I, of course, except from this charge of imperfection that which comes from man under prophetic or apostolic inspiration. These holy men of old spake as they were moved by the Holy Ghost; and those truths which the Lord intended should pass from him through them, he preserved from corruption by a supernatural interference; so that they came forth from them as pure as they entered into them. And, in truth, the case of prophetic and apostolic inspiration, if duly considered, would prove and illustrate my present position. We are bound to receive, as the very mind of God, that which prophets and apostles have delivered unto us; but we are not bound to receive, as the mind of God, what ordinary Christians, however taught by the Spirit of God, would teach us as truth; nay, further, we are bound not to receive the word of any private Christian, as the word of God. And why are we bound to act thus differently with regard to what is spoken by an apostle, and what is spoken by a private Christian? Because we are assured that God, in the one instance, guards his truth, and supernaturally directs the mouth of his apostle; whereas, in the other instance, he leaves his truth to suffer under the natural consequence of passing

through a corrupt medium. The one is the word of God, the other is the word of man. The one pure and true as God himself, the other tainted with the infirmity of man.

It is an important step in our inquiry to have established this our point, the position, imperfection, and taint, that adheres to every truth after it has passed through the mind of man. But there is something much more worthy of consideration in the subject. Every truth is, in some degree or other, corrupted and perverted in passing through the mind of man; but it is perverted and corrupted in various ways and degrees according to the various natural characters of man. If the mind of man always gives a tinge to the truths that pass through it, each mind does so according to its own particular colour, and its own particular cast. Hence comes the variety of opinions that are found with different persons on the same subject. For truly men's minds are as different as the cast of their countenances or the shape of their heads.

One man is naturally bold, presumptuous, fearless: when his mind is turned to religious truths, he is not afraid of the most abstruse and the highest points of doctrine—he never weighs consequences, and likes rather to startle others by the boldness of the assertions which he makes. This man's view of truth is always in the extreme, and his statements of doctrine are always unmeasured; he looks down with contempt upon the half statements, as he considers them, of his neighbours; and thinks that he has learned more in a few months than others have learned in years; whilst many warm-hearted, but inexperienced Christians join with him in the admiration of his progress, and ascribe to grace that boldness which is, in fact, only a feature of his natural character; and they admire, as an excellence, that which, in truth, is a defect. Another man is, as a natural character, cautious, timid, alive to consequences. Whilst he says, as sincerely as the other, "*What I know not, teach thou me;*" yet he is afraid of receiving any thing as God's truth, until he has well weighed all that seems in God's Word to countenance different sides of the question; his cautious mind shrinks from certain consequences that appear to flow from certain statements; and whilst the impetuosity of the first character drives him often beyond God's revelation, the cautions of this second character keeps him short of the truth of God's revelation. He has his blind admirers as well as the first; and they consider, as the fruit of grace, that apparent love of holiness—that prudent moderation (as they would call it) which is but the result of natural character. Another man is by nature of a contentious, contradictory disposition; he loves to take the opposite part in every conversation—sees difficulties and objections in every thing he hears advanced—has a pleasure in finding fault, and in dwelling upon every thing which appears to him to be wrong. This man is brought under the influence of truth, and though all his powers and dispositions get a new direction, yet the natural character of his mind still shows itself.



As a religious man, he is an opposer of religious men of every denomination. It signifies not to what class of Christians he may have been led at first to belong; it is his spirit to be a dissenter—not a dissenter from this church or that church, but a dissenter from all; his spirit is a spirit of dissent and separation; he loves to fasten upon the evil, and it is too true that there is always abundance of evil to fasten upon. “He separates himself.” The heart is deceitful above all things, as well as desperately wicked; who can know it? He thinks his eccentric movements are the fruit of especial light—especial grace; and he has his many admirers; they think him, by grace, lifted above the common herd of professors; they think him called out, by divine grace, to be a singular reformer; they are in admiration and wonder at his boldness, and think that none but he can understand and fulfil that apostolic injunction, “Come out from among them, and be ye separate, and touch not the unclean thing;” whilst all the time he is gratifying nature, and not mortifying it; following the devices and desires of his own heart, and not fighting in the fight of faith under the power and the influence of divine grace.

If there is any foundation in fact for these observations—if there is such a power of natural character remaining even in the regenerate—if divine grace directs, corrects, and modifies, but does not destroy this natural character, it may be well to ask what are the practical conclusions to which we should arrive from a consideration of the subject?

First, we have no reason to expect sameness of sentiment or of practice among Christians. One will esteem the day unto the Lord, and another will esteem it not. We must be satisfied that there shall be differences of opinion and conduct, until the time comes when we shall know even as we are known. As our Lord said, “It needs must be that offences come;” so we may say, It needs must be that differences come. We should meekly bear with them; we cannot prevent them; and we should not the less love those who differ from us in minor points, from the conviction that we agree with them in the essentials, and that the Lord receives them as well as us. “*Who art thou that judgest another man's servant? To his own master he stands or falls.*” Thus shall we keep the unity of the Spirit in the bond of peace. Secondly, we should be on our guard against the power of natural character in ourselves. We should be fully aware of its existence and power. We should endeavour to know ourselves—to become acquainted with our constitutional temperament—to be jealous of ourselves when we are yielding to, rather than controlling, the natural bent of our minds. We are not to take for granted that either our ardour, or our caution, or our singularity, is the fruit of grace; but we would do well to enquire whether a deep sense of duty is urging us to do violence to our feelings, or whether, on the other hand, we may not, under the semblance of a higher walk in religion, be carried by the current of our



natural disposition. It has been quaintly said of Christians, by an old author, that "the live fish swim against the stream, and the dead fish float down it;" and this is true, not only of the stream of the world, against which the lively Christian swims, but also of the stream of his own natural dispositions. Grace, when it is faithfully called into action, will counteract the bold presumption of the man naturally ardent, and will give a new boldness to the man naturally timid; it will give to the man who, by nature is disposed to pick a hole where he could not otherwise find one, that "*charity*" which "beareth all things, believeth all things, hopeth all things, endureth all things."

And, lastly, we may learn wisdom and discrimination in forming an estimate of others. We may learn that all is not gold that glitters. We may be kept from ascribing great attainments in grace to those who are, perhaps, more led by nature than by grace; and we shall think higher, and be more disposed to follow the example of those who are keeping their body under, and bringing it into subjection, than of those who are making a greater show of religious attainment, because they are carried forward by the tide of natural propensity. We shall be humbled, but not in despair at the mixture of evil that makes a part in every Christian character in the present dispensation; and we shall be led to look forward with the more anxious hope to that time and place when we shall know even as we are known—when there will be as beautiful a variety in the kingdom of grace as we now see in the kingdom of nature; and yet that variety shall not be the result of imperfection, but consistent with the absolute perfection of all the redeemed children of the Lord.

R. D.

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#### THOUGHTS AND REFLECTIONS.

##### ON THE ESPRIT DE CORPS.

WHAT is called the esprit de corps will invariably be found most active in the lower members of the body; and those who form the dregs of that system to which they appertain, will be always the loudest pleaders for its claims, and for the dignity of those that share them. To take this principle upon the widest possible scale—the man who stands in nearest contact to the beast, is often full of the pride of species, and resents as the most galling insult, if any thing is said which could insinuate the remotest resemblance of a *Christian* to a *dumb beast*. In all the several divisions of society it is the same. In each distinct calling or profession, the leading individuals are not confined, like their humbler brethren, within the limits of that single class. They stand in other relations to society; they derive their rank in the world from a variety of sources; and as far as

their connection with that one body goes, it is not from holding a place, but a distinguished place in it, that they estimate their own importance. On the other hand, the man who stands at the bottom of the denomination to which he belongs derives all his dignity from the denomination itself. With that, his personal importance must rise, or fall. The profession is every thing to him. And hence he is naturally a stickler for its claims, and is full of the *esprit de corps*. The gentleman who feels peculiar complacency in the name, gives proof thereby that thin partitions separate him from the ranks below. The physician who appears in all the mystery and pomp of medicine, can seldom boast of numerous patients. And so it is in every instance. The pride of profession is a sure and certain mark, that the man who feels it is distinguished neither in that profession, nor in any thing besides. The same principle, in religious matters, applies with all its force to party bigotry. The real Christian, to whatever external denomination he may belong, is not altogether confined within its limits. His spirit fills a wide and boundless circle. Conscientiously attached to the discipline, and order of that portion of the Church below to which he is joined in visible communion; he is nevertheless a member of that invisible society, that multitude which no man can number, of all nations, and kindreds, and people and tongues, which will one day meet upon the plains of heaven, clothed in white robes, and palms in their hands. Need I say, that the soul before which these glorious prospects have been opened, is incapable of a bigoted and exclusive attachment to sect or party? No: such men are, indeed, the lights of the several spheres in which they shine, and the glory of the several churches in which the great head of all has placed them. But the elevation which raises them above the ordinary level of their own communions, opens to their view a wider field, and constitutes them members of the Church universal. The mere nominal Christian is in far different circumstances. With that expansive system which unites in one, believers of every name, he has no connection. The peculiar dogmas, forms, and symbols of his own Church, are the whole of Christianity to him. From the low level on which he is placed, nothing is visible but the narrow circle which lies immediately around him. The mere temporal interests of that one denomination in which he is enlisted, engage his whole regard. Party spirit is his zeal; and his Church is his religion. Such is the man who evidences by his *esprit de corps*, that if he be a Christian at all, he is at least, a Christian of the very lowest possible degree.

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#### ON LOVE AND GRATITUDE.

Many writers seem to me to place too much of the life of religion in gratitude. It is true, that time, nay, that eternity,

would be too short to pay the debt we owe to Him who loved us, and gave himself for us. But, though ceaseless gratitude is due—though duty and happiness here unite, and it is, “a joyful and pleasant thing to be thankful, it is nevertheless the property of love to beget love; and where the love of God is shed abroad in the heart, gratitude, in a great degree, merges in that higher and master principle of the soul. Gratitude, when it is experienced as the ruling sentiment always implies some distance from the object. If a stranger confers some unexpected favour, or, if at some perilous crisis, an enemy hasten to my relief, a sense of obligation instantly arises, and I feel at a loss for words to express my thankfulness. Not so with the partner of my bosom, or with the friend that sticketh closer than a brother. They may spend the live-long day in offices of kindness, or pass the sleepless night in ministering to my every want in pain and sickness—and love, not gratitude, is the return they seek: it is the only recompense which friendship prizes, or which tenderness will receive. Nay, it is a thing well known, that where affection, once warm and ardent, insensibly begins to decline, one of the surest and saddest symptoms of the change is, that gratitude begins to pay the debt of love. Heart is no longer bound to heart; distance has commenced; and kindnesses are felt as favours, because they are no longer valued as proofs of love. It is the same as it respects the movements of the heart towards God. In those instances which remind us of our immeasurable distance from the Majesty of heaven, the Divine favours and mercies call forth principally the sense of gratitude. But when, at still happier moments, we draw nigh unto God, and God draws nigh unto us; when we dwell in God, and God in us; then the tributary stream of gratitude is lost in the full tide of that affection which pours itself into the boundless ocean of love. Thus temporal deliverances, and all the bounties of an indulgent Providence, find their return in gratitude; because these are recognised as the condescensions of the Creator to the creature. The same emotion also predominates in the soul, when we contemplate God’s mercies in the forgiveness of sin: for this implies the infinite distance of a pardoned rebel, from his great Sovereign Lord. But where God manifests himself in Christ Jesus, as the soul’s repose, and the heart’s desire; when we feed upon the bread that came down from heaven, and drink of that water which can satisfy the deepest thirstings of the spiritual nature—I would appeal to the subject of this happy experience, (for he alone can tell,) whether the sense of favour is not lost in the enjoyment of the blessing. To sum up the whole matter—all that we can give to God, is but the reaction and return of what he gives to us. If God, then, gives us any thing short of *Himself*, we instinctively repay that gift with something short of *ourselves*, and thus it is that gratitude is offered for temporal, and for lesser spiritual mercies. But where the great blessing is vouchsafed; where God withholds not *Himself*, but reveals and communicates his

own essential nature to the soul; the soul, in return, gives back itself, without reservation and without limit, unto Him, and all its affections centre in the fulfilment of the first and great commandment.

H. W.

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CHURCH REFORM.\*

THAT all human institutions are, and must ever remain, more or less imperfect, is admitted by even the most zealous supporters of those among them which are the least exceptionable. But persons of opposite temperaments, setting out from this same fundamental maxim, arrive at very different and almost contradictory results.

Some, in the rashness of innovation, argue, that because all are actually imperfect, therefore all should be overturned, and completely remodelled.

Others would persuade us that because we cannot hope to render any system faultless, therefore no improvement should be attempted; but that every imperfection should be defended, and every corruption retained.

Candour and sobriety would lead us to adopt a line of conduct between these unreasonable extremes. They would teach us to preserve, with watchful jealousy, those of our ancient institutions which have actually benefited our country; and, at the same time, to show the soundness, as well as the fondness of our attachment to them, by being ever ready to reform in them what is blemished, and to renew what is decayed; to give increased energy to their existing operations, and to unite to these, with a cautious and harmonizing adaptation, such others as would, at once, give them the benefit of the accumulated knowledge and experience of the age.

In corroboration of these views, it may be further remarked, that all ancient institutions have generally exercised considerable influence in forming the customs and views of those among whom they have existed. From which consideration it is evident that, when reformed themselves, they can, on the one hand, be rendered the most effectual agents of amelioration, since they carry with them the affections of the people; and, on the other, they will contribute to render changes (otherwise hazardous) both safe and useful, when introduced through their instrumen-

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\* *Observations on Ecclesiastical Legislature and Church Reform.* By the Rev. Charles Dickinson, M.A., Domestic Chaplain to his Grace the Archbishop of Dublin, &c. &c. Dublin: Milliken and Son. 1833. pp. 62.

Thoughts on the state of the Established Church, and on the means by which its efficiency may be promoted. By John A. Russel, M.A., Archdeacon of Clogher. Dublin: Milliken and Son. 1835. pp. 66.

tality; since thus all risk is escaped of interfering with those ancient habits and established associations, which form some of the most lasting bonds of society.

Again, the operations of ancient institutions, both as to their principles and details have been accurately observed, and are well understood by the people.

And here we have another reason for concluding that they are capable of being rendered at once the most efficient and the most secure instruments of reform. The most efficient, because they have already created to our hand such numbers capable of working them; and the most secure, since they have furnished just as many qualified by experience to guide and control them.

That these principles are applicable to ecclesiastical establishments, must be acknowledged by those who admit that Christianity has not, like Judaism, certain unchangeable rules of divine origin for regulating the places and mode of public worship, and the nature of church discipline and government. It must be admitted, at least, (which is most to our purpose,) by the members of the Church established in these realms; since she has very expressly declared her opinions on this matter.

She maintains, that "it hath been the wisdom of the Church of England," "to keep the mean between the two extremes—of too much stiffness in refusing, and of too much easiness in admitting any variation." And, again, that "it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made, as to those that are in place of authority, should, from time to time, seem either necessary or expedient."—*Preface to the Common Prayer.*

We have been naturally led to these reflections by a perusal of the two very temperate and judicious pamphlets placed at the head of this article; and, though we differ from their authors in some of their suggestions as to details, we agree with them in the main question, that the Established Church stands deplorably in need of the renewed interference of an authority competent to work out in, and for itself, such a renovation and remodelling of its own constitution and functions, as may not only enable it to introduce such reforms as are now required, but as may secure it from sinking again into its present "*Caput Mortuum*" condition.

The need of such an authority, so remodelled and invigorated, is thus well expressed by the author of the former tract:

"It will be readily conceded that it would be impossible for human wisdom to devise any system of polity which should remain for ever equally well adapted, in all its details, to the shifting circumstances of human society. When first constructed, it would incessantly have a dependence upon the existing state of things. To this its immediate regulations must be directed, and it would be wholly impossible to exert that prophetic spirit, which should not only anticipate the future, but frame enactments suited to all its countless varieties. The human mind is too narrow for such an attempt; it

has not sufficient sagacity to select always the best methods of effecting its own designs, even under an *unaltered state*. Errors in the first contrivance will be detected by experience; results far different from those anticipated will be produced; and many benefits, for which due provision should have been made, will be found to have been altogether overlooked.

"There seems to be but one method of remedying this unavoidable defect in every human institution. It becomes a necessary part of every such system, that it should be invested, not merely with the power of correcting abuses, and remedying unforeseen deficiencies, but with the power also of *adapting itself perpetually to new circumstances*. If it is not thus gifted with an elasticity by which it can assimilate itself to the altered shapes which it must embrace in the course of ages, it will either be rent and torn asunder, or its practices will be insensibly removed from its prescribed regulations."

"It is of much importance to notice that this power of adaptation should be made to belong to every system, from its very commencement. If it is in continual exercise, the requisite changes will be produced so gradually as never to shake the mind. But if it has not been originally provided, or, if it has been suffered to fall into disuse, there must arise at some or other time, an accumulation of matters requiring readaptation, which it may be ruinous to overlook, and very dangerous to alter. A vast number of alterations suddenly produced, even if they be all real improvements, amount, in effect, to a revolution. The mind is torn rudely from its former moorings, and receives an impulse which sends it forward impetuously, and renders impossible that it should discern the new and hidden rocks to which it may be approaching. Besides, when opposition has actually arisen between those who are satisfied to risk the preservation of benefits for the sake of escaping evils, and those who would submit to evils in order not to endanger the good with which they may happen to entwine, it will be a difficult thing to exercise even so much discretion as to choose a tribunal in all respects competent to undertake so hazardous a function as that of readjustment. A system, therefore, designed for the government of human beings, and which hopes for its own continuance during the lapse of ages, cannot wisely disregard the existence of such a self-adjusting or self-preserving power. It will not be satisfied that it may chance to discover some remedy by which its limbs may be resuscitated, after they have fallen into decay, but it will have a tree of life within its enclosures, by resorting to which continually, it will repel the approaches of mortality."—(pp. 3-6.)

The applicability of these reasonings to the case of the Church of England is then very distinctly traced by the author, with reference to her too distinct functions of dispensing religious truth, and regulating rights and ceremonies. But we can only present his results, and must refer our readers to the work itself for his reasonings at large.

First, as to the function of dispensing religious truth. After commenting on the 20th Article, and showing that our Church, with a wisdom and modesty which is not always imitated by her professing members, does there clearly admit the fallibility, in

this matter, of all human tribunals, and, of course, of herself, he deduces this undeniable result :

" In what a false position, therefore, is that church placed, which, while it admits its fallibility, has not the power of modifying its decisions ? There may not be a single opinion to be attended to, or a single mode of expression which could be improved. Whether this be the case or not, belongs in no degree to the present reasoning. But the Church of England ought not to be exhibited under a condition which precludes improvement. She admits that she is fallible ; she not only admits it, but she makes it an article of belief proposed to all her members, that every church and every body of uninspired men may err ; and yet she is at present so situated, as to make the retention of any error permanent. A church which will not alter because it deems itself infallible, and a church which cannot alter because no authority exists to introduce alterations, will certainly, at some time or other, be regarded as in a similar condition."—(pp. 11, 12.)

His remarks on the second point are equally conclusive :

" The prescription of a general liturgy, and the adoption of any translation of the Scriptures, however perfect, render it essential that this power should be possessed. Language may sustain alterations, which will make terms or forms of speech, that were once familiar, very unintelligible." " These are frequently noticed : objections founded upon a mere misapprehension of the meaning of terms are continually advanced, and when answered in one company, are again advanced in another. When the meaning is explained, the objection is always succeeded by the question, Why is not the expression altered ? Because, it must be replied, the *Church cannot exercise the power of making improvements—no tribunal exists for such a purpose.* Thus the fact is continually obtruded that the Church must remain stationary ; that it not only cannot employ new information, but it cannot introduce the slightest verbal correction ; that, in fact, it is in a state of bondage, precluding all improvement ; that the gate of its temple is closed, and the key deposited in the sepulchres of the dead."—(pp. 14, 15.)

These reasonings are enforced in various ways, and with such acuteness and good temper, that we regret not being able to present them to our readers. But there is one topic of such importance in the present state of affairs, both political and ecclesiastical, that we should feel inexcusable, if we did not solicit for it a special consideration.

Too little attention has been paid by even the steadiest supporters of our Establishment to the peculiar nature of the connexion that has, since the Reformation, subsisted between the Church and State in these countries ; and an equally unaccountable disregard seems to prevail, as to the probable consequences of the important change in that relation, which has been effected by late political events. This point is put in a new and distinct light :

" Again, the power of re-adjustment has become necessary, because the relation between Church and State has been most materially altered. It



may be expedient to remind some readers briefly of the original constitution of the church of England. The king summoned a convocation of the clergy, and gave them a license to consider of such matters as he was pleased to refer to their consideration. Their decisions were submitted to parliament for approval and sanction. Whatever related to the spiritualities of the Church proceeded directly from its own authority. These were enacted by the Church as the terms upon which it would receive members into its communion. So far every one was at liberty to express approval, and to unite, or to express disapproval and to separate. The religious conscientiousness of the approval, or rejection, was referred, as far as the Church was concerned, to the final tribunal when God shall judge the secrets of the heart. The Church, considered as such, in its distinctive character, neither claimed nor exercised any civil authority. But the State enacted, that the decisions of the convocation should be submitted to its jurisdiction, for the purpose of annexing to those decisions a civil obligation. There was much inconsistency in this process. The divines declared, that it was not merely the right but the duty of every man to search the Scriptures for himself—a right and a duty, in the maintenance and exercise of which every man was responsible to God and to him only. But the State took upon itself to declare, that it would not permit any person to entertain notions at variance with those of which the convocation approved. By penalties and disqualifications, it sought to compel all the individuals of the nation to enrol themselves as members of the same ecclesiastical body. It is unnecessary to detail the political circumstances which induced the State to form a design, equally at variance with mental liberty, and the just character of the Church, for whose advantage it supposed it was legislating.”—(p. 20.)

Further on, the author remarks :

“ These exclusive laws have now been repealed, and the repeal has served to disentangle a perplexity, which pressed equally upon Church and State. Some of the consequences of these laws are still, however, permitted to continue ; doubtless because attention has not yet been directed to them ; for the justice and the prudence of their removal must be evident on the slightest examination.”—(pp. 24, 25.)

The admission of Roman Catholics, dissenters, and infidels, into the national legislatures, is, indeed, likely to form an epoch, as memorable in our ecclesiastical, as in our political history. And it becomes all true friends of our Church to consider well what part they should take in this unexpected crisis of her affairs. Let us then pause for a moment, and dwell calmly on the reflections that the facts themselves suggest.

First, then, it is evident that ever since the Reformation, LAY interference has exercised an increasing influence in all our ecclesiastical concerns, though not in the most desirable way. The legislature, as shown by our author, has assumed a control over her grand functions of dispensing religious truth and regulating rites and ceremonies. The patronage of nearly all her dignitaries, and a very large portion of her benefices, is in the hands of

government, or of unordained individuals. The king and his council control (not always judiciously) the power of bishops in uniting or dividing parishes; create (sometimes with and sometimes without the aid of parliament) and annihilate bishoprics, ordain fasts and festivals, and impose forms of prayer. Even ecclesiastical discipline cannot be carried on, except through the medium of courts, where laymen are proctors, and often judges. But what has rendered all these interferences more influential on the character and operations of the Church, is that, for a long period past, her only means of attempting to modify them, or even of announcing her sentiments with regard to their utility or propriety, have been effectually taken from her. Her houses of convocation have been kept silent, and she has been obliged to submit, with as good a grace as she might, to many things that were causes of real affliction to her friends, and of unmerited reproach from her enemies.

It is true, that all laymen thus allowed to interfere were compelled to be members of the Church; but this was all; and no security was sought for their being men of *piety, zeal, or religious knowledge*—qualities so necessary to confer on their interference a healthy and sanctifying influence.

Still further: by the late political changes, persons of almost all religions, and of no religion at all, have been rendered capable of admission into parliament, and thence into the privy council, and, with very few exceptions, the highest offices of the state, (at all events, to a most influential proximity to those holding such offices,) and so to the virtual exercise of that lay interference of which we have been speaking. Has not that interference, then, assumed a character very different from any that belonged to it since the reformation? And ought the great body of Church-of-England members to submit to leave the regulation of their concerns (we mean their patronage, discipline, &c.) in the hands of a parliament so constituted? Would the Methodists, the Dissenters, the Roman Catholics, submit to any such interference in their affairs? Nay, does any one maintain they would be bound so to submit? Does the parliament itself pretend any right so to interfere? No; the legislature feels that any such attempt would be *resisted*; and that the endeavour to *enforce* it by *penalties* would be considered as *persecution*; and would inevitably raise against it the unanimous voice of the nation, including all sects and opinions, even the Church of England itself.

We may even go further, and assert, that the legislature would not venture to interfere with the management or distribution of the *property* which those sects have acquired, though that property can only be secured to them by the power of the state. Why, then, should the Church of England be retained under a yoke from which all the others have been liberated?

We enter here into no theories or speculations. We look only to facts. Formerly the members of the Church of England pos-

seised, *as such*, exclusive privileges—held in their own hands all the offices of state, and exercised all the functions of the legislature. They have gradually, and by their *own acts* (for it ought to be remembered, that all the acts of parliament were, previously to the late change, acts of members of the Church of England) admitted all religions to an equal participation of these advantages, without demanding from them any security in return; for the little value of the Roman Catholic oath is now ascertained. We think, therefore, that we do not go too far, when we say, that they may fairly claim to be put, in matters of religion, on a level with other persuasions; that is, to have a separate and independent management of all matters connected with ecclesiastical patronage, discipline, &c.

By a parity of reasoning, we might indeed assert, that they, as well as other religionists, are entitled to have the *distribution and arrangement of their revenues* in their own hands; even if they were to concede, without dispute, to the state the power of deciding on the amount of that revenue, and the manner of its being secured to them by law.

Government makes to the Presbyterian Church in the north of Ireland, an annual grant of money, which is paid over in one sum to their treasurer, who distributes again, according to the regulations of their synod and presbyteries. There is no other restriction imposed by government on the distribution of this grant than this, that the clergy should be arranged in three classes, according to the size and importance of their congregations, and be assisted accordingly. But the application of this rule is left to themselves.

It is true, that any ONE branch of the legislature could, any year, stop this grant. But were it, by statute, made perpetual, so that it could not be stopped but by a new enactment, or were funds or lands equal to produce the same annual income vested, by act, in the officers of the synod as trustees, this church would be, to all purposes, as much established as that of England is, now that civil disabilities are abolished, and would possess, at the same time, all the independence that would be necessary for the purity and vigour of its operations.

But, putting the question of revenue apart, we return to the position, that the Church of England can never be considered as *placed on a level with other religious persuasions*, and, therefore, never able to cope with them successfully, till its *patronage, discipline, and government*, are confided to its own management, and thus placed beyond the control of a parliament and a ministry, many of whom are, or may be, its bitter and professed foes; and who, notwithstanding that they are thus both *laymen and enemies*, are permitted to exercise an interference to which no other religious community in the kingdom would be required or expected to submit.

But, setting aside, for the present, the absolute necessity of rescuing the Establishment from the operation of a danger, against

which no establishment could long successfully struggle, we think it evident that the change suggested would be attended by other and distinct advantages.

Requesting our readers, then, to bear in mind the facts which have been adduced to show, that *lay interference*, though not of the kind we would suggest, has been submitted to by our ecclesiastics, we ask them to compare with that permitted by other reformed communities, and to say, whether the latter has not shown itself possessed of some advantages, which it would be judicious to secure for the establishment.

We request observing persons to look at the energy and zeal that pervades the *lay* as well as the clerical members of the Methodist and dissenting bodies; and to compare it with the apathy and supineness, with which the great mass of the Church of England laity evidently regard the combined assaults that, day after day, are making on her very existence, by dissenters, papists, and infidels. We ask, would the laity of those other persuasions remain silent and almost approving spectators, while their various endowments, schools, colleges, meeting houses, congregational funds, ecclesiastical government, were thus reviled, assailed, and mutilated by a parliament, many of whom were professed enemies to their doctrines, discipline, and rites? Would they acquiesce, if such a parliament were to say to them, as it does say to the Church in Ireland, Your houses of worship, in such and such districts, shall be closed; your ministers there shall be silenced; and the funds by the means of which you hoped to spread the light of the Gospel through those benighted regions, shall be handed over to others, whose fixed and professed object is to subdue them for ever under the empire of darkness?

Whence, then, proceeds this difference between the dissenting and established laity? Does it not evidently arise from this, that, in each dissenting community, its laity are, many of them, either directly or indirectly, *employed*, and therefore *interested*, in the management of its funds, patronage, and discipline? While the great body of the Established laity seem to consider the Church as *confined to the bishops and clergy*—as constituting a distinct body, which claims the power to dictate to them in spiritual, and to burthen them in carnal things, without admitting them to any reciprocity of influence or authority; though, to purchase these privileges, it has prostituted to the state its spiritual dignities and honours.

Thus the Church has assumed, in the eyes of the laity, the appearance of an *exclusive corporation*, cut off from the sympathies of the people—a piece of state machinery, on whose public ministrations they were compelled by law or by fashion to give a formal attendance, but in whose internal arrangements, they have neither control nor interest. From this description, indeed, some of the laity may be excepted. First, the really pious, who would naturally regard with filial affection that Church, from which they had learned the truths of salvation.

This class would have evidently increased with every measure that tended to add to the purity, the zeal, and the effectiveness of the Establishment; and would, by their augmented numbers, have contributed a co-extensive support, if they had been *habituated to mingle in its operations*, and so to understand and promote its interests.

But they have unfortunately been repulsed, as unfit to interfere in such holy concerns. Hence the more bustling of them have gradually fallen off to those dissenting communities, who, with open arms, invited them to join in the grateful task of devoting their best energies to the cause of religion; while the meeker, but not less devoted spirits among them, have become habituated to look on at the assaults committed on their Zion, in silent and stupified inaction.

A second class of persons, of a very opposite description, clung to the Church, because their families had seized on its benefices, or their connection with government led them to speculate on its dignities.

But the enlargement of this class could only be attained by still farther relaxing the discipline of the Establishment, and prostituting its honours. Unfortunately, however, *this species* of lay interference has been permitted, if not encouraged; while the former, which could have been rendered so materially useful, has been blindly discarded.

There is a third class, who continued in communion with the Establishment, because it conferred on them political privileges; but these having lost their exclusive advantages, are *now* almost indifferent to its prosperity, and but little inclined to exert themselves in its behalf. Yet many of them, and also all the moral and respectable among the remaining mass, might have been gradually *interested* in, and firmly united to the church, at least in its *corporate capacity*, by being allowed a share in the management of its concerns. It is admitted, that this could not be considered a spiritual attachment; yet it might eventually lead to one of that character; for the persons thus *interested* in the Church, would naturally be inclined to examine her doctrines with care, and to attend on her ordinances with diligence. Let it also be remembered, that numbers of the dissenters are evidently held to their communities by a tie not a whit more exalted than this; though it is, as experience has shown, abundantly sufficient to ensure their animated and effective cooperation.

We are quite ready to admit, that the best support of any church is to be found in the conformity of her Articles and Liturgy to the simple and unperverted testimony of Scripture. For as long as she communicates divine truth, she may hope for the divine blessing: and in these points, we are as forward as the warmest supporters of the Establishment, to maintain, that the Church of England stands nobly preeminent; having boldly shaken off the corruptions of Popery, and at the same time, with a wisdom and moderation seldom equalled in changes of

such an extent, and made at such unsettled times, having stopped short of those extravagancies into which many of the other reformed churches fell; and thus having arrived as near, perhaps, as possible to the simple standard of apostolic truth. But we are now considering the outward *framework* of the Church—that part of it which must, in some degree at least, be of human institution, since it was not definitively prescribed in the apostolic records. We also admit, that the first point to be looked to in this organization is to secure a ministry faithful in preaching her truths and zealous in administering her ordinances.

But supposing these points provided for, it is surely not only consistent with the promulgation of divine truth, but it is the duty of its promulgators to adopt such an organization as experience has shown, is best adapted to attract hearers within the sound of the truth, and afterwards to secure their intelligent and cordial support. But intelligence cannot be called into action except subjects are presented for consideration; and support can hardly be expected where it is not only deemed unworthy of being sought for, but where it is well known that it would be disdainfully repulsed.

It is, therefore, we think, a perfectly legitimate aim of ecclesiastical polity to endeavour so to modify its framework, as to excite the attention of the laity to its construction, and to interest them in its success.

The most certain method of interesting persons in any undertaking is to give them a stake in the result. So far as laymen are concerned, we cannot exactly propose a temporal stake where we seek only for spiritual results. But we can adopt the next most efficacious method of exciting their interest, that is, to procure their *active cooperation*.

It is a well known tendency of our nature to become more or less interested in whatever we are *willingly* and *actively* employed. And strange as it may seem, the more labour and pains it costs us, the more does it concentrate our affections, arouse our anxieties, and call our energies into action.

The mother lavishes more of her tenderness on the sickly child, that costs her watchful nights and toilsome days, than on him who, though more likely to repay her attention, needs less of her care.

The traveller, that sought over mountains and through deserts to discover the windings of the Niger, beheld its solitary stream with more pride, than he would have viewed the populous Ganges, or the fleet-bearing Thames.

But however *eccentric* and *overpowering* may be the effects of this tendency in individual instances, it becomes greatly increased when kindred minds are united in the same pursuit.—Each spirit seems to borrow a stimulus from the others, and then to react on them all with their concentrated energies; so that, each multiplying each, and multiplied by all, the aggregate amount is augmented beyond calculation.

To this, probably; more than to the actual value of the benefits they confer, do popular institutions owe, notwithstanding their defects, the devoted, and otherwise unaccountable enthusiasm of their supporters.

It cannot be reasonably argued, that ecclesiastical establishments are less worthy than those of civil polity, to originate and retain a portion of this generous ardour, and to be benefitted by its infusion. It may, indeed, be fairly conjectured, that having no *temporal* advantages to propose, an ecclesiastical establishment is not likely to attract so many adherents, or to animate them with so strong an excitement. But this is rather an advantage than an objection. It tends to show the safety, as well as the expediency of admitting a stimulus, which may communicate a wholesome energy, but which can scarcely degenerate into any general or extravagant emotion. The tendency, indeed, of a religious institution, is evidently of an opposite character; that is, provided its doctrines and morality be really scriptural. In such a case it is calculated to abstract and elevate the mind; to rescue it from the dominion of transitory emotions, and to substitute the abiding vigour of a calm and stable resolve. It proposes for attainment, not objects of sordid and selfish ambition, but those of an extended and Christian philanthropy. It wields not the carnal weapons of pains and disabilities, of sword and faggot; but it arms itself with the powers of persuasion, with the force of truth, and with the word of God. It inflames not with false hopes of immediate and unearned success; but it looks for the final reward of enduring and persevering charity; to the slow and gradual, but sure and permanent spread of holiness, peace, and good will. These effects might be expected, if the laity alone were concerned. How much more may they be calculated on, when all their proceedings would be modified and influenced by the presence and counsels of consecrated men—of deacons, presbyters, and prelates.

If religious communities have deviated from this dignified and dispassionate demeanour, it is not because they have admitted an admixture of laity, but because the clericals, themselves, have deserted the legitimate ends of their calling, and have followed a temporal ambition—because they have cast aside the spiritual weapons of their warfare, and invoked the persecuting aid of secular authority. It is sufficient to remind every reflecting man, that this was eminently the case of the popish church, which, more jealously than any other, discarded from its conclaves and its councils all lay interference; nay, which at one period even sought, and for a time successfully, to exempt its clerics from all civil jurisdiction.

But the late political changes (whatever else they have effected) have clearly disconnected the United Church from all the dangers of secular ambition. Her temporal superiority, while it lasted, might have been admitted as a reason for compromising her independence, and submitting her spiritual func-



tions to state regulation. But now that she is deprived of the one, she ought, surely, to be disenthralled from the other.

And this proposition, so fair in itself, becomes doubly proved, when we remember, that her bitterest enemies have obtained admission to the councils of the legislature, and to the cabinet of the king; and are thereby enabled, in the name of the state, to cramp her energies by restraining enactments, and to wound her in her high places by inimical appointments—to close her churches, and to silence her ministers, and so by a slow but certain process to extinguish and destroy her.

Alas! who can look at her present condition without fearful anticipations? Who can compare it with that of other Protestant communities without humiliating reflections?

"It is impossible" (we quote the words of an able periodical\*) "for the attached members of the Church of England to view the proceedings of the Scottish Church" (in her late General Assembly) "without mournful and uncomfortable reflections. There we see the National Church of Scotland concentrated in her supreme judicial and legislative assembly, and wielding with a bold, vigorous, and yet consecrated arm, all the power with which, in the good providence of God, she is intrusted. She does not restrict her proceedings within a confined range, nor limit her operations, in this era of danger, to the exercise of the usual discipline over the immediate objects of her care; but considers and adopts various measures more or less intimately connected with the consolidation of her strength, the extension of her spiritual influence, the efficiency of her clergy, the scriptural education of her children, the propagation of Christianity, by missionary exertions, throughout the world; and she also avails herself of the address of the lapsed Church of Geneva, to bear a clear and uncompromising testimony to those fundamental truths on which she and every other true Church of Christ must ever stand.

"These appearances, we say, while consolatory and cheering in the abstract, are fitted to recall unpleasant sensations to the minds of the enlightened members of the Church of England. The godly vigour and concentrated exertions of the sister Church, according to her measure and opportunities, cannot but force upon them, in remembrance, that the vast powers of their own Church lie scattered over the wide expanse of the country, with no centre or head of union—with no means, in this her hour of danger, of drawing to a head her giant strength, and making it to bear with full effect upon the events of the age, big as they are with blessing or cursing, with life or death, to her existence as a National Church—in other words, to the national profession of the Christian faith. There she lies, complaining and mourning, full of cogitations and alarms, much in the situation of a mighty host which has no general, no watch-word, no point

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\* The "London Record."

of union, none to marshal the field and conduct the combat, at the moment the armies of the aliens are bearing down upon it.

“Like impressions are produced from contemplating the state of any of the dissenting bodies in this country. They are all harnessed, and in battle array, for whatever contest may await them. How complete the organization of the Wesleyan Methodists, of the *Friends*, and even of the various bodies of the Independents, whose very first principle is, that there is to be no union between the various congregations of which they are composed. Yet, for the sake of carrying on their operations against the Church, they have devised such admirable methods of concentrating and giving body and impetus to their strength, that in an inconceivably short space of time, and by innumerable channels, they can bring it in all its force and vigour to bear upon the desired point. The fortress which is attacked is that alone which is wholly unprepared, dismantled, and in confusion.”

We have, we think, given not an unfair statement of the lay interference which has existed in our establishment; of that ominous one, which the late political changes have introduced; and of that more desirable one, which ought to be substituted.

In the observations which we have made, for the purpose of bringing this important subject fairly before our readers, we are anxious to be understood, as not seeking to impute blame any where. Many of the most objectionable circumstances alluded to, whether more or less recent, have arisen imperceptibly, and almost unavoidably. But still their existence is not to be denied. We dwell on them, therefore, solely with the desire of attracting to their serious consideration the attention of those *Churchmen*, who are (from the best motives we doubt not) so scrupulously jealous of *all* lay interference. We press on them the foregoing facts. We ask them, why have they submitted to the various and multiplied exercise of an interference, to which no attempt was made to attach a sound and sacred character? And how can they consistently object to those, who would transfer some portion of that power to laymen, qualified, by their *disinterested attachment to the Church*, and by their *practical religion*, to give it a healthy and holy operation? We lay these important questions before them, with the intreaty, that they will vouchsafe to them a deliberate and dispassionate consideration.

The preceding remarks have run to such a length that we are compelled to omit many extracts that we had intended to introduce. We must, however, make room for a few, as specimens of the moderation, judgment, and piety, that characterize the productions under review:

“The peculiar *political* connexion of the Church” (remarks the Archdeacon of Clogher) “has long been a cause of prejudice and hostility from without, and it has been also, in some respects, a cause of *internal* weakness and debasement. Its high offices have been too often conferred upon other considerations than those of distinguished theological learning, or minis-

terial experience, piety, and zeal. To strengthen the hands of the reeling government, or to achieve a particular political object, the patronage of the Church has been often prostituted. And thus, by a short-sighted, miserable, time-serving, and false expediency, has the chief instrument of national regeneration been rendered powerless. Tainted at its very source, in many instances the bad influence must have flowed down through every channel, even to the humblest offices; and thus, for the success of some temporary worldly project, the great interests of religion have been set at nought, and the church degraded in character, and impaired in efficiency. Is it not then, too bad, that she should have been 'wounded in the house of her friends,' and also reproached; that they who have done everything to scandalize her, should taunt her with worldliness; that they who have been guilty of paralysing her powers, should be amongst the first to complain of her inefficiency?"—(Thoughts, &c. p. 8.)

May we not add, that in all probability, these very persons will be the most ready to condemn such honest appeals as the above, and to place themselves in opposition to any emancipation of the Church, which would secure her revenues from their appropriation, and elevate her dignities beyond their worldly and paltry ambition.

In both these works there are some excellent remarks on the deficiencies of our *ecclesiastical discipline*. The Archdeacon observes, that one

"Great defect arises from the limited and uncertain power which a bishop possesses over the beneficed clergy." . . . "It should be remembered, that a beneficed clergyman possesses a civil right in his living—that the Court of King's Bench stands between him and his bishop, and makes the exercise of that authority either utterly void or enormously expensive. How, then, can strict ecclesiastical discipline be enforced, when there is no sufficient tribunal within the Church, invested with full and undivided power? Surely the state should not clash with the Church in such a matter. Ecclesiastical jurisdiction, in this respect, might safely be enlarged." . . . "It would certainly be better that a final jurisdiction, in so grave a matter, should not be exercised by the bishop's own exclusive authority. He should examine into such cases in synod, or with the aid of some church-council."

"It is enough to observe, that any sentence coming from a bishop, with the concurrent judgment of the chapter, or some other chosen council in the diocese, would carry more weight, and admit of less dissatisfaction, than if he were to exercise a summary jurisdiction on his own personal responsibility, or by means of the Ecclesiastical Court, as now formed. The same mode of proceeding should be adopted towards curates in such cases. At present the power of a bishop seems as much too unlimited over *unbeneficed* clergy, as it is too confined over those who have acquired a civil right by their preferments. There is not, at least, the same difficulty in withdrawing a license, as in depriving of a benefice. There is no good reason, why all classes of the clergy should not be amenable to the same

tribunal, and under equal jurisdiction in all respects."—(Thoughts, &c. pp. 13, 14, 15.)

As this is a subject of great practical importance, we shall also give Dr. Dickenson's opinions on it:

"Another complaint, directed against the Church of England is, that its discipline is loose; that some unworthy ministers exist in it, whom the Church has neglected to remove. A few cases of this kind must certainly arise amongst every body of men. But has the Church had the power of removal? It should be recollected that the civil laws throw their protection around the offender. A parish is regarded as property, and deprivation is a difficult and ruinously expensive process. Was the colonel of a regiment, or the general of a district, or the commander of the forces, obliged to spend from five hundred to two thousand pounds upon every court-martial which they had to institute, accompanied, too, by the comfortable prospect of being defeated in the end, how many courts-martial would be held in twenty years? Let the Church be permitted to hold its *courts-clerical*, and its discipline will be energetic and successful. If the bishop of each diocese, aided by his proper council, were allowed to form a court, not subjected to the expense of civil tribunals, for the purpose of ejecting such persons as they may conceive ought not to hold office in the Church, the whole body would be purified, and its general character for moral and religious worth be more perfectly sustained. It is wholly unjust to prevent discipline, and to complain at the same time that it is not exercised. This power is requisite, and might evidently be as safely allowed to the Church as courts-martial to the army."—(Observations on Ecclesiastical Legislature, &c. p. 55.)

We can only make room for one quotation more from among the many judicious and interesting remarks, which the Archdeacon's evident experience has enabled him to make on the manifest defects in its instrumentality,\* under which the Established Church at present labours, because it seems to show how inevitably those defects result from that grand deficiency, upon which we have already remarked:

"An important movement is now in operation in the Irish branch of the Church. Fostered by many of the parochial clergy; disapproved by most, if not all, of the bishops, it is becoming popular among the laity in many places. I mean the society lately established, called the 'Home Mission.' The preachers are parochial clergymen, who, from the most disinterested zeal, engage occasionally in the laborious task. Good as the object may be, and pure as are their motives, can its advocates prove, that as it is *now constituted*, it is not subversive of all discipline; that it does not create a precedent by which error, as well as truth, might be propa-

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\* Nothing here said, as to the Archdeacon's reasoning, will be supposed, by our readers, to contain an entire approval of his sentiments respecting the Home Mission.—Ed.

gated ?—It evidently depends on a voluntary association of private clergymen, under no Church control in the matter, and irresponsible to any recognised authority. But on the other hand, can its opponents, (who have any knowledge of the spiritual state of our unhappy country,) deny that there is an ample field for a well-regulated movement of the kind? Are there not spiritual wants, to which the present instrumentality is inadequate? Does not such a decided motion indicate a decided want? And would it not be the wisdom of the heads of our Church, to devise some general or diocesan plan for such an object? Would it not be better to *direct*, than to *repress* all missionary exertion, in a country circumstanced as Ireland; to take advantage of the free zeal and rising talents of our younger clergy, by timely regulation of a power which is working out a course for itself over all restraints? Let the Church but skilfully open out a proper channel, and it may be so conducted as to irrigate with the waters of life, the parched and stony ground of many a moral waste.

But how is the opinion of the Church at large to be brought to bear upon so momentous a subject, involving as it does, ecclesiastical discipline, episcopal authority, parochial arrangements, and extended ministerial labours? How are they to act who are deeply convinced that such a mission is necessary for the country?—that there are great wants and opportunities? To whom are they to state their case? There is no deliberative body to which appeal may be made. There is no council from which the voice of the Church may issue on this or any other emergency; and the times in which we live are full of emergencies—pressing difficulties which require united council and prompt decision.”—(Thoughts, &c. pp. 48, &c.)

We cannot conclude without remarking, that among the suggestions contained in these pamphlets, to which we cannot at present agree, there is one of the Archdeacon's on which we wish, in particular, to offer a remark. It is that at page 31, in which he objects to the convocation meeting in *two* houses:

“To attempt to incorporate them, would be in fact to *abolish* the Upper House.”

Now this is directly against that moderate and middle line of proceeding, which we have endeavoured to recommend in the commencement of this article. This would be to *destroy*, not to *reform*. The power possessed by the upper house, would be the great security against the adoption of any sudden or rash innovations, that might originate in the lower house. Possessing this security in the former, we might with the less apprehension give to the latter, the extension which we have been advocating. The removal of this security would, and we think very deservedly, indispose many cautious persons among all orders, from countenancing any meeting of convocation *whatsoever*.

The general convocation of the Episcopal Church in the United States of America, though surrounded with popular institutions in every department of the state, and though itself

of decidedly a popular character, has not found it necessary to resort to such a hazardous measure.\*

With this and a few other trifling exceptions we can safely recommend these pamphlets to the perusal of our readers.

The former contains such a body of dispassionate and judicious reasoning as we have seldom seen condensed into so small a space. The writer of the latter is already favourably known to the literary public as the author of the *Remains of the lamented Charles Wolfe*. The present production proves that the time he has spent in the ministry has not been thrown away. It is the result of a mind experienced in the duties of his profession, and of a zeal, candour, and piety, that are not often found united.

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LIFE AND WORKS OF ADAM CLARKE, LL.D.†

THESE volumes contain a sufficiently copious history of the life, character, and works of this extraordinary man; and they are stamped with authenticity; the early part, containing his life from his birth till his sixteenth year, being written by himself, and the remainder by his youngest daughter: but even this part, up to the year 1830, examined and approved by himself.

We have called Adam Clarke an extraordinary man, and so in many respects he was. Of humble birth, and without the ordinary advantages of education, by uncommon perseverance he rose to a high place among the literati and theologians of the age. The fact, indeed, that learning had, before his time, been discountenanced among the Wesleyan Methodists, and considered injurious to piety rather than advantageous—when a more sound state of thought and feeling on the subject succeeded,—in a great measure owing to his own exertions,—led to a rather exaggerated estimate of his powers and attainments; and the egotism and self-complacency of the good man himself, who had no disinclination to be considered the oracle of his circle, and who was not easily offended by any encomiums which his friends might pass upon him—tended to place him on an eminence quite as lofty as he was entitled to occupy. Still there is enough—making all

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\* We would earnestly direct the attention of all the friends of the Establishment, to the consideration of the sister Church in America.—Accounts of her constitution and canons, and of the proceedings of her conventions, both diocesan and general, copies of her Prayer Book, and various other interesting publications, may be procured at a very small price, at the *Protestant Episcopal Press, New York*, through the medium of any of the London or Liverpool Booksellers, who have correspondents in that city.

† *An Account of the Infancy, Religious, and Literary Life of Adam Clarke, L. L. D.* Three vols. 8vo. London. 1833-4.

necessary deductions—in his powers of mind, ardent piety, indefatigable labours, and literary acquirements, to interweave the name of Adam Clarke, imperishably, with the learning and theology of Britain in the eighteenth century.

Our object in what follows is not so much to enter into any critical examination of his life, labours, and writings, with the view of forming a correct estimate of his character, as to give a brief outline of his history, interspersed with such observations as the facts and events recorded in these volumes may suggest.

The commencement of Adam Clarke's autobiography is quite characteristic: for, though "whether the family of the Clarks were of Norman extraction cannot be easily ascertained," yet "it is well known that *clericus* was originally the name of an office, and signified the clerk or learned man," whence cometh "Clarke;" and then we have an account of the ignorance of writing and reading in early times; so that, in 700, Withred, king of Kent, could not write his name: *vide Wilkins' Concilia*, vol. 1, p. 68; and moreover from "*Boldon Book*," proof upon proof is given for what no one doubts; that men got surnames from their callings and employments in life; and then off we go into the *Roman surnames: prænomen, cognomen, and nomen*; and end with Adam's—that is, Adam Clarke's—great-great-grandfather, William. We shall, however, take leave to begin lower, and commence with John, Adam's father, who was intended for the church, and had studied in Glasgow, Edinburgh, and Dublin; but who, having formed "a premature marriage," adopted the vocation of a "public parish schoolmaster." About the year 1758 or 1759, John Clarke broke up his establishment with the design of emigrating to America,—whither so many hundreds of thousands of the Protestant population of Ireland have gone, or been driven, within the last half century, while the papists have clung to the soil with immoveable tenacity, and thus bid fair to have the island to themselves,—but, being induced to change his determination, he found he had to begin the world anew; and so "settled in Moybeg, township of *Cootinaglugg*, parish of *Kilchronahan*, barony of *Loughinshallin*, and county of Londonderry." Seduced by these euphonious cognomens, we grow particular; but we warn our readers not to expect such minuteness, even in such important matters, in future; though, in justice to Adam Clarke's autobiography, we acknowledge we are furnished with ample materials.

Neither the year, month, or day, of Adam Clarke's birth can be correctly ascertained. He was, however, baptized by the Rev. John Tracy; and as Mr. Tracy "died sometime between 1760 and 1762, he must have been born within that period;" but he says, "I have understood it was sometime in the spring." He truly says, "In the life of an infant there can be little of an interesting nature;" yet, as his was doomed to be a life of labour and toil, his treatment in infancy seemed preparatory thereto; and we respectfully submit to parents and others, whether, as there is no knowing what children may have to go through, the



discipline which proved so useful in his case might not be successfully tried on others. "Adam met with little indulgence, was comparatively neglected, nursed with little care, and often left to make the best of his course. He was no spoiled child, was always corrected when he deserved it, and sometimes when but a small degree of blame attached to his undirected conduct. Through this mode of bringing up, he became uncommonly hardy, was unusually patient of cold, took to his feet *at eight months*, and, before he was nine months old, was accustomed to walk, without guide or attendant, in a field before his father's door." He used, besides, to steal out early from bed, to dig holes in snow, and sit down in them naked as he was, and "enjoy the fruit of his own labour." About the age of six, he had very deep convictions of sin; and, in company with another little boy, and conversing seriously, the latter exclaimed, "Oh! what a dreadful thing to be put into hell-fire, and burnt there for ever!" upon which they both wept for their sins, prayed for pardon, and promised to each other amendment. Such scenes are not uncommon; such youthful emotions are often felt, when parents are faithful in giving instruction and warning, as his seem to have been: but too often they are the effect of mere natural feeling strongly excited, and, like "the morning cloud and early dew," they vanish away.

The north of Ireland was, at this period, as it is still, peopled chiefly by Presbyterians; and, however painful the acknowledgment, it must be admitted that vital religion was, in many places, at a low ebb. Happily, however, a revival has taken place both among the Presbyterians and in the Establishment. That the Methodists should have much of this attributed to them by Adam Clarke, is not wonderful; but while, in many places, the preachers of that denomination have been made useful in exciting and spreading an interest on the subject of religion, all who are acquainted with Ulster will admit that *there* their exertions have never been either very extended or successful. The great mass of the people, even prior to the revival of which we speak, have never been opposed to the doctrines which characterize the Wesleyans; and the revival itself has been the result of the blessing of God on the labours of men, raised up in the Presbyterian and Episcopalian churches, who have exerted their energies in disseminating those glorious truths held in common by them both.

Adam's elementary education we must pass over, with the list of books then usually in circulation, and his defence of the circulation of ghost and spirit stories as keeping alive the belief of a spiritual world, and his account of the habits of the northern peasantry at that period,—and come to the account he gives of the change produced upon him whereby he became "a new creature." His parents were pious, and trained him up in the fear of the Lord; but, according to his own account, their system of training had more of stern and inflexible regard to the externals of religion, than of the winning attraction the effect of the exhibition

of redeeming love. About the year 1777, the Methodist preachers began to visit the neighbourhood, and Adam, with some youthful companions, were attracted by the novelty—heard a Mr. Brettel and others, whose awakening sermons set him a thinking. By-and-by his mother attended also, and the result was a decided attachment to the Methodist community. We cannot stop to trace the process of his mind in the reception of various parts of Divine truth, one after another, in their vital influence; nor can we afford space to refute the various errors, blended with them, which he embraced and held to his dying day. Having been trained up in the belief of high Calvinism, without having “tasted that God is gracious,” it is not wonderful that when awakened to the importance of religion as a *personal concern*, he should implicitly receive the statements of those ministers whom he attended, and whose ceaseless solicitude for his salvation he witnessed every hour; and having, in the course of unsettling his old creed, narrowly escaped the shoals and quicksands of Socinianism, it was quite to be expected, in a mind constituted as his was, that he should relinquish sound tenets *apparently* giving a handle to the cavils of that sect, though really founded on the clearest testimony of Holy Scripture, and forming an integral part of the Church’s creed from the beginning. We refer, as an instance, to his speculations on the title, “Son of God,” as given to our Lord, regarding which he refers, vol. I, p. 93, to his note in his Commentary on Luke, i. 35, which note, with wonted self-complacency, he says, contains “a simple argument, which is absolutely unanswerable.” Now, this “unanswerable argument” is neither more nor less than *the sophism*, that because *son*, when expressive of a *human relationship*, implies derived existence, and posteriority in time, it must do so when used to express the *Divine* relationship of the second person in the Godhead to the first; and so is inconsistent with the proper deity of our Lord: and therefore the term Son must refer, not to his divine person, but to his human nature. Q. E. D.

The doctrine of the Divine Sonship of our Lord is just as plainly founded on Scripture testimony as the doctrine of his proper divinity. “Unto *the Son*, Thy throne, O God!” And to the Son again—“Thou Lord (Jehovah) in the beginning hast laid the foundation of the earth,” &c. “Thou (the Son) art ever the same.” Heb. i. And it was the Son, the only begotten, the proper and peculiar Son, who was sent forth, to become man—not the Word or second person, that he might become Son. John iii., Gal. iv. And even the passage on which Adam Clarke has founded his “demonstration,” when rightly understood, teaches the very same doctrine. “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall *be called* the Son of God.” Luke, i. 35. Not *shall be*, but *shall be called*; for it is not the incarnation that constitutes Christ the Son; but, seeing that, by the incarnation, the human nature is united to the

Divine in the person of the Son, it participates in the name, just as "the Lord of Glory" is said to have been crucified; and "God" to have purchased the church with his own blood. But a truce to criticism and controversy, or we should write three volumes as large as those we are reviewing, instead of giving, as we propose, a brief outline of Adam Clarke's life.

Soon after this he wished to receive the sacrament of the Lord's Supper; and on communicating his desire to Mr. Barber, the Methodist preacher, with whom he had now become familiarly acquainted, he was by him encouraged to do so. But his mind was under much darkness and delusion still. He had not yet fled from "the law of works," to take hold of Jesus for righteousness by "the law of faith;" for he purposed "to go through the Week's Preparation:" and he used it "with earnest and deep concern," so that having to go a journey on the Thursday preceding, which prevented him from going through "the prescribed prayers and meditations, for fear of coming short, he did double work on Friday, and brought the two days into one." "If this," he adds, "was mistaken piety, it was at least sincere." Now that same sincere, but mistaken religion, is the ruin of thousands; and it is truly pitiable to find Dr. Clarke, at the close of his life, giving utterance to sentiments so calculated to mislead and to deceive: but, in truth, whatever he was as a critic, or an antiquarian, his Commentary affords but too numerous and deplorable instances of the obscuration under which his mind ever lay—the result of his horror of the hated system of Calvinism—in reference to the glorious doctrine of a full, free, finished, and complete salvation, by the grace of God, through Christ Jesus.

It was some time subsequent to this that Adam Clark's decided participation of 'a Divine Nature,' according to his own judgment of the matter, took place; and that as the result, he obtained "peace and joy in believing." His detailed account is too long for insertion; and were it inserted, would require some animadversions. He seems to have been under the influence of very strong emotions, the effect of a deep-seated sense of sin—as "exceeding sinful" in its own nature; and of fearful apprehensions of "the wrath to come;" but application to Jesus, the result of a strong impression on his mind, filled him with 'the soul's calm sunshine, and the heartfelt joy.' Justified by faith, he had peace with God, through our Lord Jesus Christ, through whom he had received the reconciliation. "He continued," he says, "in peace and happiness all the week: the next Lord's day there was a love-feast in Coleraine;—he went to it, and during the first prayer, kneeled in a corner, with his face to the wall. While praying, the Lord Jesus seemed to appear to the eyes of his mind as he is described, Rev. i. 13, 14, "Clothed with a garment down to his feet, and girt about the paps with a golden girdle: his head and his hair were white as snow, and his eyes like a flame of fire." And though in strong prayer before, he suddenly stopped, and said, though not perhaps in a

voice to be heard by those who were by him—"Come nearer, Oh! Lord Jesus, that I may see thee more distinctly." Immediately he felt as if God had shone upon the work he had wrought, and called it by his own name: he fully, and clearly knew that he was a child of God: the Spirit of God bore this witness in his conscience, and he could not more have doubted it, than of the reality of his own existence, or the identity of his person—

"Meridian evidence put doubt to flight."

That the Spirit of God is sovereign in *the mode* of his bringing sinners to Christ, and taking the things of Christ and showing them to the minds of men, we are verily persuaded; and therefore that no one's experience should be considered as a pattern for others, so that unless a similar process has been gone through, they may write bitter things against themselves. Whatever admixture of the workings of highly excited natural imagination there may have been in this case,—or whether there was nothing of the kind, Adam Clark's whole subsequent history evinced that he had, in Christ, become a new creature,—that old things had passed away, and all things had become new. And this, after all, is the true test; it is the reality of the transformation that is important, attested by the fruits of righteousness,—whatever be the circumstances, the manner, and the instrumentality by which it was effected; and without this reality, and these fruits,—feelings, and visions, and emotions are worse than worthless. All who are acquainted with the history of Methodism in this country,—and, indeed, in general, know that at that comparatively early period very undue importance was attached to the manifestation of strongly excited feelings and physical emotions: nor are we sure that in many of the trans-Atlantic "revivals," at this day the same dangerous error does not exist.

Adam was still a mere boy; at school; but his conversation and example were very useful in his father's house, and among his youthful companions. Even now did he begin to go about among the villages and hamlets, reading the Scriptures, and warning men to flee from the wrath to come. His love of reading for his mental improvement still continued to grow; but the circumstances of his parents preventing them from bringing him forward to the ministry, he was apprenticed to a linen-draper in Coleraine. While here, his mind was so bent on the ministry, that he was not very useful in business. An offer was made to have him placed in the Kingswood School, founded by Mr. Wesley, but his parents refused their approbation. He became so scrupulous that he tells us:

"When he has gone an errand, and returned, he has given in the most embarrassing account.

“ ‘ Adam, have you been at —— ?’

“ ‘ I think I have, Sir.’

“ ‘ Did you see Mr. —— ?’

“ ‘ I believe I did, Sir.’

“ ‘ Did you deliver the message ?’

“ ‘ I think so.’

“ ‘ What did he say ?’

“ ‘ I cannot say : I am not sure that he did say so and so, if I have ever been there and seen him ;—and I am not sure that he did not say what I have just now told you.’ ”

The ceaseless working of the mind upon itself in reference to one topic bid fair to place Adam under the disease of *monomania* ; but his master was kind, his friends bore with him, seeing him in earnest ; and he was soon permitted to enter upon the occupation he loved, that of preaching the gospel ; and his employment gave full scope to all his energies.

His friend, Mr. Bredin, one of the preachers then at Londonderry, sent for him to spend a fortnight with him. Before entering on his way, he took his Bible and prayed to the Lord to direct him to a subject on which to meditate by the way ; and his eye was directed to John, xv. 16. On reaching his friend's house, he was informed he must go to a village, where he preached from 1 John, v. 19. The people were pleased ; and begged him to preach again at five next morning, before they went to their work, which he did from 1 John, iv. 19. This was his commencement ; and during the short time that intervened, ere he went to England, he frequently spoke to his fellow-sinners the word of God.

Mr. Wesley had written to his friend Mr. Bredin, summoning him to England, and directing him to bring young Clarke with him. Adam's friends were still averse ; but his mind was so strongly bent on the ministry, and his religious friends so desirous that he should become a preacher, that he decided to go : but just on the eve of sailing from Derry, for Liverpool, a letter came “ remanding Mr. Bredin's appointment.” There was no time for deliberation ; the wind was fair, the vessel cleared out : and Adam having got a loaf of bread and a pound of cheese, went on board alone, and the vessel sailed Saturday, Aug. 17, 1782 : and reached Liverpool the Monday following. Having narrowly escaped a press-gang, and met with much kindness from Mr. Cunningham, the captain of the vessel, and others : and both in the house and by the way, as was his usual custom, improved every opportunity of doing good to his fellow-men, he reached Bristol,—having cleared his way, but in the most frugal manner—with “ three halfpence left, his whole substance to begin the world at Kingswood.”

Adam's reception at Kingswood, by the head master, Mr. Simpson, and his wife, with his treatment there, and the whole

course pursued to him and the other inmates of the school, are given with great minuteness of detail, and much graphic power by himself. We must afford space for an extract or two. Adam having reached Kingswood by seven o'clock in the morning, in time for preaching, and heard a sermon suited to his circumstances from the words, "Woman, why weepest thou? Whom seekest thou?"

"The preaching being ended, A. C. inquired of a young lad, whom he supposed to be one of the scholars, if Mr. Simpson (the head master) was at home? Being informed that he was, he begged leave to see him;—he was introduced, and delivered Mr. Wesley's letter. Mr. S. appeared surprised: said, 'he had heard nothing of it, and that they had no room in the school for any one; that Mr. Wesley was now in Cornwall, but was expected in a fortnight:' and added, 'You must go back to Bristol, and lodge there till he comes.' These were all appalling tidings! Adam had travelled several hundred miles both by sea and land, in quest of a chimerical *Utopia* and *Garden of Paradise*, and now all his hopes were in a moment crushed to death.

"With a heart full of distress, Adam ventured to say, 'Sir, I cannot go back to Bristol, I have expended all my money, and have nothing to subsist on.' Mr. S. said, 'Why should you come to Kingswood, it is only for preachers' children, or for such preachers as cannot read their Bible; and it appears from this information, that you have already been at a classical school, and that you have read both Greek and Latin authors.' Adam said, 'I am come to improve myself in various ways by the advantages which I understood Kingswood could afford.' Mr. S. replied that, 'It was not necessary; if you are already a preacher, you had better go out into the work at large, for there is no room for you in the school, and not one spare bed in the house.' It was now with his poor heart:—

*"Hic mihi! quanta de spe decidi!"*

"The rest I shall give in A. C.'s own words.

"At last it was agreed, that there was a spare room on the end of the chapel, where I might lodge till Mr. Wesley should come from Cornwall: and that I must stay in that room and not come into the house. I was accordingly shown to the place, and was told, one of the maids should bring me my daily food at the due times. As soon as I was left alone, I kneeled down and poured out my soul to God with strong crying and tears. I was a stranger in a strange land, and alas! among *strange people*: utterly friendless and penniless. I felt also that I was not at *liberty*, but only to *run away*:—this, I believe, would have been grateful to the unfeeling people into whose hands I had fallen. But I soon found why I was thus cooped up in my prison-house. Mr. S. that day took an opportunity to tell me, that Mrs. S. suspected that I might have the itch, as many persons coming from my country had; [this was excellent from *Scottish people*, for such they both were;] and that they could not let me mingle with the family. I immediately tore open my waistcoat and shirt, and

showed him a skin as white and as clean as ever had come across the Tweed ; but all to no purpose,—‘ It might be cleaving somewhere to me, and *they could not be satisfied till I had rubbed myself, from head to foot, with a box of Jackson’s itch ointment, which should be procured for me next day !*’

“ It was only my strong hold of God, that kept me from distraction. But to whom could I make my complaint ? Earthly refuge I had none. It is utterly impossible for me to describe the feelings, I may justly say the *agony*, of my mind. I surveyed my apartment ; there was a wretched old bureau wainscot bedstead, not worth *ten shillings*, and a flock bed, and suitable bed-clothes, worth not much more : but the worst was, they were very scanty, and the weather was *cold* and *wet*. There was one rush-bottomed chair in the place, and besides these, neither carpet on the floor, nor at the bed-side, nor any other kind of furniture. There was no book, not even a *Bible*, in the place ; and my own box, with my clothes and a few books, was behind, at the Lamb Inn, in Bristol ; and I had not even a change of linen. Of this I informed them, and begged them to let the man, (as I found he went in with a horse and small cart three times a week,) bring out my box to me. To this request, often and earnestly repeated, I got no definite answer, but no box was brought.

“ *Jackson’s Ointment* was brought, it is true ; and with this infernal unguent, I was obliged to anoint myself before a large fire, (the first and last I saw while I remained there,) which they had ordered to be lighted for the purpose. In this state, smelling worse than a polecat, I tumbled with a heavy heart and streaming eyes, into my worthless bed. The next morning the sheets had taken from my body, as far as they came in contact with it, the unabsorbed parts of this tartarous compound : and the smell of them and myself was almost insupportable. The woman that brought my *bread and milk* for breakfast—for dinner—and for supper,—for generally I had nothing else, and not enough of that,—I begged to let me have a pair of clean sheets. It was in vain : no clean clothes of any kind were afforded me ; I was left to make my own bed, sweep my own room, and empty my own basin, &c. &c. as I pleased ! For more than three weeks no soul performed any kind act for me. And as they did not give orders to the man to bring out my box, I was left without a change of any kind, till the Thursday of the second week ; when I asked permission to go out of my prison-house to Bristol for my box ; which being granted, I walked to Bristol, and carried my box *on my head*, more than four miles, without any kind of assistance ! It was then no loss, that my wardrobe was not extensive ! As for books, I brought none with me but a small 18mo Bible, a 12mo edition of Young’s Night Thoughts, Prideaux’s Connected History of the Jews, &c., and Buck’s 8vo Greek Testament.

“ As both the days and nights were very cold, the season then being unnaturally so, I begged to have a little *fire*. This was denied me, though coals were raised within a few roods of the house, and were very cheap ; and had it been otherwise, they were not at *their* expense ; they were paid for out of the *public collections*, made for that school ; to which many of my friends made an annual liberal offering.



"One day, having seen Mr. S. walking in the garden, I went to him and told him I was starving with cold; and showed him my fingers, then bloodless through cold! He took me to the hall, showed me a cord which hung from the roof, to the end of which was affixed a cross stick; and told me to jump up and catch a hold of the stick, and swing by my hands, and that would help to restore the circulation. I did so: and had been at the exercise only a few minutes when Mrs. S. came and drove both him and myself away, under pretence that we should dirty the floor! From this woman I received no kindness. A more unfeeling woman I had never met. She was probably very clever—all stood in awe of her—for my own part, I feared her more than I feared Satan himself. When nearly crippled with cold, and I had stolen into the kitchen to warm myself for a few moments, if I had heard her voice in the hall, I have run as a man would who is pursued in the jungles of Bengal by a royal tiger.

"This woman was equally saving of the candles, as of the coals; if my candle were not extinguished by nine o'clock, I was called to account for it. My bed not being comfortable, I did not like to lie much in it; and therefore kept out of it as late, and rose from it as early as possible. To prevent Mrs. S. from seeing the reflection of the light through my window, (for my prison-house was opposite the school, over the way,) I was accustomed to set my candle on the floor, behind my bureau bed, take off my coat, and hang it on my chair's back, bring that close on the other angle, and then sit down squat on the floor and read! To these miserable expedients was I driven, in order to avoid my bed, and spend my time in the best manner I could, for the cultivation of my mind, and to escape the prying eye of this woman, who seemed never to be in her element but when she was driving every thing before her.

"I asked and got permission to work in the garden. There, fine quickest hedges were all overgrown; these I reduced to order by the dubbing shears: and I had done this so well, that my taste and industry were both applauded. I occasionally dug and dressed plots in the ground. This was of great service to me, as it gave me a sufficiency of exercise, and I had, on the whole, better health; and there was a sort of pond, of rain water, in the garden, where I occasionally bathed, scanty, indeed, of water, for there is none in the place but what falls from heaven; and for a temporary occupation of their premises, I was obliged to contend with frogs, snakes, or everts, and vermin of different kinds."

The next is so characteristic,—though of a different description, that no words but Adam's own could do it justice:

"But to return to the remainder of my short stay in Kingwood.

"I have already noticed that, for the sake of exercise, I often worked in the garden. Observing one day a small plot which had been awkwardly turned over by one of the boys, I took the spade and began to dress it: in breaking one of the clods, I knocked a half-guinea out of it. I took it up, and immediately said to myself, this is not mine; it belongs not to any of my family, for they have never been here; I will take the first opportunity

to give it to Mr. Simpson. Shortly after, I perceived him walking in the garden, I went to him, told him the circumstance, and presented the half-guinea to him; he took it, looked at it, and said, 'It may be mine, as several hundred pounds pass through my hands in the course of the year, for the expenses of this school; but I do not recollect that I ever lost any money since I came here. Probably one of the gentlemen has; keep it, and in the mean time I will inquire.' I said, 'Sir, it is not mine; take you the money; if you meet the right owner, well; if not, throw in the funds of the school.' He answered, 'You must keep it till I make the inquiry.' I took it again with reluctance. The next day he told me that Mr. Bayley had lost a half-guinea, and I might give it to him the first time I saw him. I did so. Three days afterwards, Mr. Bayley came to me, and said, 'Mr. C. it is true that I lost a half-guinea, but I am not sure that *this* is the half-guinea I lost; unless I were so, I could not conscientiously keep it; therefore you must take it again.' I said, 'It is not *mine*, probably it is *yours*; therefore I cannot take it.' He answered, 'I will not keep it: *I have been uneasy in my mind ever since it came into my possession*;' and, in saying this, he forced the gold into my hand. Mr. Simpson was present: I then presented it to him, saying, 'Here, Mr. S., take you it, and apply it to the use of the school.' He turned away hastily as from something ominous, and said, 'I declare I will have nothing to do with it.' So it was obliged to remain with its *finder*, and formed a grand addition to a purse that already possessed only three half-pence.

" Was this providential? 1. I was poor, not worth twopence in the world, and needed some important articles. 2. I was out of the reach of all supplies, and could be helped only from *heaven*. 3. How is it that the lad who had dug the ground, did not find the money: it was in a clod less than a man's fist. 4. How came it that Mr. B. who knew he had lost a half-guinea somewhere about the premises, could not appropriate this, but was miserable in his mind for two or three days and nights, and could have no rest till he returned it to me? 5. How came it that Mr. S. was so horrified with the poor half-guinea that he dared not even throw it into the charitable fund? 6. Did the providence of God send this to *me*, knowing that I stood in need of such a supply?

" The story is before the reader, he may draw what inference he pleases. One thing, however, I may add. Besides two or three necessary articles which I purchased, I gave Mr. Bayley 6s. as my subscription for his *Hebrew Grammar*: by which work I acquired a satisfactory knowledge of that language, which ultimately led me to read over the *Hebrew Bible*, and make those short notes which formed the basis of the *Commentary* since published! Had I not got that grammar I probably should never have turned my mind to Hebrew learning; and most certainly had never written a *Commentary* on Divine Revelation! 'Behold how great a matter a little fire kindleth!' My pocket was not entirely empty of the remains of this half-guinea, till other supplies, in the ordinary course of God's Providence, came in! 'O God! the silver and the gold are thine: so are the cattle upon a thousand hills.'

"At length Mr. Wesley returned to Bristol. The day he came, Mr. Simpson went in and had an interview with him; and, I suppose, told he own tale—that they had not room, that it was a pity I should not be out in the general work; and I was told that Mr. W. wished to see me. I had this privilege, for the first time, on September 6th. I went into Bristol, saw Mr. Rankin, who carried me to Mr. Wesley's study, off the great lobby of the rooms over the chapel in Broadmead. He tapped at the door, which was opened by this truly apostolic man: Mr. R. retired: Mr. W. took me kindly by the hand, and asked me, 'How long since I had left Ireland?' Our conversation was short. He said, 'Well, brother Clarke, do you wish to devote yourself entirely to the work of God?' I answered, 'Sir, I wish to do and be what God pleases!' He then said, 'We want a preacher for Bradford (Wilts;) hold yourself in readiness to go thither; I am going into the country, and will let you know when you shall go.' He then turned to me, laid his hands upon my head, and spent a few moments in praying to God to bless and preserve me, and to give me success in the work to which I was called."

Before leaving Bristol, Adam Clarke was confirmed by the Bishop, Dr. Lewis Bagot; and after "one month and two days at Kingswood, thirty-one days too much, if God had not been pleased to order it otherwise," he left the school, and entered on the arduous labours of a regular Methodist preacher, in the Bradford circuit, Sept. 27, 1782: from his extremely youthful appearance,—being not more than, perhaps, twenty years of age,—he was called usually "the boy preacher." But it was not till Wednesday, Aug. 6th, 1783, that he was admitted into "full connexion." This took place in Bristol; and the following characteristic anecdote is from his own pen:

"When preachers on trial are admitted into full connexion with the body of the Methodist preachers, among many important questions put to them is the following, 'Are you in debt?' To this the most satisfactory answer must be given. Through rather a whimsical incident, this question was likely to have deeply puzzled and nonplused Mr. Clarke. Walking in the street that morning with another preacher, a poor man asked a half-penny. Mr. C. had none, but borrowed one from the preacher who was walking with him. That preacher happening to go out of town, he could not see him during the day to repay this small sum. When he stood up with the others, he knew not what to say, when the question, 'Are you in debt?' should be proposed: he thought, 'If I say I am in debt, they will ask me How much? when I say, I owe one half-penny, they will naturally suppose me to be a fool. If I say, I am not in debt, this will be a lie; for I owe one half-penny, and am as truly under the obligation to pay, as if the sum were twenty pounds, and while I owe that I cannot, consistently with eternal truth, say, I am not in debt.' He was now most completely within the horns of a dilemma; and which to take he knew not, and the question being put to him before he could make up his mind—'Mr. Clarke, are you in debt?' he dissolved the difficulty in a moment, by answering—'Not one

PENNY. Thus both his credit and his conscience were saved. The reader may smile at all this, but the situation to him was, for some hours, very embarrassing."

From this period is given, in the remainder of these volumes, in a regular series, the history of his life,—according to the circuits he successively occupied, and the labours in which he was engaged, and the studies which, with quenchless ardour, he constantly pursued. Extracts from his journals and letters, also, are given, generally interesting or amusing; and always characteristic—either of his excellencies or of his failings. But we cannot follow him through them all. Not only the English and Irish circuits, but the Norman isles, and afterwards those of Shetland, shared in his labours; and the combination of close study with active labour, perhaps was scarcely ever more successfully pursued.

On the 17th of April, 1788, he married Miss Mary Cooke, daughter of Mr. John Cooke, clothier, of Trowbridge, Wilts; a union which, though at first opposed by the friends of the lady,—and even by Mr. Wesley—proved a source of great happiness to both. By this marriage he became related to the late Joseph Butterworth, Esq. M.P., who married a sister of Mrs. Clarke's; a relationship that proved very useful in bringing Mr. C. forward to that station he afterwards occupied in the public view. It was, indeed, owing to Mr. Clark's instrumentality, that Mr. B. and his wife joined the Methodist community.

It was in 1795 that Mr. C. was appointed to London; and though he had, for many years, been a close student of Biblical literature, and of all such subjects as were calculated to elucidate the sacred Scripture; yet now it was that he—having facilities for pursuing those studies, which he had heretofore desired rather than enjoyed,—set himself to the preparing for his great work, the Commentary on the Holy Scriptures: and "first, literally translated every verse of the Old and New Testaments from their originals, marking all the various readings, and comparing them with our authorized version."

While this work was in progress, he found leisure—amid multifarious public duties,—to publish various works; Bibliographical Dictionary, Miscellany, Succession of Sacred Literature, &c. &c. &c.; and on becoming a member of the Committee of the British and Foreign Bible Society, entered into the objects of that noble institution with his characteristic ardour, and rendered essential service in the Oriental departments of its labours.

In the beginning of 1808 the degree of LL.D. was conferred upon him by the University of Aberdeen; under circumstances and in a way equally honorable to the *Senatus Academicus* and to him whom they honored. At the same time, in addition to all his other labours, he undertook, at the request of government, to continue and complete "Rhymer's Fædera:" the toil

and research that were indispensable to which, would have been quite enough for one who had no employment besides. But he was, systematically, an early riser; studiously shunned dinner parties; sedulously occupied every fragment of time; and lived in accordance with the strictest temperance. These, with a constitution naturally good, and inured to labour and privation, through the blessing of God carried him through all.

But our limits forbid us to trace the remainder of his history,—the reader of these volumes will find much to amuse and to instruct him,—especially in the narratives of Dr. Clarke's tours in the Norman Isles, the Shetland Isles, and Ireland. Nor shall we go into any controversial discussions regarding much that is broached in them, on questions literary, philological, and theological. The volumes, like the mind of Dr. C. himself are *miscellaneous*: stored with much that is valuable, and laden with much that is worthless. The closing scenes of his life have been long before the public; they were spent chiefly in Liverpool. His latter end was peace.

Dr. C. is a proof of how much may be done by industry and diligence through the blessing of God; in spite of difficulties, at first view apparently insurmountable. Notwithstanding what would have sunk hundreds in despondency, and kept them in useless and ignoble obscurity,—he rose to a high place among the great, the learned, the useful men of the age. His maxim was, he says, "Through desire a man having separated himself, seeketh and intermeddleth with all wisdom." That his curiosity, and desire to be at home on all subjects often carried him too far, and led him, even, to introduce into the pulpit what was fitted rather to make the ignorant stare, than to profit souls, is granted. A man may surely explain passages of Scripture sufficiently,—where allusion is made to the process of refining metals—without going into such chemical details as to lead an *amateur* to fancy him an alchemyst. (Vol. 2, p. 2.) Nor do we see the wisdom of such exhibitions in the pulpit as the following,—though from Dr. Clarke's so carefully recording it, and its publication, under his sanction, we suppose it must have appeared so to himself,—giving an account of a sermon he preached on his last visit to Dublin, he says, "In the course of the sermon, the objection that Moses learned all his knowledge from the Egyptians was particularly considered." And, after a number of remarks, he says, 'I then questioned the learning of the Egyptians as to the extent usually ceded to them; then considered their architecture, and their being unacquainted with arches; the discoveries of Belzoni at Thebes, and the probability that the arch he found was of Grecian workmanship.' We well remember his occupying a good half hour with this; or rather, as we and others at the time thought, wasting so much of that hallowed time. By the way, in reference to his preaching, there is a statement which he makes that, did it not come from such a man, would scarcely obtain belief:

“ Strange as it may appear, from this very circumstance—the verbal imperfection of my memory—I have preached, perhaps, 5,000 sermons, on all kinds of subjects, and on a great variety of occasions, and did not know before hand *one single sentence* that I should utter. And were I to preach before the king, or the two universities, I must preach this way, or not at all.”

True, he immediately guards against the idea that he did not labour and study; yet even with this qualification it appears one of the most singular phenomena of mind that has come our way.

Dr. Clarke's great work, on which his fame will chiefly rest, is his Commentary; and yet, considered as a whole, it is a strange medley. It is neither wholly critical, nor wholly explanatory and practical. The critical student is almost constantly disappointed, and the more humble inquirer as often misled. Had he not been a Wesleyan, and had not he been almost the only member of that body, at the period, who gave himself up to learned pursuits, it never would have taken, on its own merits, the place it has heretofore occupied among Scripture commentaries. Nearly all that is valuable is borrowed or stolen, and nearly all that is original is fanciful, or worse. We scarcely know any work where learning is made less subservient to real utility, or one more dangerous as a manual for the student of Scripture.

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#### CHURCH BILL.\*

WE have copied out the title of this notorious bill, and have given the honour of CAPITALS to its authors, that our readers may know the persons to whom they should be grateful for such exertions in favour of religion and morality, and understand the objects to which their exertions are devoted. Let it never be forgotten, that, in the month of July, 1835, the Protestant ministers of a Protestant king, and Protestant government, stood up in their places in the House of Commons, and did state to the house, the nation, and the world, that the best mode they could devise for promoting religious and moral instruction in Ireland, was the withdrawal of the clergy from above 860 parishes—the lowering of the incomes derivable from all the rest, so far as to prevent the possibility of employing more than one minister of the establishment in any—and the application of the

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\* A Bill for the better regulation of Ecclesiastical Revenues, and the promotion of Religious and Moral Instruction in Ireland. Prepared, and brought in, by LORD VISCOUNT MORPETH, LORD JOHN RUSSELL, LORD VISCOUNT HOWICK, MR. CHANCELLOR OF THE EXCHEQUER, SIR JOHN HONHOUSE, MR. POULETT THOMSON, MR. ATTORNEY-GENERAL, and MR. SOLICITOR-GENERAL.

surplus, so created, to the support of a system of education, to be superintended by a Whig nobleman, a Socinian barrister, a Presbyterian minister, a Popish archbishop, and two ministers of the Established Church, an archbishop and a doctor of divinity!—a system of education protested against by all the Episcopalians in Ireland, and by the Synod to which the said Presbyterian belongs, and which has been ably and learnedly advocated by O'Connell in the House of Commons!—a system which, while it excludes the Bible, practically admits the mass book, and the catechisms of the Church of Rome, and which has expended large sums on ing certain scriptural extracts,\* as they are termed, whose circulation in Ireland is very nearly confined to the model school in Dublin! Such is the work for which the friends of Ireland have to be grateful to the Protestant ministers of Great Britain, and such the blessings consequent upon the liberal system. But we would ask a little attention from our readers, while we examine somewhat in detail the circumstances connected with it. The first feature in the bill is the extraordinary fact, that two points, perfectly irrelevant and unconnected, are bound up together in it, without any more relation than Tenterden steeple and Goodwin sands, or more sympathy than the dead and living bodies that a politician of earlier date linked together. One part professes to settle the tithe question, and to give a permanent support, however diminished, to the existing clergy; the other provides, that such support shall not be of any long duration, by lopping off the parochial ministers from above 800 parishes, and providing for the reduction of all to a limit of 300*l.* per annum.

Now, let our readers consider, for a moment, the unparalleled injustice of this proceeding. The parish ministers of the Church of Ireland, of the National Church, the proprietors of a portion of the tithe, secured to them both by possession and by the legislative enactments of centuries, deprived of their legal rights by the indolence, incapacity, or policy of government, proscribed, persecuted, plundered; pensioners upon the bounty of the country—doled out to

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\* "Extracts—Scripture Extracts." From what? The word seems to imply that they are taken from some recognised standard; yet we learn, from a late debate in the House of Commons, that they contain a *new translation*, by a *learned and pious* member of the Board. What! can the author of the *Errors of Romanism* have extracted and published the note on Genesis iii. 15, or the disciple of John Knox have shrunk from condemning the Popish doctrine of penance and satisfaction? Can the late Professor of Hebrew in our University have committed himself so sadly in the translations from the *Pauline*? We suppose Mr. Holmes would smile at such labours being imputed to him, and we rather think that no one, for a moment, suspected his Grace of Leinster was intended by the epithets we have quoted;—is, then, Dr. Murray answerable for what is published by the Board of Education, as well as for what Mr. Coyne pleases to send forth, and must the works stamped by the *imprimatur* of Merrion-street, as well as that of the bookseller to Maynooth, be laid at his door!



them by the very persons who had originally, for their own ends, suffered or excited the agitation of which they have been victims; obliged to support privation and sufferings as acute as ever have been the lot of any in the sorest period of religious warfare, and, with their families, subsisting on the chance bounty of the pious, or the labour of their own hands; these persons—some of education as refined, family equal, and feelings of independence not inferior to those of the fabricators of this precious bill—are insulted by its provisions—are told that the legislature deems the settlement of the tithe question important, that they know they have a full right to their property, and will, therefore, only rob them of a certain portion of their income, to bestow it, not upon the lower orders, whose claims to commiseration have been made the ground of legislative interference, but upon those who are themselves the legislators and passers of the bill, and that, even to receive this, they must consent to the destruction of Protestantism in Ireland—they must submit to the removal of the parochial ministry, and the forfeiture of Protestant claims. Is this statement incorrect? There is, indeed, a pretext of settling of tithe, but, annexed to it, a proposition for annihilating the church, by removing its ministrations from above 800 parishes in Ireland; and then the clergy and their friends are told, take the one, or you shall not have the other—assent to the destruction of Protestantism—to the handing over of three-fourths of Ireland to Popery with all the evils, arising from the triumph so gained—assent to this, or that portion of your property, which, if given promptly may rescue you from a jail, and your families from starvation, shall be withheld or refused. A sop is given to Popery: either this bill will pass, and you will have, indeed, a settlement of tithes, but, to make that palatable, you may look forward to the annihilation of Protestantism in three-fourths of Ireland in thirty years, and the whole of it in a little time; or, if this bill be thrown out, your enemies, the parsons, will be forced to endure another year of starvation, and tithes to remain dormant another year, and then what government, Whig or Tory, will ask for the payment? Such is the alternative, and such the tender mercies of the ministry towards the church.

But let us consider the principle of the bill. It, at once, negatives the very foundation on which an established church is erected; it lays aside, at once, all the claims which one religion may have over another, on account of its truth, or its sanctity, its divine origin, or its multiplied evidences. The duty of a government to provide for the religious education of the people—the responsibility resting on a governor to propound, defend, and sanction truth, as distinguished from error, all are neglected and forgotten; numerical population is the only basis of legislative religion; “count the heads—but do not inquire into religious truth or falsehood; and though parliament, for centuries, has guaranteed certain opinions, and we ourselves have, for successive sessions, protested against others, upon oath, as idolatrous, and therefore

soul-destroying; no matter—count the heads, and let the number—no matter how ignorant, or incapable of judging—let the number decide." Can any thing be more monstrous? Does the legislature act so with regard to any other practical or speculative measures? When it decided upon adopting a certain calendar, did it suspend its judgments upon the knowledge or ignorance of the peasant, as to the necessity for Gregorian compensations? When it put its hand into the pockets of the people, to purchase, say, the Elgin marbles or the Angerstein pictures, did the parliament inquire about the Claudes or the Theseus from the peasant? Yet, upon a subject infinitely more important, that concerning the temporal and eternal interests of thousands, of millions of the human species, the rulers of the country have no opinions, and heads are counted, to decide the acting of the legislature.

But again: where the number of Protestants, no matter from what cause, has been at a certain time below a certain standard there a parish clergyman is, by the ministry, deemed unnecessary; his services are withdrawn; a curate may be appointed for a trifling sum, or 5*l.* in the generosity of the government, is doled to the neighbouring clergy for the occasional services that may be required. Now, since pounds, shillings, and pence, are thus the legal estimate of the spiritual labours of a minister of God, and these are valued at some sum between 5*l.* and 100*l.*, is it not worth inquiry whether the physical labour connected with the service is not to be considered in a compound ratio of the population, and the extent of district over which it is distributed. A parish may have but twenty or thirty Protestants, and yet the shepherd, who looks after that scanty flock, may be compelled, to walk (Lord Morpeth allows him no horse) over a space—in order to meet or minister to his flock—fully as exhausting to his bodily, and wasting to his intellectual powers, as if he had to do with a population ten times or fifty times the number. But our secretary for Ireland seems to think a Protestant minister has nothing to do but to preach on Sundays, and to administer the sacraments, and that, as the labour connected with the latter decreases along with the number, so should the remuneration.

He knows not that the Sabbath services, all-important as they are, form but a small portion of the active work of the clergyman; that his peculiar ministration begins when the Sabbath ends; and that the cottage of the poor man, the solitude of the distressed, the bed of the sick and of the dying, form the scene of his labours; and for this—for labours like these—for days of weariness, and nights of sleepless anxiety, Lord Morpeth proposes 5*l.* or 50*l.* or 100*l.* as full compensation! But how long is this to be enjoyed? Fifty Protestants require a rector—he draws 300*l.* from some fund or other—how easy is it to reduce the number, and to dismiss the rector? Some of those gentle hints which have been effectual in banishing Protestants to the wilds of Upper Canada, may speedily be applied, and the rector, by order of the Lord Lieutenant, becomes a curate; and the curate, by the same

authority, is pronounced unnecessary, and the parish or the county is handed over to the priest! Do we libel our Roman Catholic countrymen in thus writing? It is with bitterness of heart we pen the sincere conviction of our understanding, while we mourn over the misled victims of a system compounded half of the fanaticism of false religion and half of political hatred—the hatred of blinded politics; and we appeal to the experience of Protestants through the south and west of Ireland, equally to those who remain in terror, and to those who have fled for security, as to the necessary and awful results of a principle, which by affixing an apparent immunity to the decrease of Protestants, offers a premium to the most brutal aggressions of the incendiary and the assassin.

Another feature of this bill is, the reduction of all Protestant livings to the annual value of 300*l.*, and thus we have the two extremities of Lord Morpeth's scale, 5*l.* forming his zero, and 300*l.* his boiling point. It is unnecessary to remark upon the evils connected with an equalization of incomes in the Church, without taking into account the peculiarity of situation, of education, of place, and person. It is unnecessary to remark upon the degrading operation of such a provision upon the Church itself as a profession; how it excludes from its members so much of that intelligence and ability, of that rank and connexion, of that education and manner which now find their fullest and noblest employment in its dignified ministrations. All this is obvious; but let us inquire what provision is made for an aged clergyman, with a family, residing in an expensive part of the country; one who has spent his youth and manhood in the service of his God; and who, sinking under the influence of time, is rendered physically incapable of attending to the duties of a laborious parish. His years require assistance—his means forbid it—300*l.*, with its legal deductions, scarcely give his family the necessaries of life, and the subtraction of 75*l.* from a diminished income would prevent the possibility of even this scanty supply. His flock suffers—or his family starves—the one becomes the prey of the priests, or the other are turned out to privation and poverty.

One part of this extraordinary bill is more extraordinary than all the rest. Not only do its framers say—at such a period there were no Protestants in such a parish or district, but there are none now—there shall never be any hereafter. The gospel has lost its force, the power of preaching is nullified—we say, there shall never dawn a day of reformation on these devoted districts—their sources of supply are all allocated, and therefore Protestantism is for ever condemned. No matter, though a Luther were to start up from the bosom of the Church of Rome;—no matter, though a Bedell or a Gilpin were to convert the millions who are living and dying in ignorance, still we can make no provision for such contingencies—in the eye of the legislature, these districts must ever continue popish. Is not

this the fact? The parochial income is alienated, and though thousands were to become Protestants, how is their pastor to be supported? The National Board employs its fund too liberally to refund; the Ecclesiastical Commission is poverty itself; and the support of the pastor provided hitherto by the national Church and system, must devolve upon the contributions collected under the Voluntary System, if indeed the application of even that expedient would be permitted by the dominant church. The intrusion of a Protestant Minister, with his unauthorised and condemned\* rites, after all such offence had been formally withdrawn, would be a subject of alarm to the true Church; and except we have a change indeed in our counsels, that alarm would be felt as "a pressure from without," that might call for legislative interference to repress the growing spirit of Protestantism. The same anxiety for, *not even-handed* justice which held a man to bail because he ventured to quote a passage from the Scriptures, and threatened to withdraw the protection of the constabulary from a house, because it sheltered two helpless Protestant missionaries, could easily discern some reason for preventing even private bounty from supplying the deficiencies caused by legislative spoliation.

Nor is it against the Church that a bill of this kind operates so injuriously, (meaning by the Church what in common parlance it is generally, though incorrectly, intended to convey,) by crippling its resources, degrading its clergy, virtually destroying the very principle on which the Church is established, and limiting its spiritual exercise and ministrations. The lay part of the Church are injured most materially by its provisions, as indeed must always be the case, where spiritual interests are interwoven and connected with temporal as they must be in this world: nay, it extends its blighting influence over the entire community. When my Lord Morpeth so coolly disposes, to a board of which a section only belongs to the Church, and for purposes against which the Church has protested, of so great a portion of the vested property of the Church, he forgets that it is of public property, belonging in its use to every individual however mean and lowly, that he is treating; that the income of each parish which he condemns, is in fact allocated to the advantage of every individual of that and every other parish, and that to take away any portion of it, is to plunder the community of so much property. The meanest member of the Establishment has an interest in the income, however splendid, of every dignitary in the land, not only as being connected with the system that is the foundation of all his spiritual hope, but as it offers its prizes as the legitimate object of his, or his family's exertions. No member

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\* Vid. *Deus' Theology*.

of the Church is too low, and no situation in the Church too high to quench the feeling that would actuate one to look forward to the possession of the other; and the records of that national Church bear honourable proof that it is a profession, more than any other, open in all its gradations, to the exertions of talent and of piety. While rank and station are not excluded from the competition, obscurity and poverty are invited; and therefore by this bill, the fair hopes of the young aspirant, and the rest and tranquillity of lettered labour, and the useful intermingling of rank and dignity with their social inferiors, all are interfered with. No longer shall the clergyman be on a level with the gentry of the land; no longer shall the aristocracy seek to strengthen their order by the Church, while they give stability to it, and draw from it the spirit of that feeling which has elevated our nobility so highly; no longer can even the middle class of society look with the degree of respect upon the clergy which with many of that class is universally connected with an independent income, and the means of usefulness.

Nor does the evil rest here. What is the general, and in spite of political economists we will say, the just ground of complaint, with regard to the state of Ireland? What evil has been so crying that a word has been invented in order to mark its prevalence and its mischief? Is it not ABSENTEEISM, the forced or voluntary withdrawal of the gentry from the soil, the abandonment of the peasantry to the influence of those to whom their progress in all that is really useful is a matter of comparative insignificance, who batten on their poverty, or erect their influence on their ignorance? Why the House of Commons has rung with this complaint; the press has echoed with its groans and lamentations; and yet the Irish Secretary, the friend and protégé of Irish patriots, has introduced a bill to cut off at once 900 generally resident gentlemen, of independent incomes, high education, benevolent feelings, and moral character, who draw their incomes from the soil, to whom, therefore, the progress of the peasant is a matter of material consequence, and who spend again among the peasantry those incomes, and who are, therefore, peculiarly interested in the moral improvement of the people—while, to crown the absurdity, shall we call it, of the measure, they are withdrawn just from those parts of the island most in need of resident gentlemen, and where their influence might be most usefully employed in counteracting the evil influence that unsettles property and endangers life. If this were proposed in any other assembly than the House of Commons, if to any grave and well-informed body of men, acquainted with the state of Ireland, the deficiency of capital, and the insecurity and laxity of all social bonds; if it were gravely proposed as a remedy, to withdraw from the poorest and most disturbed districts, nine hundred resident gentlemen, whose incomes were generally spent among the very people who required their assistance, their influence, their advice, their ex-

ample, and that this was proposed as a sure and infallible mode of securing the peace, and quiet, and comfort of the people, would such a proposition be, for one moment, listened to: and is the case of the bill improved by adding that the nine hundred gentlemen thus removed wore black coats, went to Church twice on Sunday, and were called Clergymen; and that a further ingredient in the dose thus concocted by Protestant quacks is, the abandonment of three-fourths of Ireland to Popish influence—to the tender mercies and well-proved loyalty of the Roman Catholic clergy. Surely any where but in such an assembly, a proposition like this would be trampled into silence with indignant contempt.

We have already exceeded our limits, and have little more to say; but we cannot, as those who feel for the Church and its interests avoid remarking, that the discretionary power *vested in the Lord Lieutenant!* of reducing all incomes to 300*l.* and which, of course, will be acted upon, must have the effect of lowering the standard of intellect and acquirement in the candidates for orders. Whatever standard of human excellence we may set up, it is not to be expected that a man who could serve his God in other situations, will, generally speaking, embrace a laborious, and now a perilous profession, and encounter the responsibilities of a family, for the prospect of some income between 5*l.* and 300*l.*; the latter of which is the maximum allowance. It is true, of those who enter the Church many live and die, who never attain that maximum; but they entered the Church with high expectations, and it is but fair to suppose that their failure in the Church is but what would have followed them in any other profession. The reasons that prompt men to enter a profession are various; and in each individual it is rather a complex than a simple motive that directs: of this motive, assuredly, one element is the prize that it presents; and although this, we verily believe, forms a smaller proportion of the guiding principle in the Church than in any other profession, it does form a part, and must be allowed for; and we feel ourselves justified in saying, that a few years will show a deterioration in the general character, attainments, and education of those who will then form the ministers of but one among the many sects in the country, and who now, we speak it without hesitation, are as a body, superior to all others.

So far had we written when we learned the negation of Sir R. Peel's proposition, and the rapid passage of this obnoxious bill through the Commons. It was no more than we expected. To hope that a proposal so consonant to justice, humanity, and common sense, as that of the late Premier could have recommended itself, or be recommended by any eloquence, to the partisans of spoliation was vain; and any attempt to oppose so flagrant a measure was hopeless: all that could be done was exhibited, but the eloquent reasoning of Peel, the energetic appeals of Stanley, and the high-toned eloquence of Graham, left no-

thing for their opponents but obstinate determination, and the *vis inertiae* of a majority. We could have wished, for our own parts, that Sir R. Peel had taken higher ground. His speech, unquestionably the ablest in the debate, and which was *therefore* pronounced by his opponents to be *devoid of argument*, met and defeated them upon their own ground; pointed out the absurdity and iniquity of their proposed dealings with the Church; but still, though it was most important that such should be done—the eloquent orator might have risen with his subject, might have based his irrefragable argument on Protestantism and the Bible, and have appealed to the high and holy principles contained in our constitution. When so much has been done well and admirably, it is not grateful to say that anything is wanting; but we could not avoid missing, in the able details and splendid oratory of the statesman, some of that *mens divini*, which can shed a ray of hallowed light upon all such subjects as these.

What is now to be done? If we know the Clergy of Ireland, they will submit to another year of poverty and privation, rather than admit the principle contained in the bill, so destructive of the institutions of religion in the land:—they will say to the Lords, “reject the bill, though you strike through us.” Our earthly hopes are on the firmness of the Upper House; the Lords are pursuing, with regard to the wholesale spoliation of corporations, a dignified legislative course; and we trust they will not depart from it at the suggestion of ultra Toryism or low Whiggery. But our earthly hopes are feeble indeed; on Him only do they rest, the head of our Church, who has owned and is owning it, who holds the hearts of men, statesmen or citizens, in his hand, who chastens, but as a parent, and purifies by chastening, who “maketh the wrath of man to glorify him, and restrains the remainder of that wrath.”

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#### ON DEATH-BED REPENTANCE.

(Continued from page 557.)

My readers will probably desire to know how the important position,—that our probation terminates, when we are aware that our life is about to end,—is sustained by those who hold it. We shall, by and by, look at the attempt to find Scriptural authority for it: at present, it is more convenient to consider the argument for its *reasonableness*.

It is said: If two persons have each been leading an equally careless or wicked life, and one dies unexpectedly, and the other has warning, and is struck with terror and remorse when he perceives his end approaching, there can be no ground for expecting that any difference will be made between them. They, it is pro-



bable, would have changed conduct with each other, had they changed conditions; nor is either of them the better or the worse, for having received or not received, a precise warning of the approach of death. The general warning, to be *always ready*, they had both alike neglected: in the trial, how they would behave themselves, under the certainty of dying, and the uncertainty *when*, they have both alike failed. One has not shown more vigilance than the other; we can show no reason, therefore, for making any difference between them.

I have no intention of engaging in any distinct consideration of the very important doctrinal error, which seems to lie at the foundation of this piece of reasoning. But I must examine the reasoning itself, in more detail than would be necessary if it stood alone, because the confusion, in which so much of its fallaciousness consists, will be found, in some degree, to affect a great proportion of the arguments which are current on the same side of this important question.

In the first place, then, it appears strange, that it should be thought safe to assert, that it is *probable*, that, had the warning been given to both the individuals in the case supposed, both would have been affected by it in the same way; and to rest so much upon this alleged probability. While we know nothing more of two men, than that they have each been leading an equally careless and wicked life, we certainly have no grounds for pronouncing, that they will be differently affected by the message: "Set thine house in order, for thou must die." But we would seem to have just as little for determining, that it is *probable* that it will affect them in the same way. Our calculations of the effects of the means of grace upon those whom we have the fullest opportunities of knowing thoroughly, are so often baffled, that, of two individuals, whom, upon a long and intimate acquaintance, he regarded as very similar in disposition and moral character, a sober-minded man would hardly venture to predict very confidently, that they would feel and act alike under such a warning. But to assert, that it is *probable*, that it would have the same effect upon two men, of whom we know nothing, that does not leave room for the widest differences, in every thing that ought to regulate our expectations of its effects upon them, seems strange rashness.

But, to the real point at issue, of what consequence is it what is *probable* in the case? Or what can be the meaning of speaking of *probability*, in reference to the BEING, who is to determine, whether a difference ought to be made between these individuals at the last, or not? We cannot doubt, that the moral effects which the warning would have produced upon the sinner who dies without receiving it, are as certain to the Mind of the Omniscient God, as those which it has actually produced upon the one to whom it was sent. We must be sure, moreover, that it was HE who sent, and HE who withheld the warning: and that HE did both, under this knowledge of the actual state and actual necessities of

the two agents, and upon the same principles, by which the giving or withholding of any opportunities or any means of grace through their past lives, was determined. Every Theist must admit this.—No one, therefore, who employs this argument, can seriously believe, that such events are really as fortuitous as they appear to us to be :—that God is as perplexed and impotent a Spectator of them as ourselves ;—that, in the production of them, He is as little concerned as we are ;—that, for a knowledge of their effects, He is dependent, as we are, upon actual experience ; and that, when this is wanting, He is confined to the conjectures or inferences, with which we are obliged to content ourselves ! It is impossible to suppose that any one would deliberately maintain such monstrous absurdities ; and yet it seems that the whole apparent force or application of this argument is due to the assumption of them, or something very like them. At least, one who remembers, that God sees the actual state of both these individuals ;—that He knows what would be the effect of any means of addressing their conscience, or their fears ;—that He judges by this knowledge, whether it be fit to terminate, or prolong the trial of each,—to continue the form of it unaltered, or to change it ; and that, finally, He determines according to this judgment ;—sends, according to it, the flash of lightning, or the slow disease :—any one who feels and remembers this, I say, while he reads this argument, will need no assistance to secure him from being misled by it. Yet, this is only applying to it the principles of Natural Religion. Revelation carries us much farther. And, indeed, I not only am confident that most reflecting Theists would feel the fallacy of this piece of reasoning ; but I would be prepared to expect, that many very plain and simple Christians would be able to exhibit its unsoundness, in something of the following way :—

“ I collect, that it is intended, in the supposed case which forms this argument, that the sinner, who, having lived carelessly or wickedly, dies unexpectedly, dies impenitent and unbelieving. About *his* destiny, therefore, there can be no dispute. The question is, whether the fate of the other who is warned, be the same. This will, of course, depend upon the effects of the warning upon his mind. It is said, that he is struck with terror and remorse, when he perceives his end approaching : and if it be meant, that this is all,—that the warning does no more,—then, indeed, there is no ground for believing that he will be, at the last, in any better position than his fellow sinner. But this is not because it is *probable*, that this latter would have felt terror and remorse too, if he had received warning ; but, because there are in God’s Word no promises of forgiveness of sins to those who so feel, if they undergo no further change. But, if these emotions have produced in this man Faith in the Redeemer, then am I sure that he is saved ; because there are, in the Word of God, explicit and reiterated promises of free forgiveness and acceptance, to ALL who believe in Christ ; and I cannot fear that these promises will be cancelled in *his* case, merely because it is *probable* (if it be probable) that

his fellow-sinner would, like him, have repented and believed, had he been warned in the same way. God will, I am sure, judge the man to whom He saw fit to give the warning, according to the effect which it has actually produced upon himself; not according to the effect, which I may conjecture it would have produced upon another.—As to the remark that he is not the better for having received the warning, I perhaps do not understand it; I certainly do not see its application in any sense in which it is true. Is it meant that his receiving the warning does not *prove* him to be better than the other? Perhaps so; but if it *make* him better, it is enough. And in what sense is it meant to be denied that it does? It can hardly be intended to assert any thing so trifling, as that barely receiving the warning does not necessarily produce a salutary change in the man; or to assume any thing so unfair, as that it *cannot* produce such a change. Certainly it does not make his condition better, irrespectively of its effects upon his mind. On the contrary, like all the other means of grace which he has resisted, it augments his guilt, if it fail to awaken and convert him. But, if it produce this effect, it makes him *better* in a sense infinitely important. So that, though it be true that he has neglected the general warning not less than the other; and failed no less in the trial how he would behave himself under the certainty of dying, and the uncertainty *when*; and shown no more vigilance than the other;—yet, being at the last a believer, while the other dies unbelieving, there is in death, and there shall be in judgment, no less difference between them, than the immeasurable difference between a *child of wrath*, and an *heir of God*, yea, a *joint heir with Christ in his kingdom*.”

Somewhat in this way, I think, most simple-minded Christians would be likely to understand and to dispose of this argument. But perhaps it may be said, that it is answered under a misconception of its meaning. Perhaps,—for I really do not know,—the argument intended may be:—that it is unlikely that the warning can have produced real repentance in the case in which it was given, because then it would not have been withheld in the other case. For, it is probable that the same effects, whatever they be, would have been produced by it upon both individuals; and if its effects were to be so infinitely important, it is probable that it would have been given to both. This is, perhaps, the way in which the argument was intended to be understood; and, though, in this form, it is not so palpably absurd as in the more obvious and natural meaning of it, it is not less unsound, nor is there much more difficulty in showing its unsoundness. It asserts, as before, the *probability*, that the warning would have produced the same effects upon both these sinners. And, having spoken before of the precariousness of this probability, I need say nothing upon it now, except that the argument in this form also, rests altogether upon it. But I may add, that if what is so unadvisedly asserted to be *probable*, were

certain, it would supply no sufficient foundation for the inference intended to be drawn from it. That inference assumes, that if there be any means of grace which will bring a sinner to repentance, they must be bestowed upon him. Now, not to enter into more details than the case absolutely requires, we may say, that the single passage in which it is declared by the Lord, that *the mighty works which were done in Chorazin and Bethsaida, would have brought Tyre and Sidon to repentance in sackcloth and ashes*, ought to be enough to satisfy any one who submits to the authority of the Speaker, that the principle is false, whatever be the train of reasoning which may seem to conduct to it. It may be alleged : that it makes a material difference, that in the case supposed, the means are *ordinary* : and that it seems especially hard to reconcile it to our notions of what is fit and right, if not of what is equitable, that two sinners, being in the same state of guilt, should be so unequally treated ;—that to one *ordinary* means of grace should be supplied by which he is saved, and that from the other they should be withheld,—though they were necessary, and would have been sufficient, to ensure his safety.—I will not enter upon the wide and thorny field which is here thrown open. It would be improper to discuss such a subject incidentally, and it is needless. It is sufficient to say : that the fitness of the application of any means, must, upon the commonest principles, be felt to depend upon the actual state of the individual :—that of this we can only discern uncertain indications ; while God sees it directly and unerringly : so that, supposing that our notions of what is fit and right ought to be the rule of His conduct, it is plain that we are applying these notions precariously,—for the state of the two agents may be very different in what ought to regulate the application of means to them, though they appear to us to be equally criminal, and even though it be true, as is supposed, that the same means would bring both to repentance. But, independently of any such difference, if both have already received a fair and full trial at the moment in which one is taken away ; this is enough to make it equitable to remove both *then*. That one is taken away is, therefore, not unjust ; and that the other is suffered still to remain, and that still further means of bringing him to repentance are tried,—whether it be reconcilable or not, to our notions of what is fit and right,—is, at least, sufficiently accordant with undoubted parts of the Divine dealings, both to prove that it is fit and right, and to take away all improbability from the supposition that it is actually done.

I shall say no more upon this point. And I believe nothing remains, that it is very important to speak of, except what will naturally fall under a consideration of the practical rule, which has been founded upon these principles that I have been reviewing. It is : that when one of a careless or irreligious life is likely to die, we should keep back from him the knowledge of his approaching death, instead of giving him warning of it.

That we should labor to bring him to a right sense of religion, before he was aware that his life was drawing to a close, and by such arguments and exhortations as are applicable to men in general. If he were unmoved by these, and remained still in a state of carelessness about his soul's welfare, we should next endeavour to rouse him, by announcing to him his being in *danger* of death, rather than by declaring the utter *hopelessness* of his recovery. And if this did not succeed,—if the knowledge of his being in danger of speedy death, failed to excite him, there would be, it is to be feared, little to be done in such a case.—Whatever may be thought of this mode of proceeding, it easily and fairly follows from the principle, that our probation ends with our uncertainty of the duration of our life. From this follows the practical principle, that to give a sick man warning of his death, shortens, instead of lengthening,\* his time of preparation for it. And from this, the practical rule as above. They who hold by the first principle are naturally led to the rule. But they, who with me, hold the principle to be unsound, will be likely, also, to regard the rule as an unwise and unlawful one.†

It is urged, as a reason for holding back from the sinner, the knowledge of his danger which we ourselves possess,—that if we succeed in bringing him to a right sense of religion, before he is aware that his life is drawing to a close, his repentance will be *then* of quite a different character; and, one may hope, may be more likely to be accepted, when it was not extorted by the mere dread of approaching death, and when it was accompanied with an earnest resolution, immediately to amend his life, and to de-

\* By the way I may remark,—not for the purpose of correcting this expression, but of guarding against a mistake to which it may give rise,—that it is not to be supposed, that they who give a man warning of his state, under such circumstances, do so under the notion, that they are *lengthening* his time of preparation for death; or that they do not believe, that the whole of life is the time for this preparation. All that they can be fairly supposed to hold, is, that they are employing a powerful motive to engage one, who has hitherto neglected to take advantage of this season, to use all of it that remains.

† This is of course not to be understood as meant to apply to the occasional adoption of such a course, in particular cases; but of the rule regarded as a peremptory one in all. It is only in this point of view, indeed, that there is any thing peculiar or novel in the course prescribed. For I suppose, if the dying man were one who had not heard the Gospel, that many ministers would begin by declaring it to him, before they spoke to him of the special reasons which there were for his giving earnest heed to the word spoken: and that if he did give heed, his peculiar situation would form but an incidental and subordinate topic in their future communications with him. But this is a very different thing from a designed exclusion of it, upon the ground, that the introduction of it would put a period to his state of earthly trial.

vote to God the remainder of it,—which he himself might expect to be, possibly, many years. . . . It is true, in the case supposed, *we* are sure that the sick man has but a few days or hours to live; but since *he* (we are supposing) does not know but that he may live many years, his good thoughts and resolutions, and efforts, are not the less commendable: which they would be if he knew his situation. His life, it is true, is not *actually* lengthened; he will not have, in fact, any opportunity of “bringing forth fruits meet for repentance:” but so long as he is not himself aware of this, there is something of virtue, even in virtuous efforts and resolutions; and we may cherish a hope, that they may be accepted as “fruits” (though imperfect fruits) “meet for repentance.”

Instead of pursuing the many other serious reflections, which this extraordinary passage suggests, I shall only say: that, supposing all that is said of the superiority in kind of the repentance obtained in this way, it would seem, even upon such principles, worth considering, whether it is safe to look for it under such circumstances. Would not one seem to be taking a more humble and prudent course, who said: All ordinary motives have been long tried in vain in this case; God puts into my hands a new, and more powerful one, and at the same time gives me to know, that there is but a short time to try its efficacy. I cannot trifle with Him, or with my fellow-sinner’s safety, by hesitating to employ it. If it fail to make this man give serious heed to my message, I may be sure that the message unaccompanied by the motive, would have failed to procure attention for itself, as it has often done. If the message be listened to, and if it succeed in producing real repentance and real faith, his soul is saved, even though he should first give ear to it, under the terror of impending death.

But what is the message to be delivered in such a case? I believe it is here that our most important difference would be found; and that which is the source of all minor differences. I say, that it is the same which has been delivered to him at any other period of his life,—the same invitations, the same offers, and the same promises. But then it is said: If you inquire of the Scriptures, concerning the possible acceptance of a death-bed repentance, you find nothing promised to it:—nothing indeed that compels us to despair; but nothing that encourages us to feel confidence. It is the only kind to which Scripture makes no promises: and to which, consequently, *we* have no right to make any.

It will, probably, occur to every reader, who hears it urged, that we nowhere find any thing promised in Scripture to a death-bed repentance, to ask: Why should *we*? Why should there be any specific promise to repentance at any particular period? When the Gospel is commanded to be “preached to EVERY creature:”—when God “commandeth ALL men every where to repent:” and when the promises to those who hear this

call, and who do turn to God, are of the like extent: and when, finally, as I trust I have shown, there is as little in the nature of the case, to exclude a dying sinner from repentance and faith, as there is in the language of these invitations and promises, to shut him out from the acceptance secured to Believers:—why should it be expressly asserted any where, that such a one is not excluded? Assuredly it must be felt, that it is reasonable to believe, that, if such an exclusion were designed, it would have been expressed;—that we are warranted and obliged to demand, that there should be some distinct limitation of these ample offers shown us, before we believe, that any limit really exists.—How this demand is answered, we shall see.

But first, I feel inclined to ask: Under the plan proposed of dealing with this dying sinner,—i. e. by keeping back from him the imminence of his danger, and treating him as if he were in ordinary circumstances,—what is the way in which it is intended that he shall be then addressed? Is he to be exhorted to repent, without promising him forgiveness? Is he to be convinced that he is lost, without telling him, that there is One, able and willing to save him? Is he to be proved to be a sinner, without showing him that he has a Saviour?—This can hardly be intended. I suppose it must be intended to tell him: that “God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him, should not perish, but have eternal life:”—that “he that believeth on the Son, hath everlasting life:”—that “He is able to save them to the uttermost, who come to God by Him:” and that ALL who come to Him are secure of acceptance with Him, for that He has Himself declared, “Him that cometh to me I will in no wise cast out.” I suppose that it is by some such large declarations of Divine mercy in Christ, that it would be proposed to bring this sinner to repentance. But, at all events, any one who proposes, that this man whom we know to be dying shall be addressed as if he were in the circumstances of men in general, cannot doubt of the lawfulness of making such offers and such promises to him, while he is ignorant of his danger.—What room is there for any doubt of the lawfulness of repeating to him the same offers and the same promises, when he is aware of his state? Can it be seriously meant, that if a minister be asked by a dying man, “What must I do to be saved?”—he can only answer, “Believe in the Lord Jesus Christ, and thou shalt be saved:”—when he has ascertained that the sinner is ignorant of his approaching end?

Where is it supposed, that we find this strange limitation to the saving power of Faith in the blood of Christ? Does it accompany any of the earnest offers, any of the warm invitations, or any of the wide promises of His Gospel? Is it contained in any of the full declarations, or the detailed expositions of that scheme of mercy, in His Word? No. It is not alleged that it is. But it is thought, that it is to be found in the Parable of the Ten Virgins!

O.B.

(To be concluded in the next.)



## PROPHETICAL MEETINGS.

I had hoped, Mr. Editor, that the general feeling of dissatisfaction produced by the annual meetings for the discussion of Prophecy, joined to the observations contained in your Magazine, had operated successfully on the pious, but I think mistaken, individuals who had instituted them, and that we should hear no more of the Irish Albury or its vaticinations. But I was mistaken, as the circular which I inclose for your publication proves. It was handed to me by a pious and excellent clergyman of the Established Church, who in giving it to me laid me under no obligation of privacy. I have only suppressed the names.

Permit me now, Mr. Editor, to remark upon the useless, not to say the injurious character of these meetings. "Mutual inquiry" is said to be their object, and this necessarily conveys to the mind the idea of an assembly composed of divines or others well acquainted with what is known of the subject to be discussed, learned in the original languages, conversant with the history and chronology not only of the periods referred to, but of the whole course of Scripture annals; above all, sober-minded and judicious, free from prejudice, and influenced only by a regard to the truth; deeply imbued with the canons of sound interpretation, and habituated to their sober and prayerful application. Try these meetings by this test—can such a character, (and such, on the very lowest estimate is essential to those who meet to examine the mysterious subjects proposed,) can such a character be affirmed of the Powerscourt meetings for prophetic discussion? Is it found in a mixed and crowded assembly of clergymen, and laymen, and females, and boys, where old and young are mingled together, where the great bulk of the meeting neither have studied nor could understand the subjects or their difficulties? Is it found in a meeting where, from the number of persons present, and the extent of each question, no one can do more than offer a vague, it may be a crude opinion, the result of extempore impression or of former inquiry, not of present investigation? Is it in a meeting where the rapid talker, the imaginative speculatist, the bold affirmer, must always have, from its constitution, an apparent triumph, and the dogmatist may, nay, must produce an impression perhaps the most injurious, and which, from the number present, and their ignorance, it is impossible the sober and thinking can remove? Inquiry implies competency, and time, and sobriety—and the clergy are invited to *inquire*, where, perhaps, not an individual is competent, where subjects of the deepest and most mysterious and inscrutable character are flippantly discussed, in a portion of a single day, and topics are disposed of with the haste of infallibility which involve interests that would make angels tremble. Is this

inquiry, or is it likely that any thing useful could issue from such meetings?

But I have other objections to them; I deem them not only useless but injurious. You, Mr. Editor, and your readers, may judge of the effect of broad, bold, and plausible statements upon the minds of the young and the inexperienced; if uncontradicted, the effect must be a conviction of their truth; if contradicted with perhaps equal dogmatism, a perplexity that leaves the mind in doubt and hesitation as to truth at all. And these statements, too, frequently concern most important doctrines and duties; the very foundations of faith and of practice are sometimes called in question, and opinions unsettled by vague and crude, and unsatisfactory speculations. Look, Mr. Editor, at the nature of the questions proposed for discussion. Of what consequence, in a practical point of view, would be the settlement of any one of them; and how little is the humble and scriptural mode of considering the subject connected with such points as the measure of the "renovation of the earth in the millenium," or "the close of this dispensation." The questions, indeed, bear every mark of having been drawn up by a subtle, and ingenious mind; pious, but speculating, and though acute, yet mystical and mystifying. I confess, some of them mock my attempts at comprehending their meaning; and I can conceive very little advantage connected with their solution, beyond that of gratifying a curiosity, perhaps not very innocent.

The circular states that the meeting has "no intention against the Established Church." Such may be the case; and yet if I may judge from the accounts I have received of former meetings, I should hesitate to admit the truth of the assertion. One thing is certain, that the chief speakers at such meetings, those who occasionally preside, and who are generally supposed to direct them, are those who are known to be the most irreconcilable enemies to the National Church, who denominate its ministers the servants of Babylon, and even assume, that "the notion of an Established Clergy is the sin against the Holy Ghost." I confess that I think that even in this age of liberality, a clergyman of the Establishment may hesitate before he mixes himself up with such an assembly, notwithstanding the disclaimer; an assembly which, like every other must be judged of by the general course of the addresses, and these are usually hostile to the Establishment—an assembly in which confutation would be impossible, and yet silence would seem to be acquiescence; an assembly, in fine, in which the young and the ignorant are placed to sit, as it were in judgment, upon the most important and solemn subjects connected with the Church and the Scriptures. I protest, that when some short time since I saw the young and old, the frivolous and the ignorant, at the call of curiosity, listening with yawning gravity at an evening meeting of the British Association, to an exposition of the subtle properties of light, the relative advantages of the theories of

emission and undulation or the discussion of equations of the fifth degree, it did not appear to me to partake in nearly the same degree of the absurd or the inconsistent, as when in the splendid drawing-room of Powerscourt House, I have witnessed the motley array of *soidisant* students of prophecy, collected around the amiable and excellent, but injudicious mistress of the mansion :—but when the different result of the meetings is considered, when we reflect that error and mistake in the one is unimportant, while the presumption fostered, and the speculation promoted, and the errors, perhaps, induced by the other, the irreverent use of Scripture, and the dangerous and erroneous interpretations admitted, that those may exercise an influence over eternity, one ceases to smile at the inconsistency, and pity and regret takes place of ridicule.

DIONYSIUS.

DEAR SIR,—It is not so much from expectation to see you, as desire to do so now, induces me to send you the subject, as written within, which will be, I hope, considered at our September meeting. As it will be in Dublin, you will be welcome whenever you might find it convenient to come in.

That no principle may keep you away, I beg to assure you that the meeting has no intention against the Established Church, as some seem to fear; neither will any person attending be identified with any sentiment expressed, or individual present, because the character of the meeting is mutual inquiry.

The Wednesday question is intended to consider the expectations of Mr. Irving's followers, upon which many minds are seeking rest on scriptural grounds.

Your's in the Lord.

*September 7th, Monday, 5 o'clock.*

What will be the history of the remnant after the return of the Jews?  
What the measure of renovation of the earth in the Millennium?

*Tuesday.*

Does the Scripture, Eph. ii. 6, mean that our present position is on the Father's throne? When and what will be the fulfilment of the 7th verse? If this is our position, what separation from the world and death of the flesh would faithfulness to it involve? Is life in the believer in proportion to death, or death in proportion to life?

*Wednesday.*

Does each dispensation end in apostacy only; or is the dispensation revived in a remnant, the rejection of which consummates the apostacy? What is the distinction intended in 1 Cor. xii. 4, 5, 6? Are these three necessary to manifest Christ's Church? What place in our subjection to Christ's commands are ministrations ordained of Him to hold? Is the promise of the Comforter included in diversities of operations?

*Thursday.*

What characteristics of the closing scene of this dispensation can we discern in the historical parts of Scripture? What types of the future glory of Israel in the sacrifices and feasts?

*Friday.*

Can we discover Satan's designs in the church at large from a study of our own hearts; or, in our hearts, from his workings in the church; or both from his attempts against Christ, the prophecies concerning the Anti-christ, and the cries of the oppressed under him?

What is the cause of the Church's sorrow? Can she be in a right state, if not sorrowful? What will end her sorrowful days?

## ESTABLISHED CHURCH HOME MISSION SOCIETY.

## NO. III.

IN our last, we touched upon some of the objections usually urged against the operations of the Church Home Mission Society, and examine their validity. We have seen that the necessity for a license to preach in a diocese, however it may be founded on other laws and regulations, cannot be supported by the occurrence of the word in the canon, for that there it bears a meaning completely different from that which it now conveys, and has reference to different circumstances. No fact is better established than that the parochial clergy of England do exercise the control over their own pulpits; and, when the bishop has sought to establish his authority by law, that he has been foiled. In Ireland the authority has been claimed by the Bench, but it would seem to rest upon the same grounds as in England, to be subject to the same limitations, and therefore, though generally conceded by the clergy, not legally a portion of ecclesiastical or canonical obedience. We have remarked, too, upon another objection, and that in connection with the former, the general breach of discipline in preaching in a strange diocese, and the consequent relaxation of the bonds of Church union. On this we have observed, that, highly as we estimate the character and influence of episcopal sway, we cannot regard the bishop as an irresponsible officer of the Church, that he must govern by laws ascertained and capable of reference. When these laws do not enforce obedience, the clergy we consider to be free from the necessity of yielding implicit obedience; for that portion of their liberty is a talent given them by the great Head of the Church, and they are answerable to him for the use of it. If there be a law preventing the clergy of the Established Church from pursuing the steps that they now pursue, let the law be put in force; and, when once the right is established, we are ignorant indeed of the character of these men, if they do not yield an im-

mediate obedience; but, until this be pointed out, or evils greater than the good produced by the present mode of conduct be clearly proved to be the result of their labours, we cannot wonder that they hesitate at obeying a mandate, which they respect, but which they deem it to be their duty to examine. We have not entered into the more legal question; our readers will find it considered **at length in the letters to the Bishops of Ferns and Down, and will be enabled to judge for themselves.** We own that the quiescence of these two prelates, particularly the former, joined to some expressions in his Charge, would induce us to believe either that he did not discover any legal prohibition of the line of conduct pursued by the society, or else that the state of Protestant feeling would not permit the strict application of such a law, supposing it to exist.

But there are other charges brought against the Society, not so explicit as those already alluded to, but as well calculated to prejudice the mind of inattentive observers. Thus it is said, that by the constitution of the Church, a parish is given over to a certain incumbent, and that other clergymen going into his parish interfere with his legal rights; that they frequently lower, by their insinuations and language, the character of the existing rector in the minds of his people; that they impeded his regular and systematic teaching, and substituted the excitement of the moment for the sobriety of parochial services; in fine, that the practice of the Mission is not more inconsistent with the proprieties of private than the duties of public life, as the respect done to the character of the parish minister, is frequently overturned in the one case, and a foundation for schism and dissension laid in the other. Now we do not deny, that to a certain extent, many of these accusations are true. The web of human exertion is a mingled one, and it is vain for man to look for unmingled good. We concede, too, that the original theory of the Church constitution is what has been stated; but surely circumstances have altogether disproved that theory, and every successive toleration act, by withdrawing from the custody of the parson all who do not voluntarily adhere to him, has overthrown his theoretic supremacy. Dissenters of every class laugh at that ecclesiastical theory, which supposes every intelligent being in the realm to belong to the National Church, and even punishes those who absent themselves from its services. In an high and holy sense, the parish minister is still the minister of all;—it is his privilege to feel and to exhibit an interest for all;—to advise when his advice is asked, or would be received; to assist where his aid would be useful; to warn in love against error, and to seek to win, if not adherents to his Church, at least souls for Christ; but here his general superintendence ceases, and he is not, nor can he be, further answerable for those who reject his ministrations. But again: even as to those who are professedly the members of the Church, it may be made a question, how far *does his authority* over them extend? absolutely, with regard to

the sacraments and ceremonies of the Church, and its public services; nor would any honest minister of religion seek to interfere with them—his authority over his pulpit is absolute, and over the ritual administrations of the Church, and he is deeply responsible for presenting and pressing upon the members of his congregation any other attendance their spiritual state may require. How far his authority extends over other places, so as to prevent a lecture or an exhortation to his parishioners, may be questioned; and the fact, that however well inclined certain parish ministers have been to prevent the delivery of such lectures or exhortations, that they have not been successful, would prove, that there is a limitation of the parochial authority, and if so, the argument against the practice, drawn from this supposed authority, must fall to the ground. In truth, the exertions of the Home Mission were originally directed to those who were not under the control of the parish minister; it was to the papist and the dissenter that the Home Mission offered its services; and in so doing assuredly interfered with no rights, and disputed no authority.

It is not at all doubtful that the agents of the Society were received most willingly by a large proportion of the parish ministers:—they felt that the great object the Mission had in view called for their cooperation; they felt, too, that the labours of a parish minister were strengthened, rather than impeded, by the occasional visits of his active and zealous brethren. Few such but rejoice to have the testimony of strangers to the truths they have been in the habit of announcing, and confiding in the Lord, they fear no injurious comparison between themselves and the stranger that visits them. True, there may be an excitement, but it is his business to control and direct that excitement; nor is that religion to be depended on which cannot bear the fervour of occasional excitement. However there are exceptions, and some ministers, zealous for what they deemed the truth, yet objected to the projects and the practice of the Mission; and we do not mean to say that in all cases the Mission acted with perfect prudence; perhaps there may have been, in the hurry of conducting a large and complicated machine, a neglect of all that mere courtesy required; and it is not improbable, that in some instances, the enemies of the Mission and its active operations may have induced an appearance of neglect, where such did not really exist. Where representations have been made to the directors, and that a necessity for the labours of the Mission did not seem to demand their exertions, they have retired; under other circumstances they have continued.

There are two other classes of clergymen to be ranked among the adversaries of the Mission—one the formal adherent to the externals of religion, the high Churchman *par excellence*, who places the essence of that religion in its forms and ceremonies, and wishes for no change that would disturb the repose and molest the habitual quietude of his ministrations. The other, the indif-

ferent and careless, who yet has a regard for his character, and the external decencies of religion. These have, from different causes, an equal hostility to the system, which may, by exciting their parishioners, unveil their own neglect of duty, or meagre and unsubstantial teaching, or infringe upon the ordinary usage of the Church. These usages were the result of a state of things essentially different from that which now prevails; founded on very different principles, and seeking to obtain their object by very different means. Whether it is wise to adhere to that which is old, because it is old, though circumstances have rendered it inexpedient, may be deserving of consideration; at least those who think otherwise, and who do not see the conscientious obligation of following an example unsanctioned by positive law, or regulation, may perhaps be deemed not inexcusable. How far the committee have violated the *biensoances* of society, it is not for us to say;—highly as we think of these minor morals, and disposed to censure, as we certainly are, every violation of propriety, it may be a matter of consideration whether etiquette\* should interfere with the salvation of perishing sinners, or the interests of eternity be suspended on all due attention to the intercourse of polished life.

While the committee is bound to exercise every caution, and pay every attention to the feelings as well as to the rank of the parish and other clergy, we can easily conceive that circumstances might arise, and claims be made out that, if our former reasoning be just, would fully excuse the entrance into a parish, even against the wish of its minister. If that minister be notoriously deficient in his duty; if he be of the Trulliber or the — school; if his flock be unfed; if the priest or the dissenter are making prey of them, and he is found at the fair or the race-course, or the dinner-table, or the card-table, instead of the pulpit, or the desk, or the bed-side, in such cases as these, we cannot but think that regard for the Established Church and love for souls would go far to justify an infringement of the etiquette due to the clergyman, and to supply his lack of service. Nor let it be said that it is the business of the diocesan to do all this: we trust that our prelates are ready and willing to do so, but it is an evil in many cases beyond their power. They can use their authority, but only in overt acts, and if the church books be correct, and the Sunday Service be duly held,

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\* We remember to have heard an eminent and holy clergyman apply to this complaint the old story, perhaps extracted from the well-known volume of Joe Miller, of a Frenchman permitting an English stranger to be drowned while in his reach, and replying to the reproaches of those who came up too late to assist him, that he *had not been introduced to Monsieur l'Anglais*.



it is seldom indeed that the bishops can interfere with the week-day disposal of the clergyman's time ; and his congregation may have error inculcated, and their spiritual state neglected, and an example of careless indifference exhibited ; yet if it be unmarked by the grosser vices, the power of the bishop is very limited indeed ; a parish may be perishing for lack of knowledge, or the congregation thinning by the activity of the enemy, and the bishop may know this, and yet be unable to devise or to apply a remedy.

But we are told that the Home Mission has a tendency to promote dissent, (and the assertion has the appearance of justice, because men who pique themselves upon "regularity" oppose it,) since they preach in other places than the Church, and sometimes have used extempore prayer. We have known, too, at least one instance, in which dissent was the result of their exertion ; but it was because having commenced operations, and produced a considerable effect, they were induced in obedience to the mandate of the bishop of the diocese to withdraw. This left the persons who had been awakened without instruction, and they, naturally longing after spiritual food, take it from those who proffer it, and have joined the ranks of dissenters, who understood the aspect of affairs far better than the learned prelate. The general charge we consider nugatory. Some Churchmen regard every opinion that admits of any appeal from the constituted authorities, on any subject, as dissent, and consider the bishop's "sic volo sic jubeo" to be always final. With such we have no argument ; but we feel convinced, that as a general proposition, the labours of the Home Mission have rather tended to increase and confirm adherence to the Church than the reverse. Nor is it at all likely that the unbought and gratuitous services of the Society's agents, proffered without money and without price, coming from the ministers of the Church, should be less effective than the same services coming from the dissenter or the separatist. For let it be remembered, the alternative is not, the Home Mission or the regular Church, but the Church or the dissenting missionary—where the Church has not its agent, the dissenter, the separatist, and the priest have theirs ; the congregation is exposed to the attacks, open and concealed, of all the enemies, or at least the separatists from the Church, whose attempts a parish minister, however active, if his field of duty be of any extent, cannot meet, and by which he may lose a large and valuable part of his congregation. Is the Church of England, as to its essence, dependent upon a Sunday service, or an edifice of a particular form and size, that dissent will necessarily be the result of week-day preaching held in a different building ? Or is it not rather to be identified with the spiritual devotion, tempered zeal, scriptural doctrine, and apostolic government, not one of which, we contend for it, is injured by the proceedings of the Home Missionaries. We grant that the discussion of the Episcopal, Presbyterian, or Congregational form of govern-

ment is not often the theme of the missionaries' discourses; nor are they as desirous of making Churchmen as Christians, but the effect of the fervid and scriptural exhibition of the truth from Churchmen must have the effect of insuring respect and affection to the Church. It would, indeed, be a ground of separation from the Church, that she, above all communities, restrained social worship, and limited the means of grace; that while the Independent, the Presbyterian, the Baptist, the Unitarian had their missionaries around, the Church alone was quiescent and inactive, her ministers, unable themselves to attend to the spiritual wants of the country, and yet preventing, so far as was possible, the assisting energies of their brethren!

We do not pretend either to have given all the objections that may be made to the Home Mission, nor the answers to them, that would be satisfactory either to the friends or the adversaries of the Society. We are not surprised at the opposition it has encountered from good and zealous men; and we do not think that we lower too much the ~~claims~~ claims of the Society when we admit, as we fully do, that the conductors of the Mission have, in some instances, been injudicious, in some precipitate, when we distinctly state our conviction, that as at present conducted, it is not the best mode of effecting the object it has in view; that we consider it entitled to attention very much because it has proved the feasibility and usefulness of the machinery it has adopted for extending the influence and doctrines of the Established Church. We trust the experiment will be pursued;—we trust that every diocese in Ireland will have its diocesan mission, either under the sanction of the bishop, or anticipatory of his approbation—that the examples of Ardagh, Cork, Elphin, and Waterford will be speedily and universally followed. We have a proof that the system is effective, that able and intelligent and pious strangers can collect and interest the population, divided as it is, in every part of Ireland; and we have no fear that the zeal and animation of the well-educated clergy will be found inferior to that of any other body. What then should prevent the universal application of the plan, and the more especially, as some expedient of the kind will be soon, perhaps, the only means of carrying into, or keeping up the Gospel in many parts of Ireland.

Two plans present themselves to the prelates: let them either sanction the pious and active clergy of their own diocese in forming such associations, regulating the progress of the missionaries, chosen from among themselves, and either maintaining a friendly communication with the parent society in Dublin, and receiving advice and assistance, or altogether independent; or let them enter upon a correspondence with the Home Mission, and sanction and regulate their proceedings in their dioceses selecting and accepting certain persons as missionaries, who, under their authority may go through their various parishes, and preach the Gospel. Nothing short of these plans will or can succeed. The

prelates may, indeed, permit the present society to go on, until that sort of protest against them which the charges of certain bishops have published, but such conduct would neither be dignified nor safe. The opinion of the bench is known, and the determination of the Home Mission is also known, and the bishops must either direct the present law against their operations, or, if these be inefficient, procure from the Parliament fresh instructions, or yield to irregularities which they condemn, and permit a machine of indefinite power to be in operation, whose movements they might guide, direct, and render not only harmless, but useful. Is it probable that the present temper and disposition of society would either permit the wielding of an obsolete law,\* if it exist, or the introduction of a new one, to cripple the energies of the clergy? Is it probable that the advocates for *licentiousness* would refuse their protection to the appeal for common liberty enjoyed by all other sects? or would it be wise to give the enemies of the Church the opportunity of contrasting its spiritual despotism with the freedom of other sects? Nor let the prelates think that, if they could compass their object, if it be theirs, and put down the Home Mission Society connected with the church, that they would advantage their cause. They would, indeed, stop what they deem irregular exertion there, but only to have it opened in another. Laymen, separatists, dissenters, would spring up like the crop from the teeth of the dragon; and the Church congregations, who could not be restrained from hearing, would give a ready credence to the disadvantageous comparison forced on their minds by the episcopal opposition. The existence of our National Church is, perhaps, limited by Providence; but let it, at least, mark its end by being found about its work, scattering the seeds of everlasting life; and if it has failed hitherto because it has not had a missionary character, let it now at length take it up, and maintain its dignity.

We feel convinced that the directors of the Church Home Mission have no personal feeling connected with the cause, and that if the work be done, they will praise God for its success. They have been highly honoured; they have first, in the lapse of centuries, seen the importance of conferring the missionary character on the Church, and they have nobly laboured to effect this; and, notwithstanding their errors, (for they are human,) they are entitled to the gratitude of every friend of Ireland and of the Gospel. They have risked their professional and social character, their prospects and their hopes, on a great experiment, and the Lord has blessed it with a great measure of success,

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\* We have heard from an authority we cannot question, that when the disapprobation of a northern prelate was made known officially, a letter was addressed to him from a large proportion of the aristocracy of his diocese, of all political denominations, requesting to know, on what law his lordship based his opposition; that, if such a one existed, they might use their parliamentary influence to have it repealed. We have not heard the answer.

proving the efficiency of the agency, strengthening the pious clergy throughout the land, and calling many, very many, of the careless and indifferent to meditation and exertion. They have stayed the progress of dissent, confirmed and reclaimed the wandering and the hesitating churchman, and conferred the grace of voluntary service upon the ministrations of the clergy. We trust that the few words of advice we now venture to give those excellent and zealous men, will be received in the same spirit in which it is offered; and as those who are placed apart from the scene of struggle, can perceive the deficiencies and errors of the parties with more accuracy than those who are themselves engaged, so our casual hints may not be without their use.

In the first place, we would press upon them the importance, shall we say the necessity, of endeavouring, for the sake of the Church, to procure Episcopal sanction for their labours. We cannot think that a dutiful memorial, drawn up by the men at the head of the direction, appealing to facts for the necessity of its establishment, and setting forth, from experience, the state of Ireland, and the results of the Home Mission, could fail of success. Such a statement might point out the advantages of the means employed by the society and its adaptation to the state of this country, and might offer the services of the Mission to carry it into effect, giving up every thing to the regulations of the bishops except *the principle of action*. Is there one of the Bench who will deny the necessity for such a body or such a mode of exertion? or could any one of them hope to effect the object proposed, but by calling into operation the zeal and energies of their evangelical clergy? Plans of this kind have been talked of in certain dioceses, and *orthodox* men were empowered to go out, but it came to nothing, for it is only an anxious desire to win souls for Christ that could support the labour of such exertion. And if a memorial, such as we alluded to, be rejected, the committee stand clear in the face of God and man; they have performed their duty to the Church, and to its respected rulers, and, if they continue to act, it is under the influence of obligation. We would, in the next place, earnestly recommend to the committee to be more especially careful in the selection and sending out of their agents. No zeal, no ability, can compensate for want of sobriety, common sense, and churchmanship. Young men of inexperience, or mature men of *ultra* views of any kind, should not go out with the stamp of the society upon them, and as its character is identified with their missionaries, nothing demands more caution and circumspection. We know the difficulty under which the committee is sometimes placed, but this to the public will furnish no excuse or justification. We think, too, that the committee should acquaint the public with the names of their agents. We confess, for our own parts, and with all our regard for the society, and all our confidence in the directors, that we should hesitate to promise our pulpit or co-operation, were we parish ministers, to one of whom we know nothing, but that he had zeal enough to offer his services

to the Home Mission. It is impossible that the directors can be so acquainted with the character of all such men as the different parochial ministers must be, and such a publication as we speak of, would enable them to receive advice both with respect to qualification and locality, while it would set at ease the minds of those who are necessarily responsible for the doctrine preached to their people.

It must be unnecessary to say, that the agents of the Home Mission should, as much as possible, avoid identifying themselves with any denomination but the Church; that the use of dissenting chapels and extempore prayer is, perhaps, more than questionable; and that any species of reflection upon the clergy, in whose parishes they may be, and however hostile they may have proved, should be carefully avoided. Our opinion is, that, except when there is no parish church, the missionaries should rather decline preaching on Sundays, and should always endeavour to attend the ordinary service of the place. But these and other such like details are unnecessary to dwell upon: the good sense of the acting committee will point them out as they occur, and rectify any breach. But we cannot avoid pressing on them the duty, as much as possible, of avoiding collision with either bishops or parochial ministers. If the former are silent, their silence may be considered acquiescence; but nothing except positive and well defined duty should induce the committee to labour in a diocese, when the bishop has manifested his hostility. We pretend not judge of that duty; it is a delicate and a difficult question, and the committee have reason to pray over their task; but we can certainly conceive it may be as imperative for the committee of the Home Mission Society to hold its meetings without the sanction of the diocesan or the rector, as it is for that of the Bible, or Church Missionary Societies to send their agents for the same purpose.

In fine, we sincerely wish the Home Mission success, and that the Lord would send his blessing upon its labours; but we own that we yearn for a system of operations more general, more churchmanlike, less liable to technical objection, and more entirely identified with the Church. We have in the present Society, an admirable instance of zeal and piety and knowledge, and we think and feel that our prelates have a most favourable opportunity for taking up and directing this great and important work. To the Mission we would say, lose no time in recommending your proceedings to the bishops; and to secure their sanction, sacrifice every thing but principle. To the prelates we would in humility say, "our church has lost most of the influence it derived from its antiquity, its wealth, and its establishment; it still retains much of its moral power; be it yours to consolidate and extend it—be it yours to direct and modify the energies which it contains, and to supply the deficiencies which experience has discovered to exist in its regulations. It would be strange if the discipline and rules intended for one state of society could be

permanent for every other; and until circumstances permit the Church to reassume its power of Church government\* it is yours to prove the adaptation of our church polity to the present workings of society, and to establish it in the affections of the people. It is the utility of an institution which can now alone secure its permanence, and it is not the wisest way of effecting that object to exhibit the heads of the Church opposed to a plan that admits of so important an extension. Education for the young, in the principles of the Established Church, is almost hopeless, as the Association which alone conferred it is now incapable of exertion; and if in addition to this the missionary exertions of the clergy to consolidate and reclaim the professing Churchmen be neglected or opposed by the Bench, what will the enemy say? what will the members of the Establishment itself, but that the National Church has become an impediment in the way of piety, and that she feels herself to be so? That it is the duty of all to remove her incumbrance from the land, and to render efficacious those revenues which have for a long time pampered the pride of individuals, instead of feeding the hungry souls of thousands."

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NOTICES OF BOOKS.

**Maynooth in 1834.** By Eugene F. O'Beirne, late student of Maynooth College. New edition, revised and corrected. Dublin: Carson, Grafton-street; W. Curry, Jun. and Co., Sackville-street.

WE are glad to see a published edition of this work. We believe the former edition was circulated amongst the author's private friends. The one now before us is considerably amended, and it is opportune. We here see a fit preparation made for those theologers who, in their *perfected* state, are to batten on Dens' Divinity. A coarse manufacture is certainly necessary to bear with the perilous stuff that is hereafter to be infused into it. It is said that there are some poisons that can only be held in an ass's hoof. Maynooth education, according to Mr. O'Beirne, is well calculated to produce some such recipients, tough and stolid, capable of taking in and holding the morality and doctrine of Dominus Dens, of Louvaine—capable of teaching the young idea how to *hate*, and of practising excommunications, and serving at the confessional. It has

been well said, that, if you want to make a severe tyrant, first run him through the practice of a submissive slave. This, if you believe our author, is effectually done at our popish college, where the young men are subjected to the most grinding, vanquishing, spirit-bending system of discipline that youth can be submitted to. It is no wonder that the sons of gentlemen—the children of mothers that have one drop of gentle blood stealing through their veins, should revolt at the idea of being sent to Maynooth. No; silk could not bear it—cotton could not stand it—even flax would not undergo such a twisting manipulation; it is only a combination of tow and hair that would make such linsey-wolsey as this.

Mr. O'Beirne's book deserves a larger and more serious notice from us; it comes in a good time. Mr. Croly's new pamphlet and this are happy appendages to the Reports of the Meetings at Exeter Hall.

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\* Which we would think cheaply purchased even by the present spoliation bill.

**The Difficulties and Supports of the Christian Ministry.** A Sermon, preached at St. Michael's Church, Marlesfield, June, 19, 1835, at the Triennial Visitation of the Lord Bishop of Chester. By the Rev. John Burnet, LL.D. Incumbent, of St. George's Sutton. Published at the request of the Clergy of the Deanery of Marlesfield. Price 1s. Curry & Co. Dublin.

THE title of this discourse is, in one respect, unhappy,—as suggesting a comparison with a well-known discourse of the late Robert Hall, bearing a similar one; but if *this* is neither so elaborate in style, nor so eloquent in thought as *that*, it excels in the more important quality of embracing and exhibiting—"the truth as it is in Jesus." We rejoice that our friend and fellow-citizen, now that, in the providence of God, he is called to occupy an important

post on the other side of the Channel, has been enabled to give such a noble specimen of the plain and simple, yet full, fearless, and eloquent preaching of the Gospel. Such men can be ill-spared from Ireland now; yet who can tell but, through the blessing of God, they may excite sympathy and arouse interest in the bosoms of Englishmen for their persecuted brethren here.

This discourse will be found a valuable treasure to candidates for the ministry, and those who have recently entered on the sacred office; we are not surprised that, delivered on two occasions, its publication was, on each, unanimously solicited; and we cordially commend it to the notice of our readers.

#### RELIGIOUS INTELLIGENCE.

##### ASSOCIATION FOR DISCOURTEANANCING VICE.

A deputation from this admirable association waited upon his Excellency the Lord Lieutenant, at the Viceregal Lodge, to present an address, and to request of his Excellency to accept the presidentship of the association. The deputation was headed by his Grace the Archbishop of Dublin, Dr. Sadlier, F.T.C.D., Archdeacon Torrens, the Rev. Messrs. O'Connor, Irvine, Dickinson, Read, Short, &c. &c., were also in attendance. We annex a copy of the address with his Excellency's reply:—

"The association incorporated for discountenancing vice, and promoting the knowledge and practice of the Christian religion, beg leave to approach your Excellency with the expression of their most profound and dutiful respect; and to solicit your Excellency's acceptance of the presidentship of this society.

"The objects for which we are associated, are such as we feel certain will commend themselves to your Excellency's approbation; and the means employed for their attainment are worthy, we trust, of your Excellency's patronage.

"To extend the knowledge of 'pure and undefiled religion,' to train up the youthful generation in the way they should go, and to contribute, as much as possible, to the moral improvement of the community, are the objects which alone we have in view.

"The means which we have adopted in furtherance of these objects are, the affording of aid to schools, established under the superintendence of the parochial clergy, the encouragement of catechetical instruction, and the distribution of the Holy Scriptures, the Book of Common Prayer, and such moral and religious tracts as may be level to the capacities of the young and the ignorant.

"We are happy to be able to state, that through the Divine blessing, our labours have been attended with the most gratifying success. And as long as we shall be enabled to continue our exertions, they shall be devoted to the diffusion and support of that true and practical religion which engages its followers not only to 'fear God,' but to 'honor the King,' and to be obedient to 'every ordinance of man for the Lord's sake.'

"To an institution such as ours,



the favourable countenance of the representative of Majesty is a most valuable advantage. We have enjoyed the sanction of every successive Viceroy of Ireland; and we now venture to hope, that your Excellency will allow your name to be placed at the head of our Society, and thus mark your approval of measures, the tendency of which, we are justified by past experience, in saying, is to promote 'pence upon earth,' 'good will amongst men,' and 'glory to God in the highest.' "

To which address his Excellency was most graciously pleased to return the following answer :—

" My Lord and Gentlemen,—I

thank you for this address, and feel gratified by the desire you express that I should accept the presidency of your society.

" The objects for which you are associated, are, indeed, such as must command my approbation and excite my interest. I have much pleasure in continuing to you my official sanction, when I hear that your high and holy object of diffusing pure religion, is pursued in a manner that has preserved good will amongst men. Under these circumstances, accept my warmest wishes for the extension of your influence and the continuance of your success."

# ABSTRACT OF REPORT OF COMMITTEE OF PUBLIC INSTRUCTION IN IRELAND.

## POPULATION, 1834.

Roman Catholics	-	-	-	-	-	6,427,712
Members of the Established Church	-	-	-	-	-	852,064
Presbyterians	-	-	-	-	-	642,356
Other Protestant Dissenters	-	-	-	-	-	21,808
Total	-	-	-	-	-	7,943,940

## PROPORTION PER CENTUM TO THE TOTAL POPULATION.

Members of the Established Church	-	-	-	-	-	10,726
Roman Catholics	-	-	-	-	-	80,916
Presbyterians	-	-	-	-	-	886
Other Protestant Dissenters	-	-	-	-	-	275

## NUMBER OF PLACES OF WORSHIP.

Established Church.—Churches	-	-	-	-	-	1,338
Other places of Worship	-	-	-	-	-	196
Roman Catholic	-	-	-	-	-	2,105
Presbyterian	-	-	-	-	-	452
Other Protestant Dissenters	-	-	-	-	-	408
Total	-	-	-	-	-	4,494

## PARISHES OR DISTRICTS.

With provision for the cure of souls	-	-	-	-	-	2,348
Without provision for the cure of souls	-	-	-	-	-	57
Total	-	-	-	-	-	2,405

Number of members of the Established Church in 1834, in parishes or districts, without provision for the cure of souls 3,036

## NUMBER OF BENEFICES.

Consisting of single parishes	-	-	-	-	-	907
Being unions of two or more parishes	-	-	-	-	-	478
Total	-	-	-	-	-	1,385

## NUMBER OF BENEFICES

Being unions in which the parishes are not contiguous	-	-	-	-	-	87
In which there is a glebe-house	-	-	-	-	-	890
In which there is no glebe-house	-	-	-	-	-	535

NUMBER OF BENEFACTORS	
In which the entire population is not more than 100	5
In which the population is more than 100, and not more than 200	7
In which the entire population is more than 200, and not more than 500	26
In which the entire population is more than 500, and not more than 1,000	94
In which the entire population is more than 1,000, and not more than 3,000	309
In which the entire population is more than 3,000, and not more than 5,000	277
In which the entire population is more than 5,000, and not more than 10,000	405
In which the entire population is more than 10,000, and not more than 15,000	125
In which the entire population is more than 15,000, and not more than 20,000	39
In which the entire population is more than 20,000, and not more than 30,000	21
In which the entire population is more than 30,000.	8

## OBITUARY.

## DEATH OF THE REV. GEORGE BERKELY, LL.D.

WITH much regret we have to announce the death of the Rev. George Berkely, LL.D., who departed this life, at Sundays-well, near Cork, on the 1st of May, aged 51 years. This lamented servant of Christ had been, immediately on his ordination, appointed curate of the very extensive and populous parish of St. Anne's, Shandon, where his piety, and talents, his affectionate deportment, and active zeal obtained for him the warmest affections of his parishioners. At the end of about four years of his ministry, the chaplaincy and superintendence of the Foundling Hospital, situated in the same parish, becoming vacant, he was appointed to it: and here his duties, though more circumscribed, were not less important. Over this interesting community of five hundred children, he now, both by every-day, and familiar converse, (which above all other influence tells most upon the youthful mind,) as well as by his stated examinations, and powerful public ministrations, laboured to draw their souls to Christ, and to "train them in the way they should go." But whilst this "better part, which cannot be taken away," occupied his first and most anxious thoughts, he carefully watched over the temporal comforts of his charge, studied to ameliorate their lot, and brighten their blank and cheerless existence by those nameless acts of considerate kindness which Christian feeling alone will discover or employ. He commenced by endeavouring to expand the hearts, and develop the affections of that most desolate of beings, the *Foundling of charity*. He increased their hours of play; introduced athletic exercises amongst the boys, in which he often joined, showing himself interested in their recreations, and animated by their sports; and, while thus winning the warmest affections of their hearts by cheerful sympathy and kindness, he held the rein of discipline with an unrelaxed hand, combining the tenderness with the authority of the parental character. His preaching, which had become extremely popular while curate of St. Anne's, continued to attract to the Chapel of the Institution a numerous and highly respectable congregation; and at this period, as well as during his earlier ministrations, many, we have reason to believe, were added to the Church of Christ, under the divine blessing, through his instrumentality. His style of preaching was bold, brilliant, and peculiarly clear. The *sovereignty of God*, as displayed in the pardon of sinners, was the ground-work of all his dis-

courses. Himself a monument of free grace, he deeply felt, and earnestly pressed upon others the great truth, that "God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ." Such were his views in life—such were his rich consolations in death—consolations which, during the few days of mortal struggle that preceded his dissolution, filled his soul with calm and holy fortitude, under the most trying and awful suffering. The illness which terminated, in one week, his short but useful life, was attended with circumstances of agonizing pain; but the strength of God was sufficient for him; the peace which passeth understanding kept his heart and mind; and all who witnessed the affecting scene have carried with them out of that chamber of pain and death, the sweet and indelible conviction, that God was with him of a truth, and that his power and presence in the soul of their beloved friend worked in him a patience not his own, amidst the tortures of a lacerated body, and severed system, for all sense of suffering seemed crushed beneath the weight of the indwelling spirit! It was a solemn season to many: may the salutary lesson sink deep into all our souls!

To a Christian physician, and valued friend, who continued with him day and night, he freely discoursed on the things which concerned his everlasting peace; and the marked characteristic of his state of mind was love, deep, concentrated love, to that Saviour who, as he often said, "*first loved him, and gave himself for him.*" When told at one time, that his complaint had assumed a more favourable aspect, and that hopes were entertained of his recovery, he said, "God's will be done—but it would be better to depart and be with Christ." The exalted views which he had long entertained of the perfection of Christ's salvation proved now "*the anchor of his soul both sure and steadfast,*" and "*the effect was quietness and assurance for ever.*"

Notwithstanding the extreme weakness and suffering which he endured, he laboured to render his few remaining hours profitable—dictated a solemn and affectionate message to his congregation, calling upon them to fly to the stronghold, the Saviour of sinners, whom he had preached, and who was now his crown of rejoicing in a dying hour; left all affectionate remembrances, and holy admonitions to some whom he expected to see no more; and, earnestly addressing his medical friends, and all who were around him, he spoke of the solemn realities of a death bed, of the peace which, by the divine blessing, he was permitted to experience, and then clearly and powerfully stated the ground of that peace to be the finished work of Christ. When left alone with his friend, he said, "H—, did I faithfully deliver my soul? Did I exalt Christ? Was my statement clear?"

A dear friend in the ministry, who also had the privilege of attending his last hours, has furnished some interesting particulars, which we copy from a private memorandum, not intended for publication.

*Extracts from the Notes of the Rev. J. N. L.*

"The substance of one of the most affecting, solemn, yet encouraging scenes that I have witnessed during my ministry.—At half-past four o'clock on the morning of the 29th of April, 1835, I was called up to visit my dear and valued friend, George Berkely. When I arrived at his cottage, and entered his room, he desired that we should be left together, and addressed me nearly in the following words: 'My dear L., this is not a time for praise, or profession, or adulation; but I wish before I die to say, that you have been one of my best and dearest friends. Our minds have been turned into the same channel, and our dispositions have been very much alike. Many opportunities did not occur for evidencing the strength of your friendship to me, but when any did, you proved yourself my friend.' He

then named some books which he wished me to accept, and proceeded: 'Although conscious of much infirmity, many short-comings, and sin, and being apt (as we too often are, perhaps, in the ministry) to lay undue stress on our own powers, while addressing others; yet, notwithstanding all this, I have, blessed be God, the most entire and unwavering reliance on the work of Christ, my Saviour, without the slightest shadow of doubt of my acceptance with God, through the merits of the Lord Jesus Christ; and this from the full persuasion that 'He first loved me.'—He repeated these words most emphatically, evidently wishing to express his belief that entirely, from beginning to end, the work of redemption for and in the believer was *all of grace*. He appeared much impressed with the solemnity of the change into the great world of spirits, there to behold new scenes, and experience new sensations, and thus expressed himself: 'The great secret will soon be whispered in my ears!' There was a solemnity of expression and serenity of mind that was most impressive. He asked me, then, to read about two verses of the word of God, and to pray with him. I read a few of the last verses of the 8th of Romans, which he appeared to receive with comfort, and after prayer I retired.

"I remained in an adjoining room, and he presently sent for me and said: 'L——, it may be useful for you, in your ministry, to hear what I am about to say to you. I had no idea that when I came to die I should feel so oppressed with bodily infirmity; but amidst it all I have support, and comfort, and peace.' After a few words more, he asked me to read and pray, and bless him in the name of the Lord. I repeated the cheering words of the 11th chapter, 25th verse, of John's Gospel. He seemed to enter feelingly into it, and repeated the expression, 'behold how he loved him.' He then asked me if I felt satisfied with his spiritual state?

"Mr. C——, who sat up with him one night, was so struck with his exalted view of a reconciled God, in Christ, that he said to me: 'Mr. L—— you do not know Dr. Berkely, as you did not witness what I witnessed with him last night.' My dear friend was called to his rest on the 1st of May, about 11 o'clock, P. M., and thus, by the All-wise God, our city was deprived of a 'burning and a shining light.' It is, however, gratifying to be able to state, that in proportion as his weakness of body increased, his spirit seemed to be sustained by the cheering promises of God's word, which seemed to fall like dew, to refresh his soul.—The immense concourse of persons who attended his remains when about to be laid in their kindred earth, in some measure testified the estimation in which he was held. He was a faithful preacher of Gospel truth; an informed divine; a sound scholar; an intellectual companion; a dutiful son; an attached brother, and a faithful friend. 'Thy will be done on earth as in heaven.' Amen.

"J. N. L."

It is happy for us that our duty as Christians does not call upon us to attempt accounting for the dispensations of an All-wise Providence, whose "ways are past finding out;" that our part is to submit, not to reason; to trust implicitly that he both can and will bring round his own glorious ends, in his own wise ways; and that those events, which to our finite understandings would appear adverse and unfavourable, must be precisely the very best that could occur to accomplish the great end of our creation—the glory of God! He who needs not the wisdom of man to assist the power of his grace—who can conquer by few as well as by many—who once reduced the number of the predestinated conquerors of Midian, lest they should "vaunt themselves against" Him, and say, "mine own hand hath saved me." He has now removed a standard-bearer from the camp, at a moment when foes surround it, and friends betray it: but the Lord reigneth! and will accomplish the number of his elect: "neither by might, nor by power, but by my spirit saith the Lord of Hosts."

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CHRISTIAN VICTORY—A SERMON.

BY THE REV. W. CLEAVER, A. M. RECTOR OF DELGANY.

“Be not overcome of evil, but overcome evil with good.”—Rom. xii. 21.

How different must Christians then be from all around them! How different from those whom every *temptation* overcomes; whom every *opposition to their wishes* overcomes; whom every *trial of their temper* overcomes; whom every *contradiction of their opinion* overcomes! How different must they be from those who are set on fire by an affront; whose whole soul is up in arms at the touch of injury, at the breath of insult! How different from those must they be, who are the sport of their passions, and the slaves of their lusts! If “not to be overcome of evil, but to overcome evil with good,” be the character of Christians, how different must they be from that world which is in *captivity* to sin and Satan!

Yes, “thanks be to God, who giveth us the victory,” they can say, the victory over their passions, their appetites, their tempers; the victory over the world, the flesh, and the devil.—“Thanks be to God, who giveth us the victory, through our Lord Jesus Christ,” says the Apostle, in the name of all real Christians.

As it is our prayer for those who are first admitted into Christ’s Church, “that they may have power and strength to have victory, and to triumph over the devil, the world, and the flesh.”

What, in truth, is our whole redemption from the first conception of it in the mind of God, to its final consummation, but the overcoming of evil with good; the goodness of God over-

coming the evil of man; where sin abounded, grace abounding beyond it?

What is it that is presented to us through the whole life of our Redeemer, but this overcoming of evil? As he says to his Church from where He now is, "To him that overcometh will I give to sit down with me, upon my throne, *even as I overcame.*" Which words (from the 3d chapter of the Book of Revelation) I would join with those which were given out at the first, for our text.

Would you see Him thus overcoming? overcoming evil with good?

A woman taken in adultery is brought before Jesus—before Him in whose sight the heavens are not pure—who, when the angels sinned, cast them out of heaven. No need to say what an abhorrence he must have had of her sin! Yet He will not so much as put her to the shame of meeting his eye, much less to that of exposure, in the presence of her malevolent accusers; but stoops, as though to write upon the ground, till, upon his saying, "Let him that is without sin among you cast the first stone at her," they had retired one after another, and left himself and the woman *alone*; and when He then *does* lift up his eyes upon her, as he addresses her in those words, "Neither do I condemn thee, go and sin no more," it was a look, (for do we not seem to see it?) like what made Peter go out and weep bitterly.

At this moment, could we see what He sees, to whom all hearts be open, what irritation, what bitterness should we not see! Hearts stung with injury, boiling with resentment, panting for revenge!

But see *Jesus* injuriously treated. When they came out as against a thief, with swords and with staves, for to take him, and Peter, in his zeal for his Master, drew his sword, and cut off the high priest's servant's ear, "put up thy sword into the sheath," he says to Peter; and then touches the servant's ear, and heals him.

And when they had now loaded him with all manner of indignity, as well as offered him such savage violence, when they had bound him and scourged him, and mocked him, and scoffed at him, and buffeted him, and spit upon him, and while he is writhing under the excruciating tortures of the cross, to which they had nailed him, "Father, forgive them," does He not say? Well might He say it to those who are called to be like him, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

Nay, does a man think others wanting in attention to him, that he is slighted, made little of; that he is treated with disrespect; that he is not given the precedence, or shown the preference to which he conceives himself to be entitled? Perhaps he becomes like Haman, when Mordecai would not bow to him.

See the Lord of glory treated with disrespect. The Pharisee who invited him to his table, had been wanting in all the courtesies, in all the common offices of eastern hospitality. He had not given him the usual welcome of a kiss, nor the refreshment of oil for his head, or of water for his feet. It is true, Jesus remarks upon the absence of such attentions, in contrast with those which he was receiving from the woman who was present; but it was with a sweetness—and while Simon was thinking with such disparagement of him, as though he had not been even a prophet—with a sweetness it was, to touch the heart of Simon; not with anything of the sensitiveness or sullenness of our wounded pride.

Let any of us observe the motions within them, and say, if another be unkind or disobliging to them, whether they be not tempted to be disobliging and unkind in return; if another be cold and distant in his manner to them, whether they be not tempted to draw up, themselves, and to be cold and distant also? See Jesus meeting with coldness and unkindness.

He is passing through Samaria, and being wearied with his journey, sits down by a well, and asks a woman who comes to draw water at it, to give him to drink—she refuses—but He, so far from expressing or feeling any thing of unkindness to her, and notwithstanding the state of exhaustion in which he then was, will not let her part from him, till he has given her refreshment, which she denied *him*, no *less* refreshment, than to drink of *that* water, of which whosoever drinketh shall never thirst. And she was a woman who had had five husbands, and he with whom she was then living was not her husband. Well might he say, “Even as I overcame.”

Let a person be interrupted, when he is particularly engaged; or broken in upon, when he is with those with whom he would desire to be alone; or called away from the bosom of his family; when, after the engagements of the day, he is promising himself the enjoyment of it; is nothing of impatience expressed at such interruptions?

But see Jesus thus interrupted. He had just said to his disciples, when they had returned wearied with the labours in which he had employed them, as we have the account in the 6th chapter of St. Mark, “Come apart into a desert place, and rest awhile. For they had not leisure so much as to eat.” Yet, when the multitude followed them to their retreat, Jesus, so far from expressing anything of displeasure at the intrusion, meets them with a countenance beaming with the same benignity as ever, “he was moved with compassion for them, because they were as sheep having no shepherd; and he began to teach them many things.” Nor did he let them go, without working a miracle for their bodily refreshment also.

We know how men feel, when they are calumniated—when their character is injured—when they are belied—when things are laid to their charge for which there is no foundation—or if



their words be misrepresented. Jesus was not spared *these* trials no more than any others. But see him under them. When he is put to his trial before Caiphas, (as we have the account in the 26th chapter of St. Matthew :) “at the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high-priest arose, and said unto him, answerest thou nothing? What is it, which these witness against thee? *But Jesus held his peace.*” We see no impatience to vindicate himself, nor hear any exclamations against his infamous accusers.

And when he is afterwards brought before Pilate, and “was accused of the chief priests and elders, he *answered nothing.* Then said Pilate unto him, Hearest thou not, how many things they witness against thee? and he *answered him to never a word.* Insomuch that the governor  *marvelled greatly.*”

But, perhaps the trial is yet more keenly felt, when it comes from *friends*—when we are disappointed in *friends*—when the alleviations of friendship, and at a time when we most want them, are denied us. Yet, “Could ye not watch with me one hour?” was the severest reproof which they received, who had failed him in that his hour of extremity, and then forsook him altogether. Nay, and did he not add, to make what excuse for them he could, “The spirit indeed is willing, but the flesh is weak.” Suppose one of ourselves, suppose one to be laid, with broken limbs, upon a bed of pain, and the friend or nurse who is sitting up with him to be so insensible to his pain, and unmindful of his wants, as to lie down and go to sleep; is it with sweetness and tenderness like this he would be heard to speak?

But how sore the trial, when those in whom we placed confidence, abuse our confidence; when those whom we thought bound to us by the strongest ties turn against us! And yet, “Friend, wherefore art thou come?” was the worst which even Judas heard from his injured Master.

It would be truly edifying, did the time permit—but I would leave the rest to your own comparison of the life and character of Jesus, with the lives of others, and with the tendencies of which you are conscious in yourselves—or it would have been not a little edifying, had the time permitted, to have followed our Divine Master, while we are upon this subject, in *all the variety* of trials, in which he was tempted like as we are, and to have seen him *overcoming* in them all.

For the present, however, I would only glance at one instance more of the superiority which he displayed to the nature which he took upon him.

If we be in suffering *ourselves*—if our spirits be depressed by sickness; if some calamity be hanging over us; if anything relating to our own interests be a source of anxiety to us, we know how apt what we feel for ourselves is to shut out every thing of sympathy and consideration for others.

But was it so with Jesus? I see him now approaching the

*last scene* of his sufferings, and with those his impending sufferings, in all their intensity, present to his mind. It is for Jerusalem he weeps, not for himself. Yes, for Jerusalem, which had rejected him, and was about to fill up the measure of her iniquity in hanging him upon a tree. Are they at hand, who were sent to apprehend him? "If ye seek *me*, let *these* go their way," does he not say? He would provide for the safety of his *disciples*, come what might upon himself. Does he see the women following him with lamentations, to the place of execution? "Daughters of Jerusalem weep not for me," he says to them, "but for yourselves and for your children."

All the agonies of the cross could not make him inattentive to what was due to the mother who stood by it: and there, while his body is in torture, and his soul in anguish, while those who pass by, instead of expressing any thing of sympathy for him, are taunting and deriding him, while one of the thieves crucified with him is joining in the revilings, see Him drinking in the *prayer* of the *other* thief, as though He had nothing of his own to attend to, as if he had nothing then to occupy him, but to snatch the expiring penitent with him into Paradise!

But let us now turn our eyes from our Divine Master upon ourselves, my brethren.

For "to him that overcometh, it is, to him that overcometh, *even as I overcame*, I will give to sit down with me upon my throne."

Are *we* then, when we are tempted, like as he was, overcoming, or striving to overcome, as He did?

If injured, slighted, undervalued, insulted; if treated with unkindness, with disrespect; if falsely accused; if disappointed in friends; if we meet with ingratitude from those who were under obligations to us, or in any other such trial, do we *overcome*? or are we overcome ourselves?

Are we impatient of opposition, contradiction, reproof; are we easily provoked; is our brow soon clouded, our temper soon ruffled?

Oh! is it with any of us, as it was with Nebuchadnezzar, when, upon his will being opposed, "he was full of fury, and the form of his visage was changed?"

Parents, are you overcome by the evil which you see breaking out in your children? Does your expression of countenance, does your tone of voice say, *you are*?

Masters, mistresses, if your orders be neglected, or forgotten, or mistaken—if you be kept waiting—if things be not done in a manner to please you, do you give way to anger, and do *not* "forbear threatening?"

If those of us who are in circumstances to be applied to by others for relief, meet with unreasonableness, or ingratitude, or imposition, from any who apply to them, in *what spirit* do they meet with it? and the others, if disappointed, if refused what they apply for, or if not relieved to the extent of their expectations?

If one, engaged in teaching, find all his efforts with a child unavailing, and that no progress is made, does he give up the child as hopeless, or learn a lesson himself from One who, when his scholar seemed incapable of an idea beyond the well that was before her eyes, and the water-pot which she came to fill at it, *persevered* with her, till she became one of those who understand all things?

In money transactions, in buying and selling, are we overcome by self-interest, the desire of gain, and fall in with the lax morality by which the buying and selling of the world is regulated?

Do you form resolutions, and when the time comes for keeping them, and the temptation is presented to break them, are you overcome by the temptation.

Or, after having escaped from the pollutions that are in the world, are you again entangled therein and overcome? Is the scene of dissipation—are the haunts of pleasure again resorted to? Is the Sabbath again mispent? Is the Bible laid upon the shelf? Is prayer neglected? Has the world recovered its hold upon you? Are the lusts of the flesh again indulged?

Does the flesh succeed in keeping a man ignorant, worldly, sensual, while Christ is calling him to be enlightened, heavenly, spiritual?

Ah! dear brethren, the reason why so many will *seek* to enter in who shall not be able, is, because so few *strive* to enter in—strive to overcome the enemies who *oppose* their entering in; it is because "the kingdom of heaven suffereth *violence*, and the *violent* take it by force," and so few will do this violence to their own natural inclinations.

Nor is it *any* overcoming that is to satisfy those who are to overcome as Christ did—no, not unless "we overcome evil with *good*;" as it is before the text, "If thine enemy hunger, feed him; If he thirst, give him drink."

Anger, revenge, may not *break out*, and yet may be *indulged*; and though it be not, unless *benefits* be returned for injuries, the victory is incomplete. As when Joseph fell and wept upon the necks of those brothers who had sold him for a slave; as when David's conduct forced Saul to confess, "Thou art more righteous than I; for whereas I have rewarded thee evil, thou hast rewarded me good;" or, as when Paul said to the Corinthians, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."

Unless *violence* be opposed by *gentleness*, the victory is incomplete; unless provoking language receive a soft answer, such as was Gideon's to the sharp chiding of the men of Ephraim; as when the mercy shewn to Nineveh "displeased Jonah exceedingly, and he was very angry," the Lord said unto him, "Dost thou well to be angry?" and then so gently showed him to himself in the comparison of the gourd, over which he was lamenting, with Nineveh. Or, as when, upon the return of the prodigal son, the elder brother was angry, and

would not go in, the father—no, he did not say, “Then let him stay without,” or speak to him as he *deserved* to be spoken to, but he “went out and *entreated* him.”

Unless an unkind look be met by looks of kindness, it is not overcoming as Christ overcame. For what must not *His* countenance be expressing, and must always have expressed, who is “stretching out his hands all the day long to a disobedient and gainsaying people?”

It is happy to see our dear children kind and gentle to one another. But to be a *Christian* boy, it is not enough to love those who love you, and to be kind to those who are kind to you; but if another be unkind to you—if another speak harshly, or behave roughly to you—there is not only to be no “rendering of evil for evil, or railing for railing,” or blow for blow; “but contrariwise, blessing,” says the apostle. Oh! to see our young, our dear children thus overcoming nature!—to see this reducing of the Gospel to *practice*, beginning in our schools, and very nurseries!

This is the passing the boundary line from morality into Christianity.

And as we here learn what Christianity really is, my brethren, and are presented with the lovely model of it in our Divine Master, we learn, at the same time, from those words, “*As I overcame,*” *by what means* we may overcome, as He did.

In that his great conflict, when “his sweat was as great drops of blood falling down to the ground,” and it was wrung from sinking nature, “Father, if it be possible, let this cup pass from me,” it was upon his *knees* he got the power to add, “Nevertheless not as I will, but as thou wilt.” It was in answer to the “supplications and prayers, with strong crying and tears,” of which we read, in the 5th chapter to the Hebrews, that the angel was sent from heaven to strengthen him.

It is upon our *knees* we shall get the power to overcome as *He* did.

And it was in the *prospect* of the approaching storm—it was to *prepare* himself for what He saw coming upon Him, before it *did* come upon Him—Jesus thus gave himself to prayer. And it is for us to be fetching in such supplies, *beforehand*; *each morning*, for instance, for the peculiar trials which we may have reason to expect, and for the unknown exigencies for which we should be prepared, during the day.

“Could ye not *watch* with me one hour?” our Lord says to his disciples, “*Watch* and pray that ye enter not into temptation.” When we thus watch, we know for what it is we *want* to pray. It is the discovery of our *wants* and of our dangers that puts an *edge* upon our prayers.

Oh! and when we recollect that *we* have not only enemies from *without*, assaulting and besieging us, but lurking traitors *within* also, ever ready to open the gates of the soul to those enemies, and admit them, is it for us to be for *one moment* without our

sentinels on guard, if we would not fall into their hands? Is it not for us to be, *every moment*, “working out our salvation with fear and trembling?”

And while we consider *by what means* our Divine Master overcame, we are not to forget with what *sword* He was armed, when he repelled the tempter in the wilderness; that to each temptation, as it arose, he replied, “*It is written* ;” that it was from his remembrance of the Scriptures, and his solicitude to *fulfil* the Scriptures, He would not pray to his Father for legions of angels to cut the conflict short. And, if *we* would overcome, it must be with the same weapon in our hands, with the same sword of the Spirit, to repel the assaults of the devil—to wound the flesh and its lusts, now with one edge of it, now with the other; at one time to make thrusts at them with the flashing terrors and piercing threatenings of the law—at another, with the sweet promises and touching mercy and transporting prospects of the Gospel.

To what is it you are tempted? The Spirit makes such a use of this his sword for the soldiers of Christ who are armed with it, the Spirit, who is promised to bring to our remembrance whatsoever he has spoken to us, *if* what he has spoken be laid up in the heart, will suggest such passages as shall meet your peculiar case and exigency, will bring the word so to *bear* upon the temptation, as to curb and snaffle the hottest impetuosity of the flesh, and effectually restrain a man, though rushing into sin, like the horse into the battle.

And while we are considering *by what means* our Divine Lord overcame, neither are we to forget that it was “for the joy that was set before him, he endured the cross.” And that *we* may endure it, He would have the fulness of joy in his presence, the pleasures for evermore at his right hand—the crown which he promiseth to him that overcometh, to be ever before *us*. As it was those of his disciples who had seen his glory in the mount, whom he chose to be the witnesses of his agony in the garden—as those who had seen what would *sustain* them in the sight of his agony. Little did Stephen think of their gnashing upon him with their teeth, and all their savage rancour, nor of the stones which were battering his skull and dashing out his eyes, while, with *other* eyes, “he looked up steadfastly into heaven, and saw the glory of God.” He “reckoned the sufferings of the present moment not worthy to be compared with the glory” which was breaking in upon him through them. As, in the addresses to the churches in the 2d and 3d chapters of the Book of Revelation, our Lord holds up before each what would *follow* their fighting the good fight. As to the church of Ephesus, he says, “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God;” and to the church of Smyrna, “He that overcometh shall not be hurt of the second death;” and to the church of Pergamos, “To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man

knoweth saving he that receiveth it;" and to the church of Thyatira, "He that overcometh and keepeth my words unto the end, to him will I give power over the nations;" and to the church of Sardis, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels;" and to the church of Philadelphia, "Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more, and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem which cometh down out of heaven from my God, and I will write upon him my new name;" and to the church of Laodicea, "To him that overcometh will I grant to sit with me upon my throne, even as I also overcame, and am set down with my Father in *his* throne." Would we overcome, such a contest it is we are called to, it must be with paradise as *in sight*, with our hand, as it were, upon the fruit of the tree of life.

Nay, and from those words, "*as I overcame*," are we not taught also to expect the *very power* to be given us, through which we overcame? As we hear the apostle speaking of himself in the 1st chapter of his Epistle to the Colossians, as "striving according to *his* working which worketh in him mightily;" and in the first to the Ephesians, praying that they might know what was the exceeding greatness of the *power* there was for them—no less than what obtained for *Christ* the victory over death itself, he says. So that we are not to shrink from the contest, or to excuse ourselves under defeat, as though the case were altogether different between *Christ* and *ourselves*—as though in the *weakness of our nature*, we could not *expect* to gain the victories which Christ gained. For will he not give us of *His own strength*? Nay, is not Christ the man of war, rather than we? "Not I," says the apostle, "but Christ who is in me."

Yes, we can do all things through Christ strengthening us—can come off more than conquerors through him that loved us.

And I trust I am addressing not a few who know, from their own experience, that such victories are to be achieved—who know, from their own experience, that the things which are impossible with men, are possible with *Christians*.

I seem to see one whom some neighbour has injured—has calumniated, or has taken vexatious proceedings against him in a court of law, suppose; he is tempted to feel such treatment keenly, and to resent it, and to desire to be no more friends, nor to hold any further communication with one who has acted such a part towards him, till, as the Spirit brings to his remembrance, "Love your enemies, do good to them that hate you"—till, as he hears a voice behind him, "Let not the sun go down upon your wrath," I see him struggling with nature, and in prayer to overcome it, and he does overcome it, and every spark of vindictiveness is extinguished within him, and he can forgive from

the heart, and give the right-hand of fellowship to the man who had "despitefully used him." This is to be a Christian.

I picture to myself one of our own poor fishermen, whose family is in distress, and who has had no earning of late, and has run deeply into debt, seeing others take large quantities of fish on the Lord's day, and his own boat is on the beach, and his nets are in readiness, and the rest of his crew would not lose such an opportunity; but, "If thou turn thy foot from the Sabbath, from doing thy pleasure on my holy day, and shalt call the Sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thy own ways"—the words start up in his memory, and stand, as an angel with a drawn sword, in his way, and like the fishermen of old, he leaves boat, and nets, and crew, to follow Jesus, assured that, let things appear as they may, "If the Lord be his shepherd, he shall *not want*."

Another is solicited by the rest of his family to accompany them upon a party of pleasure, or to a place of amusement, in which he apprehends danger, or perhaps sees direct opposition to the will of God. No persuasions are left untried to shake his resolution and overcome his scruples. At one time he is upbraided with his unkindness, at another laughed at for his particularity; but, "he that loveth father or mother more than me—he that loveth brother, sister, wife, more than me, is not worthy of me"—he seems to hear it with an application to himself, which renders all their solicitations like the waves assailing a rock.

Not that I mean to say, that the Christian is *always* thus victorious—that he has his foot thus upon the necks of his enemies *always*. Little should we know of ourselves, could we say so. Were it so, so many "couches would not have been watered with tears;" we should not then have heard the complaint, "My moisture is turned into the drought of summer."

It is a provision for *Christians*, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." It is a provision for *Christians*, "If we walk in the light, as God is in the light, the blood of Jesus Christ, his Son, cleanseth us from all sin." It is a provision for *Christians*—blessed be God for it—"If any man be overtaken with a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Yet the Christian's motto is, "Conquering and to conquer." The Christian's object is, "herein to exercise himself, to have a conscience void of offence towards God and towards men." The Christian's constant resolution is, "Forgetting the things that are behind, and reaching unto those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And, if he fall, it costs him what it cost Peter, and, like Peter, he throws himself at the feet, or rather runs into the arms of his Saviour, and renews his strength, and renews the conflict, and is again more than conqueror through Him that loved him.



But I may be addressing those also, who, so far from knowing what it is to *overcome*, alas! know not what it is to *struggle with* their own evil inclinations—who are led captive by Satan at his will, without any *resistance* of their own will—to whom sin, so far from being a burden too heavy to bear, is as honey and the honey-comb to them. Oh! but that He, whose it is to overcome our evil with his goodness may even now thus triumph over theirs—that he may make their hearts to bow, the iron sinew to break, before His grace, as when he would bow and break the hearts of the two adulteresses, whom we have seen this day before him! Oh! that his love may triumph over your sin, as when the blacksmith, who went to hear George Whitfield preach, with a heart “breathing threatenings and slaughter” against God’s minister, and his pockets loaded with stones to throw at him, addressed him, after hearing the message of redeeming mercy, “I came, Sir, with these stones to *break your head*, but the words which I have heard from you have *broke my heart*.” The love of God is “the hammer which breaketh the rock in pieces.” Oh! and that it may this day penetrate the rock *within* you, sinner, till the waters gush out! *Are* they gushing out? Oh! say you, you now *feel* you are a vile sinner? and perhaps your heart adds, too vile for mercy. But no; neither are we to be *in this manner* “overcome of evil;” we are not to be discouraged by *any sense* of it, that is, from looking for the *pardon* of it. Be the evil what it may, and let it be *accumulated* as it may, the grace of the Saviour is *beyond* it. Be your sin what it may, there is no reason but that you should yet be among those of whom it is written, “They overcame by the blood of the Lamb,” and are now “clothed in white robes, with palms in their hands,” where “they shall hunger no more, nor thirst any more,” and “God has wiped away all tears from their eyes.”

Come now, dear brethren, as many as would fight the good fight of faith here, and wear the crown of victory hereafter, where you may enjoy all communion with Him who is our strength—that you may be supplied out of his fulness with the “grace sufficient for you.” Come, where the weak and faint may become strong, and the strong may be confirmed, and any whose graces are withering, and “ready to die,” may be restored. Come, where you will see your Divine Master overcoming truly—overcoming nature, as it shrinks from pain, as it shrinks from shame, as it clings to life—overcoming the terrors of hell—overcoming “the principalities and powers of darkness, triumphing over them on the cross,” that He might snatch *you* out of their jaws and iron grasp; and that He might overcome *you*: while it is as though you heard him saying to you, “It is for you I am content to hang thus; this shame is heaped upon me, this body is mangled, this blood flows for you.”

What! and will *we* make no sacrifice, deny no lust, endure no cross for *Him*? Oh! but that, when we return to the world, and the “prince of this world cometh” against us, as he came

against *Him*, we may meet his assaults and temptations with something of the feeling towards our Divine Master, with which his own breast glowed towards the Father, as he entered the combat with those words upon his lips, "That the world may know that I love the Father, and as the Father gave me commandment, even so I do!" Dear brethren, that our frozen hearts may thaw, while we have his body bruised, and his blood streaming before our eyes, and that, like love, may constrain us, more than in words, to "offer and present ourselves, our souls and bodies, to be a holy and lively sacrifice unto *Him*"—to have no other object in existence, but as he has given us commandment, even so to do—to live only—to be working with himself in the advancement of his kingdom.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that we may be quickened by them in striving against sin, in the endeavour to overcome the evil of our own hearts, and all the temptations to which we are exposed, to overcome even as our Divine Lord did, in the hope of the joy which he has set before us, in the glorious hope of sitting upon his throne with him for ever and ever. Oh! and that those of us who have been standing out in wicked rebellion against thy Divine Majesty, may throw down their arms, while they think of the mercy there is for them; yea, and give themselves with an ardour to thy service beyond any with which they have pursued the pleasures of sin. Mercifully hear us, for Jesus Christ's sake.

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"PRAYER FOR THE CHURCH."

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I am aware that it is not your custom to extract from published volumes, unless for the purpose of reviewing them, nor to insert in your useful periodical any but original communications. Still it occurred to me, that as the subjoined prayer, *in verse*, is strikingly suitable to these times, and to the condition of our persecuted Church, you might, perhaps, present it, with acceptance and benefit, to your readers. It is from the pen of the Rev. Samuel Charles Wilks, a name well known in the religious literary world, as editor of your sister periodical, the *Christian Observer*, and author of several excellent and highly esteemed volumes of "Christian Essays," "Family Sermons," and other theological works, biographical, practical, and controversial. The prayer I have extracted from a very pleasing duodecimo volume of poems just published by him, and which, probably, may not yet have reached many of your readers. The volume is entitled, *ROSEBUDS RESCUED, AND PRESENTED TO MY CHILDREN.*" It seems a wreath culled, during the few hours of leisure and relaxa-

tion, by a pious and feeling mind, actively engaged in the more laborious departments of literature. Should the subjoined extract call the attention of your readers to the little volume whence it has been taken, they will not feel the less grateful to you. In justice, however, to the author and his book—and, indeed, to your readers—I should say, that I have not selected the prayer for pre-eminent excellence in the volume, but for its appropriateness to our Church and times. Pious and pleasing as it is, other passages and poems might be extracted from the volume which excel it in spirit, beauty, and pathos. Were my object a review of the volume, and not the introduction of a single extract to your readers for a special purpose, I should refer them, of his longer poems, to his “*Family Vault*,” his “*Fossil Shell*,” his “*England and Paris*,” of which latter poem I feel far more disposed to adopt Mrs. Hannah More’s, than the author’s modest estimate: of his shorter, to his beautiful lines on the “*Petrel*,” on “*The First Moment in Heaven*,” and to others which I might name; but I must remember that I am not authorized in legislating and prescribing for the taste of your readers, unless I regularly undertake the office of reviewer; and this, neither the time when the volume reached me—on the eve of your closing, for the month, your letter-box—nor my own competency permit. The author’s “*Rosebuds Rescued*” are “presented to his “children:” the reader of his volume will, perhaps, feel disposed to say that the author’s “children”—if “WILKE’S ROSEBUDS” be a suitable present, must have attained to the level, in good sense, good feeling, and good taste, of the *parents* of other men’s children.

I subjoin his “Prayer for the Church.” It occurs in a little poem, entitled, “Church Preferment.”

“And now, my loved friend, let us join in a prayer,  
That our Father would still make this vineyard his care;  
For, oh! if he plough not the obdurate soil,  
How worthless man’s wisdom, how fruitless his toil!  
If clouded his sun-beam, or scanty his rain,  
A Paul and Apollos but labour in vain.

O Shepherd of Israel, list to our plaint,  
Who erst leddest Joseph when wand’ring and faint;  
Shine forth in thy might—from the cherubim shine,  
Where dwelleth thy glory in radiance divine.

Thou broughtest from Egypt,—for well may that name  
Depict the dark realms whence our forefathers came,  
The Egypt of Druid, the Egypt of Rome—  
Thou broughtest a vine, and thou gav’st it a home.  
’Twas tender and fragile; but, reared by thy hand,  
It shot forth its roots till it filled the land;  
Like the cedar, it stretched wide its arms o’er the glade;  
The parched, barren hills were refreshed by its shade;

It hath gladdened the river that flows by its side ;  
 And hath wafted its fruits o'er the far-distant tide,  
 Till the east and the west, and the Pole and the Line,  
 Have tasted the clusters of Albion's vine.

Why broken her hedges ? why rifled her fruits ?  
 Why upturneth the beast of the forest her roots ?  
 Why hewed by the axe, and why scathed by the flame ?  
 Turn, mighty Protector, her rescue proclaim ;  
 Oh ! visit thy vine as in ancient days,  
 And the branch that Thou madest strong for thy praise.

Thou hast visited oft ; Thou wilt visit her still ;  
 We doubt not thy love ; we repose on thy skill ;  
 By thy favour protected, upheld by thy care,  
 We do not, we will not, we may not despair,  
 'That the Church that shines bright o'er the land of our birth,  
 Shall shine brighter than ever, 'a praise in the earth.'

O Shepherd of Israel, list to our plaint,  
 Who erst leddest Joseph when wand'ring and faint ;  
 Shine forth in thy might, from the cherubim shine,  
 When dwelleth thy glory in radiance divine."

H. J.

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THE CONNECTION BETWEEN GEOLOGY AND THE MOSAIC HISTORY  
 OF THE CREATION.

*By E. Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College.*

[THE following article is the second of two published in successive numbers of the *American Biblical Repository*, on the Connection of Geology with Religion, natural and revealed. The late meeting of the British Association in Dublin, and the interest excited by the Geological Section, have induced us to give a greater degree of publicity to this article than it possessed in its original form. It cannot be denied that some of the statements of geologists seem to have an oblique aspect upon revelation, and have given uneasiness to many, from the difficulty they find in reconciling some of the facts, discovered by geological investigation, with their preconceived notions of scripture chronology. Such difficulties may have a doubly pernicious effect, in indisposing the geologist to the reception of the truths of revelation, and, by checking the Christian in his scientific inquiries, to render still more decided than it is, the separation between religion and science. Religion can never apprehend the investigations of genuine science; but it may not be without its advantages to guard the young student from the danger of too rapid a generalization of facts hastily or carelessly observed; to remind him that a nascent science, like geology, should have for its object, not theory, but observation; that hypothesis, however skillfully constructed, can never weigh against testimony; and that

although all that the geologist asks were conceded, the authenticity of the Sacred Records, and the truths on which our salvation is founded, remain unshaken and unchanged. We trust that our reprint of the following article will have a beneficial effect in this point of view. The first of the series has been printed in a very cheap and acceptable form as one of the numbers of the Students' Cabinet Library of useful Tracts, and may be had at our publishers.\*—ED.]

Every nation, in all ages has had its recorded or traditional cosmogony. And it is not a little curious, that a subject which the most improved philosophy, aided by a divine revelation, finds it so difficult to understand and illustrate, should so interest men in all stages of civilization, and be even incorporated into the unwritten poetry of the rudest tribes. Men of all religions too, and those hostile to all religion—the pagan, the Christian, the deist, and the atheist, have regarded cosmogony as a storehouse of tried arguments for the support of their opposing opinions. Ever since the introduction of Christianity into the world, this has been a portion of the field of contest between its friends and its enemies, where the battle has warmly raged. Many a friend of revelation, even before geology was known as a science, has fancied that he saw in the structure of our globe, a demonstrative confirmation of the Mosaic history: while many an infidel has seen with equal clearness, in those same natural monuments, a refutation of the sacred record. And this is one of those subjects about which men are clear and positive just in proportion to the looseness and superficialness of their knowledge. The consequence has been, that the world has been flooded with a multitude of very weak and crude productions upon cosmogony. At the beginning of the last half-century, indeed, these productions, called "Theories of the Earth," had become so ridiculous, that for a number of years the press was much less prolific on the subject. Since the commencement of the present century, however, the discussion has been revived with fresh interest; though it is not so much between the infidel and the Christian, as between Christian and Christian; the one defending, and the other opposing, certain theories; and there seems to be prevalent, as in former times, a strange delusion, which makes almost every intelligent man fancy himself amply qualified to write upon these points with the most dogmatic assurance. Hence a multitude of productions have been poured forth on the community, many of which exhibit such a want of maturity and such an entire ignorance of some parts of the subject, that the men thoroughly versed in all its bearings have passed them by in pity or contempt. We, however, have caught the *cacoethes scribendi*, and must go on;

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\* No. I. Reynolds on the Use and Care of the Eyes; II. Hitchcock's Connection between Geology and Natural Religion; III. Channing on National Literature; IV. Negri's Literary History of Modern Greece; V. Robinson's Concise View of Education in the German Universities.

though at the risque of having our efforts treated thus cavalierly, and cast into the same forgotten pile of literary rubbish.

We think it will explain the numerous failures of writers on the connection between the Bible and geology, to state, that most of them have been merely theologians, or merely philologists, or merely geologists, or, at best, but slightly acquainted with more than two of these branches. Being accurately acquainted with one or two of these departments of knowledge, they have overlooked the importance of a thorough acquaintance with the rest. But it is quite clear to us, that, without at least a respectable acquaintance with them all, no man can successfully discuss their connection, or reconcile their apparent discrepancies. If he be not familiar with theology, how can he judge correctly of those theories of interpretation which modify essentially every institution and doctrine dependant upon the Mosaic chronology? If he be not acquainted with the rules of exegesis, now constituting a distinct and extensive science, how shall he determine whether those theories do not offer violence to the sacred writers? And if he be ignorant of geology how shall he know what modifications, if any, of the common interpretation of the Bible, are necessary to reconcile it with the records of nature's past operations? Nor is a mere theoretical knowledge of these subjects sufficient. Especially is this the case in geology, in which the fullest and most accurate descriptions convey but faint and inadequate ideas to the mind, in comparison with a personal examination of the rocks in the places where nature has piled them up.

We may inquire, too, how readers are to judge of discussions on these subjects, if they have not, at least, a respectable acquaintance with the three departments of knowledge above named? Now, in regard to theology and sacred philology, we may reasonably calculate, from the provisions that are made in our seminaries of learning for teaching them, that all publicly educated men, at least, will be conversant with their elements. Nor is any such man respectable in society without this knowledge. But far different is the case in respect to geology. What provision is there in our literary institutions for teaching any thing more than its merest elements by a few lectures? and who feels any mortification in confessing his ignorance of the subject? Were not the community in general profoundly unacquainted with its details, so many statements, contradictory to its first principles, could not pass so quietly as they now do the round of our newspapers and periodicals. Some of our geologists, we happen to know, have been discouraged by the evidence they have seen of so much ignorance on the subject, from attempting to explain or defend the principles of their science when attacked; being quite sure that their statements would neither be understood nor appreciated. In the most enlightened parts of Europe the case is quite different. "In England every enlightened man knows something of geology; it is very much the case in France; and is becoming more and more so in Ger-

many."\* We rejoice, however, in the belief that the state of things in this country on this subject is rapidly improving.

Notwithstanding these discouraging circumstances, we propose to examine carefully the connection between geology and the Mosaic cosmogony. The two records have been, and still are, supposed to be at variance; and to ascertain whether this opinion be correct, will be the great object of inquiry. If they both proceed from the same infinitely perfect Being, there cannot be any real discrepancy between them. So that if we discover any apparent disagreement, we either do not rightly understand geology, or give a wrong interpretation to the Scriptures, or the Bible is not true. We hope to show to the satisfaction of every reasonable and candid mind, that we are by no means compelled to adopt the last of these conclusions. Nevertheless, we forewarn our readers, that if any of them expect that we shall remove all difficulties from the first chapter of Genesis, they will be disappointed. Independent of geology, there are obscurities in that portion of Scripture, which no interpreter has ever been able entirely to remove; nor in the present state of geological science, are we warranted in presuming that no future discoveries will throw any light upon the Mosaic cosmogony. All that can be reasonably expected of a writer on this subject, and all that we shall attempt, is, to show, that there are modes of reconciling the Mosaic and the geological records so reasonable, that to disbelieve the former on account of apparent discrepancies, would be altogether unjustifiable and even absurd. We have our preferences as to the best mode of reconciling the two histories; nor shall we conceal our partiality. But we shall not undertake to defend any particular mode as infallibly true; because we do not believe that such positiveness is necessary for the defence of the sacred record, or justified by the present state of our knowledge.

We venture to make another suggestion to our readers. Let no one, however intelligent, imagine that the mere perusal of the best written essay can make him master of this subject. It is only by long and patient thought, as well as extensive reading, that he will be able correctly to appreciate all its bearings, and to plant himself on ground that will not be continually sliding from beneath his feet.

It is very common for writers on this subject to confine their attention to the single point where there is a supposed disagreement between geology and revelation: whereas, in order to form a correct judgment concerning such disagreement, we ought to look at all the points where the two subjects are connected. For if we find discrepancy to be generally manifest, and agreement to be only an exception, the presumption is strong, that a particular marked discrepancy is real and irreconcilable. But if harmony constitutes the rule, and disagree-

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\* American Quarterly Review, June, 1830, p. 363.



ment the exception, the presumption is, that any special case of the want of coincidence results from ignorance or misunderstanding.

Now we think that we can point out a number of coincidences between geology and revelation, some of which are unexpected and remarkable. And it will constitute the first part of our effort to exhibit these coincidences in detail.

1. *In the first place, geology and revelation agree in teaching us that the material universe had a beginning, and was created out of nothing by a Divine Power.*

In treating of the connection between geology and natural theology, we have shown how the successive groups of animals and plants, that have been placed on the globe, have been more and more perfect and complicated, so that in tracing them backwards, we must at length arrive at the beginning of the series. A similar retrospective survey of the changes which have taken place in the matter composing the globe, brings us at length to a point, anterior to which no change can be discovered. And we maintain that it is philosophical to infer that the creation of matter took place at the commencement of such a series of changes, and of animal and vegetable existences. At least, it is unphilosophical, without proof, to infer the existence of matter through the eternity that preceded these changes: and no proof can be presented, unless it be derived from the nature of matter; an argument too tenuous to have influence with substantial minds. But the creative power which was put forth at the commencement of these changes in the formation of animals and plants, is a presumption in favor of its having been previously exerted in the no more difficult work of bringing matter into being.

We are aware that not a few distinguished critics and theologians do not regard Moses as describing, in the first chapter of Genesis, a creation of matter out of nothing, because the words employed are ambiguous in their signification. This point we shall examine carefully further on. But we cannot doubt, after an examination of all the passages in the Bible where the creation is spoken of, that the sacred writers most clearly intended to teach the creation of the universe out of nothing (*creatio prima, vel immediata*, in the language of the theologians) and not out of preexisting materials: (*creatio secunda, vel mediata*.)

When we consider how strong a tendency has ever been exhibited by learned men to a belief in the eternity of matter, and how some philosophers, and even divines, at this day maintain that belief,\* we cannot but regard the testimony of geology on this point as of great importance. And if we mistake not, it will be in vain to search the records of any other science for proof equally conclusive.

2. *In the second place, revelation and geology agree as to the*

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\* Knapp's Theology, Vol. I. p. 341.

*nature and operation of the agents that have been employed in effecting the changes which have taken place in the matter of the globe since its original creation.*

These agents are fire and water. And at almost every step the geologist meets with evidence of their combined or successive operation within and upon our globe. The deposition of the stratified rocks he cannot explain without the presence of water; especially when he finds them filled with the relics of marine animals. But their subsequent elevation and dislocation, as well as the production of the unstratified rocks, demanded the agency of powerful heat.

To the cursory reader, water appears to have been the principal agent employed in the revealed cosmogony; and in subsequent times the same agent was employed for the destruction of the world. But a careful examination of the Scriptures renders it at least probable, that fire was concerned in some of the demiurgic processes. There can be no doubt, but under the term *אור*, (*lux*). Moses includes both light and heat, or fire, since he does not describe the latter as a separate creation, and since it is now understood that they always are united, and are in fact probably only different modifications of the same principle. Now, although Moses does not distinctly exhibit heat as an agent in modifying the face of the globe, yet there is a passage in the 104th Psalm which obviously points us to such an agency. *Thou coveredst it (the earth) with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away.* Here we have a description of that change in the earth's surface which in Genesis is thus described: *And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.* Moses does not describe the agent employed in this change; but refers it to the immediate power or command of God. But if there be any fact clearly established in geology, it is, that all dry land on the earth has been elevated above the waters by a volcanic agency: using that term in its widest signification, to denote the "influence exercised by the interior of a planet, on its exterior covering, during its different stages of refrigeration."\* Now, how appropriate to represent such an agency in operation as the voice of God's thunder, from which the waters hasted away.

That this is a natural interpretation of the Psalmist's language, will be obvious by quoting the commentary of Bishop Patrick, upon the third day's work of creation: an author, whose exegesis, although prepared more than 150 years ago, is often remarkably adapted to the state of natural science in the nineteenth century. "There being such large portions of matter," says he, "drawn out of the chaos, as made the body of fire and

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\* Humboldt's definition: De la Beche's Manual of Geology, 2d London Edition, p. 518.

air, beforementioned, there remained in a great body only water and earth; but they so jumbled together that they could not be distinguished. It was the work, therefore, of the third day, to make a separation between them, by compacting together all the particles which make the earth, which before was mud and dirt; and then, by raising it above the waters which covered its superficies, (as the Psalmist also describes this work, Pa. 104, 6,) and lastly, by making such caverns in it, as were sufficient to receive the waters into them. Now this we may conceive to have been done by such particles of fire as were left in the bowels of the earth; whereby such nitro-sulphurous vapours were kindled, as made an earthquake, which both lifted up the earth, and also made receptacles for the waters to run into; as the Psalmist (otherwise I should not venture to mention this) seems in the beforementioned place to illustrate it; Pa. civ. 7. *At thy, &c.* And so God himself speaks, Job, xxxviii. 10, *I brake up, &c.* History also tells us of mountains that have been in several ages, lifted up by earthquakes; nay, islands in the midst of the sea: which confirms this conjecture, &c.\*

The view which we have given above respecting the account in Genesis, is sustained by the opinion of Sharon Turner. "The Hebrew word used by Moses, *אור*," says he, "expresses both light and fire. We may, therefore, reasonably infer, that light came to the earth in the state in which we now almost universally find it, both light and heat, &c."—"We learn from the book of Genesis, that both these were active agents in the creation, from its very commencement. Thus the great scientific truth so recently ascertained, after many contending systems had been upheld and thrown down, that both the watery and fiery elements were actively concerned in the geological construction of our earth, is implied or indicated by the Mosaic narration, instead of being inconsistent with it."†

The scholar cannot but be reminded by these remarks of the *Cataclysmi* and *Ecpyrosee*, taught by the ancient Egyptians, and fully adopted by the Stoics. Must we not suppose that so widespread an opinion concerning successive catastrophes, to which the globe has been subject, produced alternately by fire and water, like the traditions of a universal deluge, had its origin in the truth? Have we not here an interesting coincidence between the records of revelation, of civil history, and of geology!‡

There is another similar coincidence which should not be passed unnoticed; especially as it is entirely overlooked by most readers of the Bible. Geological travellers describe the region around the Dead Sea, in Palestine, as exhibiting decided marks

\* Commentary on Gen. i. 9.

† Sacred History of the World, (Family Library,) pp. 24, 25.

‡ Lyell's Geology, Vol. I. p. 9. Also Macculloch's System of Geology, Vol. II. . 286.

of former volcanic action; and we can hardly doubt, but that Sea itself occupies the site of an ancient crater. Now if we adopt Dr. Henderson's translation of a passage in Job, we can hardly doubt but God did employ a volcanic eruption to overwhelm the cities of the plain.

“ Hast thou observed the ancient tract,  
That was trodden by wicked mortals?  
Who were arrested of a sudden,  
Whose foundation is a molten flood;  
Who said to God, depart from us,  
What can Shaddai do to us?  
Though he had filled their houses with wealth:  
(Far from me be the counsel of the wicked!)  
The righteous beheld and rejoiced,  
The innocent laughed them to scorn;  
Surely their substance was carried away,  
And their riches devoured by fire.”\*

The raining down of fire and brimstone, accords perfectly well with the idea of a volcano; since those very substances, being raised into the air by the force of a volcano, would fall in a shower upon the surrounding region. Whether it was miraculously produced, or the natural operation of it employed by God to punish the wicked, is not of much consequence to determine; since the sacred writers, whose example we should copy, seem to regard every natural event as almost equally the work of God.

3. *Geology and Revelation agree in representing the continents of our globe as having formerly been submerged beneath the ocean.*

At least two-thirds of existing continents are covered with rocks that contain abundant remains of marine animals: and the whole of their surfaces are overspread with such a coating of bowlders, pebbles, and sand, as proves the occurrence of deluges in former times, too mighty for any thing but the ocean to produce. Indeed, to doubt that our existing continents, in early times, formed the bottom of the ocean, is scepticism too gross for any geologist at this day to indulge, especially when he sees that the rocks are tilted up just as they would be if a volcanic force had lifted them above the waters.

I hardly need say, that all this corresponds precisely with the Mosaic account. Until the third day it seems that the surface of the globe was one shoreless ocean. For the command that the dry land should appear, implies that previously it was covered; and from the second verse of Genesis we learn that it was covered by the *deep*. It was upon the waters that the Spirit of God moved.

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\* Henderson's Iceland, Amer. Edition, 1831, p. 80.

*4. Revelation and geology agree in teaching us that the work of creation was progressive, after the first production of the matter of the universe.*

Every step which the geologist takes in his examination of the crust of our globe, presents to his view fresh evidence that the formation of nearly all the rocks has been progressive. Every where on the earth's surface, he sees in operation the agency of rains, rivers, and deluges, to wear down the higher parts and to fill up the lower, where he finds accumulated sand and gravel, with a mixture of animal and vegetable remains. And where water, containing lime, or iron in solution, percolates through these deposits of detritus, they become hardened into stone. The mass thus hardened cannot be distinguished from the sandstones and conglomerates that cover large areas on the earth, and form mountains some thousands of feet in height. The observer cannot resist the impression, that all these rocks, whose characters are more mechanical than chemical, (e. g. the sandstone and conglomerates,) were produced in a similar manner. But it sometimes happens that such rocks, in particular localities, have been subject to the agency of powerful heat, by means of former volcanoes: and there their mechanical aspect more or less disappears, and they are crystalline in their structure; so as exactly to resemble the oldest, or lowest rocks. Hence the geologist very reasonably infers, that even the oldest strata were originally mere beds of clay, sand and gravel, which have been changed by volcanic agency, repeatedly and powerfully exerted upon them. And when he sees the unstratified rocks (now almost universally admitted to be the products of igneous agency,) intruded among the older stratified ones in almost every possible mode, he is confirmed in the inference which he had made. In short, there is not probably a single rock yet brought to light in the crust of the earth, of which the geologist cannot find its prototype now actually forming on the land or in the sea. And they all bear the marks of progressive formation. Men in their studies may reason about the rocks, as if they were produced in their present state, in a moment of time, by the original creative fiat of Jehovah. But they cannot examine them in their native beds without seeing at once that the opinion is utterly untenable.

Now, it is an interesting coincidence with geology, that the Scriptures describe the work of creation as occupying six successive days. Whether we are to understand these as literal days of twenty-four hours, or whether geology demands a period longer than six natural days, are questions not necessary to be discussed in this place. The argument requires only that it should be admitted, as all must admit, that Moses represents the work of creation as progressive. He does not, indeed, represent any new matter as brought into existence after "the beginning, in which God created the heavens and the earth." He

describes the animals and plants as produced out of pre-existing matter. And geology teaches the same.

5. *Geology and revelation agree in the fact that man was the last of the animals created.*

The geologist finds several thousands species of plants and animals entombed and their forms preserved in the rocks; and some of them very far down in the series. But no remains of man occur until we arrive at the highest strata. It is only in the loose sand and gravel that cover the surface that human remains have been found at all;\* and to this day it is doubtful whether any of them can be referred to a period as far back as the last general deluge. At least, it is only in one or two instances that the bones of antediluvians have been exhumated. Now, human bones are no more liable to decay than those of other animals, and they are as easily petrified. Why then, if man existed with the animals now entombed in the secondary and tertiary rocks, are they not found as they are with postdiluvian remains? The conclusion is irresistible, that he was not their contemporary. And probably before the last deluge, he scarcely existed out of Asia; and hence, among the antediluvian animals of America, England, and Germany, he has not been found. In the south of France only (unless perhaps in Belgium) have human remains been discovered so connected with antediluvian quadrupeds as to render their existence at the same epoch probable. Man, therefore, must have been among the last of the animals that were created. And it is needless to say, that this conclusion coincides precisely with the revealed record.

6. *Geology and revelation agree in the fact, that it is only a comparatively recent period since man was placed upon the earth.*

We have room to refer only to two or three proofs which force this conclusion upon the geologist.

The last great catastrophe that affected our earth almost universally, appears, from the marks it has left on the surface, to have been a general deluge. Since that epoch, certain natural operations have been slowly and pretty uniformly in progress, so as to form an imperfect kind of chronometer. Among these is the accumulation of alluvium at the mouths of river, usually called *deltas*. In some parts of the eastern continents we are able to ascertain the progress of the work, from the situation of certain cities and monuments 2,000 or 3,000 years ago: and the conclusion is, that the beginning of the whole process cannot be dated further back than a few thousand years. And since human remains have scarcely been found in the diluvium of countries which geologists have yet examined, it cannot be that man had spread far on the earth's surface previous to the last deluge. Thus we are

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\* The Guadaloupe specimens, now in the English and French cabinets, are hardly an exception to this statement: for, although found in solid rock, it is a rock which is continually forming at the bottom of the Carribean seas, and these specimens are doubtless of postdiluvian origin.

led to infer that the date of his creation could have reached back but a few thousand years.

The same conclusion is confirmed by the manner in which ponds and morasses are filled up by the growth of sphagnum mosses. This process is still going on; so that during the life of an individual, he can often perceive considerable progress towards the conversion of a morass into dry ground; but were not the present condition of the globe of rather recent date, all such processes must ere this have reached their limits.

Who has not observed, that where mountains rise into precipitous rocky peaks or ledges, with mural faces, in almost all cases, there is an accumulation around their bases of fragments detached by the agency of air, water and frost? Where the rock is full of fissures, indeed, these fragments sometimes reach to the very top of the ledge: but, in general, the work of degradation is still in progress, and impresses the observer with the idea that its commencement cannot have been very remote.

I am aware that such facts do not very definitely fix the time of the beginning of the present order of things; because we cannot easily compare them with human chronology. But when we read in the Bible, that it is only a few thousand years since man was placed upon the earth, we cannot but feel that these natural changes are in perfect coincidence with the inspired record; although alone they teach us only that their commencement was not very remote. Had deltas been pushed across wide oceans, or morasses been all filled up, or mountains been all levelled, we should at once perceive a discrepancy between revelation and nature. Now, both of them proclaim the comparatively recent beginning of the present order of things on the globe, in the face of the hoary chronologies of many nations.

*7. Geology and revelation agree in representing the surface of our globe as swept over by a general deluge at a period not very remote.*

Many distinguished geologists maintain, that the Mosaic account is strongly confirmed by geology. Others merely say, that the globe exhibits evidence of many deluges in early times, but that no one of them can be identified with the Noachian deluge. All will agree, however, (except, perhaps, some violent infidels,) that geology affords in these marks of former deluges a presumptive evidence in favour of the one described by Moses. We have no space here to draw out this evidence in detail: but we hope to do it at a future time; so that our readers can judge for themselves to how much it amounts. But in this place we maintain only, that in respect to a general deluge, geology strictly accords with revelation. And considering the nature of such an event and its rare occurrence, this coincidence must be regarded as highly interesting.

*8. Finally, geology furnishes similar confirmatory evidence as to the manner in which revelation declares the earth will at last be destroyed.*



Recent discoveries and reasonings have rendered it probable that the internal parts of the earth still contain an immense amount of heat, sufficient in the opinion of some to keep the interior in a melted state; and sufficient, whenever God shall permit it to break from its prison, "to melt the elements and burn up the earth, and the things therein." Geology also renders it probable, that the consequence of such a catastrophe would be the formation of "a new heavens and a new earth." But we have no time at present to give a more full development of these ideas suggested by modern geology.

Now, in respect to the coincidences between geology and revelation that have been pointed out, they are for the most part such as no human sagacity could have invented at the time the book of Genesis was written: for it is only by the light of the nineteenth century that they have been disclosed. We ought, therefore, to bear in mind, when we examine apparent discrepancies between geology and revelation, that there exist between them many unexpected coincidences. In other words, we ought not to forget that even from geology alone, we derive presumptive evidence in favour of the sacred historian. The evidence of disagreement, therefore, must be very clear and strong, to justify us in rejecting the Mosaic cosmogony as false.

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BOARD OF NATIONAL EDUCATION.\*

JOB says: "O that mine adversary had written a book!" We rejoice that our adversaries in the cause of scriptural education have at length committed themselves to paper. We rejoice that Dr. Sadleir has been the person selected to wield the pen; because there is in him every qualification for an effective advocate; and if the cause does not come off triumphant in his hands, every one will impute the blame, not to the advocate, but to the cause itself. Dr. Sadleir's little pamphlet is in the shape of a letter to the Rev. Dr. Thorpe, in answer to a sermon published by that long-tried friend to the free circulation of the Holy Scriptures. He entitles it, "National Schools of Ireland Defended."

Dr. Sadleir exhibits not a little tact in the tone which he has assumed. He writes with an air of perfect conviction that he is right;—that he is wise, and that all on the other side are knaves or fools—which is very imposing upon those who read a pamphlet, in perfect ignorance of the subject in hand. He has, he says, considered the attacks on the system of National Schools

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\* National Schools of Ireland Defended, in a Letter to the Rev. Doctor Thorpe, Minister of Belgrave Chapel. By Franc Sadleir, S.F.T.C.D., one of the Commissioners of National Education in Ireland. Dublin: Milliken and Son, Grafton-street. 1835.

"Rather as the noise of the petty warfare of political party, than as the voice of persons who were sincerely interested in the subject which they discussed."

This is a very flippant commencement—a very short way of disposing of adversaries by wholesale. We shall say nothing of ourselves personally, whether we have not a right to claim the characters of persons rather sincerely interested in this subject, than as merely sending forth the voice of petty political warfare. We shall say nothing of many respectable persons, who have expressed their disapprobation of the system; but we are sure, though the Doctor began his pamphlet with such sweeping charitable imputations, that if we, or any of the respectable individuals to whom we allude, asked him the question whether he really believed of us that which he has written, we feel perfectly assured, that he would disclaim with all earnestness, his own belief of the charge which he has thus made.

It is something in the same spirit of putting forward declamation, instead of argument, and endeavouring to forestal the feelings, rather than appeal to the understanding, that the Doctor, at the end of page 6, writes the following civil passage :

"Is it not a strong proof of the goodness of our system, that our enemies are obliged to resort to such folly for arguments against it?"

Convincing!! unanswerable!! will some of the Doctor's admirers exclaim. You are the man; and wisdom will die with you!!

We are sure, however, that after the Doctor had extracted such applause, he would laugh in his sleeve at those who were silly enough to consider all that had been written against the system folly, because he said so, and not because he proved it. But this is a species of argument very capable of being retorted. We could say, as well as he, what a proof of the goodness of our system, that so able a man as Dr. Sadleir, when he thinks himself obliged to write in defence of his system, is obliged to resort to such folly, for argument in support of it. But we shall rather expose his arguments than thus give them a bad name; and for that purpose we shall let him give

"A detailed view of what the probable effects of the system, if put into full and well-managed operation, will be on the children of the two denominations; first on the Protestant, next on the Roman Catholic."

"It is estimated, that there are about a million and a half of Protestants in Ireland; of these, on account of the large proportion of the wealth of the country, which is in Protestant occupancy, not more than half a million are in such low circumstances, as to depend on gratuitous education for their children. Of this half million, there must be less than one-fifth of a school-going age; so that if we estimate the number of Protestant children in Ireland, who require gratuitous education, at one hundred thousand,

we shall be near the truth, at least not below it. Of these, the far greater proportion is to be found in the North of Ireland, there being very few poor Protestants in the South. In a similar way,—taking into consideration, however, that among the Roman Catholics, the poor bear a very large proportion to the rich,—the number of Roman Catholic children, who require gratuitous education, may be estimated at more than a million. So that, in the North of Ireland, the proportion of Roman Catholic to Protestant children would be nearly ten to one, and in the South much more than ten to one, in each of the National Schools, if established, and generally approved of by both parties. Here, then, we should have, in every school of one hundred and ten children, ten Protestants. For these ten Protestants there are one or two days of the week, besides Sunday, set apart for exclusively Protestant religious instruction. There is also one or more hours before or after the commencement of the ordinary business of the school, which may, if the managers of the school, or the parents of the children, or the clergymen of the parish, so wish, be devoted to the same purpose, and the Bible will naturally be the basis of this instruction, and is virtually recommended, and would, if necessary, be insisted on by the Board of Education. It is the bounden and legal duty of the clergyman,—he has solemnly pledged himself to it at his admission into the parish,—to give this religious instruction, or at least to take care that it shall be given; and, if he have been an active and zealous minister of the Gospel, he will find many of his affluent Protestant parishioners, who, though not thus legally obliged, will consider it as their Christian duty to assist him, and to share with him this work of mercy. When I speak of clergymen, I mean of the Established Church. I know not whether the dissenting ministers are bound by a similar promise. What their practice has been, I do know. They have never yet fallen behind the Established Clergy, in the care of the religious instruction of the children of their poor. Every good man must love and respect them for it.

“Now, will any one in his senses maintain that, under these circumstances, the ten Protestant children are not likely to receive a Protestant education? or, that the Government system prevents them from receiving the principles of religion, by instructing them, at the same time, in the general principles of morality, or hinders them from reading the Bible, by teaching them to read?”—p. 3.

Is it possible that the Doctor has forgotten his logic? or after having sat so long at the board, with the eminent author upon logic, perhaps he thought that no one in the world knew anything of logic but himself and his fellow-commissioner!! Because, according to his statement, out of the whole population of Ireland, the Protestants, requiring education from the Board, amount to 100,000, and the Roman Catholics to more than a million; therefore, in the North of Ireland, the proportion of Roman Catholic children to Protestant would be nearly ten to one. We should have, in every school of 110 children, 10 Protestants. Marvellous logic!! because the proportion for the

whole of Ireland is, according to him, ten to one, therefore the proportion in every school must be ten to one. We do not wish to speak disparagingly of Fellows of Colleges, but sometimes some of them make very silly mistakes from the want of a little practical knowledge. It is well known, that in some parishes in the North, the Protestants are to the Roman Catholics as eight or ten to one; and the poor inhabitants of the parish are Protestant in that proportion: yet, as this logical Doctor has proved, in such a parish were there 110 children in a school, 100 of them must be Roman Catholics, and ten only Protestants. This proof, against plain matter of fact, by the able Fellow of our College, reminds us of the pleasant story so often told of old Dr. Barret, who knew more than most men by books; but knew nothing but by books. The story tells us, that being in the College library one day, a pigeon ventured through an open window, to intrude upon the Rev. Doctor's studies: he was astonished by the stranger, and flew to his books to find out who and what the intruder was; and having settled it perfectly to his own learned satisfaction, commanded the porter to turn out the crow.

In like manner, our learned Doctor, having at his study-table proved to his entire satisfaction, that in every school of 110 children, 100 must be Roman Catholics and ten Protestants, he proceeds to reason from this proved fact.

Now, had Dr. Barret condescended to ask the porter what bird had flown into the library, that ignorant, unlettered man would have told him it was a pigeon. So, if our learned Fellow of the College had asked some of the persons engaged in education in the North of Ireland—poor hard-working curates, who perhaps never even sat for fellowships, they would have told him the simple fact, that not only are there many more than 100,000 poor Protestants, in the North alone, requiring education, but that if education was general, they would have many schools in which out of 110 children, more than 100 would be Protestants, and not ten Roman Catholics.

In the many cases, then, in which there are not ten but 100, 200, yea 300 Protestant children receiving instruction; when there are from two to six schools in a parish, how is their scriptural instruction to be provided for, when the schools do nothing for them in that important point? The Doctor says, the clergyman and other pious persons may instruct them. We thank him for this allowance; and we are happy to think that the clergy and the influential Protestants do not leave the children to be starved at the National Schools.

If Doctor Sadleir had ever been a parish clergyman, or was at all practically acquainted with the details of a parish, he would know that where there is a large Protestant population, the clergyman cannot find time to be the schoolmaster at two, three, four or five schools, many miles distant from him and from each other. He can, and does give up a portion of his time, and often a large portion, to examine into the progress of the chil-

dren, to hear the tasks which have been learned in the school, and to explain and apply to the heart the letter of Scripture; but he can expect to see his 100, 200 or 300 children make little progress in scriptural learning, if in school time they have made no preparation for his lectures. But suppose that conscientious clergymen and zealous influential Protestants did supply the deficiencies of this national system; suppose the zeal of others made up for the absence of Scripture in these schools; what does that say for the system? As far as the National Schools are concerned, the Protestants are deprived of the Scriptures, and if Doctor Sadleir's answer is, that the clergy and other Protestants ought to supply the defect, we say they ought to supply the defect; and the way they find most convenient for the purpose is, by discouraging their attendance at such schools, and encouraging their attendance at schools in which a well-chosen master shall prepare the way for the minister's instruction by the daily use of the Scriptures in the school.

That it may appear that we are not going upon mere theory, we shall state the case of a parish in the North, according to the return by the Commissioners of education. We shall take the parish of Killilegh, county of Down, leaving out a classical school, it is returned as having 17 schools, containing 585 Protestants, and 62 Roman Catholics. Four of these schools were under the Kildare-place Society; and in all of them the Scriptures were read. Now, we would ask, what an awful thing it would be to substitute six or eight National Schools, from which the Scriptures should be excluded? How would it be possible for the ministers of the parish, belonging to the Established or Presbyterian Churches, to supply that scriptural instruction thus taken out of the schools? How could they be at the six or eight schools in the parish, to act the part of schoolmasters? What becomes of the Doctor's theory of the ten Protestants to the 100 Roman Catholics, and the facility with which these ten can be instructed?

So much with regard to the system, as it affects Protestants. There is fully established the charge, that by it the Bible is excluded from these schools; and the only defence is, that other people may supply the want.

A little practical experience on the subject would convince any candid inquirer, that if the children of the poor are not taught the Scriptures in school, there will be great difficulty in teaching them by other instrumentality. But now we come to the case of the Roman Catholics:

“ Let us now turn to the case of the hundred Roman Catholic children, and see what care is taken of them. They are instructed in the various branches of an education suited to their future condition and probable rank in life,—perhaps beyond it,—certainly not below it. I fearlessly appeal to an inspection of our school books, which are now before the public, and ask, whether a boy who was instructed in all that they contain would not

have received a good, moral, and literary education? This education every young Roman Catholic, in the neighbourhood of the school, receives, in proportion to his talents and the time he can afford to devote to it,—and every Roman Catholic in Ireland will receive such, when the government system shall have been carried into full effect and operation.\* Had not that system been introduced, nine-tenths of these children—ninety out of the hundred would not have received this education, nor any other in place of it, but would have been left miserable and mischievous savages, open to every delusion, and ready for every crime. It is useless to say, that it would be their own fault, and the fault of their priests. It is facts we are concerned with, not the reasons or causes of them. You well know, and every one who has any acquaintance with Ireland well knows, that the Roman Catholic children will not be suffered to go to schools, in which the Bible is forced on them, and that, for these some years past, the Roman Catholic priests have been unusually active, vigilant, and successful, in this respect. It matters not to condemn them for this—the fact remains. The children remain uneducated, and would so remain, but for the system of education introduced by Lord Grey, put into action by Lord Stanley, and supported by Sir Robert Peel. But for this, ninety children out of the hundred would have remained savages.”—p. 7.

We conceive the national system very objectionable as regards the Protestants, but infinitely worse as it regards Roman Catholics. There is a difference of opinion as to the quantity of scriptural instruction which, under its operation, the Protestant children may receive; but there is no difference on that point, as regards the Roman Catholic children. *The system, as far as they are concerned, is a conspiracy between its supporters and the Romish priests, to keep the light of God's word from ever shining upon a Roman Catholic child.* They see not the Bible in the schools; and out of the schools they only see as much of it as the priests will allow, which is avowedly NONE AT ALL.

All the priests want is, that it shall be excluded from the schools. They will take care to exclude it from every other time and place; and into this confederacy against God's truth, this which puts it out of the power of the Roman Catholic youth to know the Scriptures, the supporters of the national system have entered. They have joined hands with the priesthood, to keep the rising generation in spiritual darkness; and with a success which must be a source of joy to the priests, and of grief to every lover of God's holy word.

There may be difference of opinion as to the number of Roman Catholics who did attend our Bible schools, whether they

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\* It is to be observed, that though there are now about a million of Roman Catholic children of an age fit for going to school, who need gratuitous education, yet when the Government System shall have been carried into full operation, schools for half that number would be sufficient, as half the period of the school-going age is sufficient for general education.

were 360,000, as stated by Dr. Thorpe; or 100,000, as admitted by Dr. Sadleir; but there can be no doubt that they are few, very few indeed, now. The Prince of Darkness has prevailed. Doctor Sadleir asks, indeed, whether a boy instructed in all that the board-books contain, would not have received a good moral and literary education? We have no hesitation in answering, that if you teach a boy all the board books, exclude him from the Bible, and train him in the morality of, and religion of Roman Catholic catechisms, one day in the week, you give him what we cannot call a good moral education, because it wants the Bible, the foundation of all true morality; and you give him a very bad religious education, because directly contrary to the Bible. Doctor Sadleir proceeds to defend the system, by statements not founded in fact: he says,

“ Had not that system been introduced, nine-tenths of these children, 90 out of the 100 would not have received this education, nor any other in place of it; but would have been left miserable and mischievous savages, open to every delusion, and ready for every crime.”

The Doctor seems to have shut his eyes to every thing passing around him, and to be in ignorance even of the official reports, on the subject of education. He states again, page 10, that

“ The number of Roman Catholic children who, in defiance of their priests, attended schools where the Bible was forced upon them, never exceeded 100,000; and that the remaining 900,000 were left uneducated. This, if suffered to remain without remedy for any great number of years, would obviously leave nine-tenths of the poor of Irish Roman Catholics to all the evils of ignorance and barbarism.”

We beg to refer the Doctor to 2d Report of the Commissioners of Education, p. 5; where he will find, that in the year 1826, there were 408,285 Roman Catholics under education, such as it was. The complaint on the subject of education in Ireland has not been so much for its deficiency in *quantity*, as its viciousness in *quality*. And our great complaint against the present system is, that it has conspired with the priests, to exclude entirely from the Roman Catholics, that which alone would effectually improve its quality.

We think it very possible, that the Doctor has made as good a defence for the system as could be made; but still, in our opinion, it is a very bad one.

By his own showing, it appears that it must have a very injurious effect upon the Protestant population, by limiting and narrowing their opportunities of scriptural instruction; and it is the most effectual barrier that could possibly be raised against the temporal and spiritual improvement of the Roman Catholic population; because it effectually and entirely deprives them of even a chance of being trained up by God's word in the path



they should go: and yet, in the face of this fact the Doctor says, p. 2:

"No earthly consideration shall ever induce me to do anything which would have even a chance of preventing the people of Ireland from reading the Bible, or of excluding it, as you say, altogether from their education."

We go to fact—we ask the Doctor to state, at what period of education under the Board, does a Roman Catholic child get the Bible?

Having disposed of the part of the question which bears upon the principle of the Society, and having expressed our decided conviction that Doctor Sadleir has failed to exculpate the system from the heavy charge brought against its principle, we proceed to notice what he says on some of the details of the system:

"I am glad to find, that you have not repeated the charge, which has been so often made against the Commissioners of Education, of having mutilated the Bible, by preparing these extracts for the use of their scholars—a charge which has been made, in forgetfulness that the Commissioners of Irish Education, in 1812, recommended the use of extracts; that many of the heads of the Established Church had sanctioned and approved of the use of Scripture extracts in the education of youth; among others, the Bishop of Exeter himself; and, though last not least, in forgetfulness, or in ignorance, that the Established Church herself has given to her people, in her appointment of lessons to be read in the daily service—not the whole Bible, but extracts from the Bible, having left a great number of chapters, which are not appointed to be read either on week-days or Sundays. But I will say no more on this topic, as you seem to be already sensible of the weakness of the objection, by not having brought it forward."—p. 11.

We are free to admit, as much as the Doctor could wish, that extracts in themselves do not necessarily lie under the charge of mutilating the Bible. The man that reads the whole Bible, yet reads it by extracts, and it would be folly to say that he mutilates the Bible. But our logical doctor is very expert at a sophism, and he would endeavour to prove that the National Board has not mutilated the Bible by their extracts, because the Church of England, &c. have not mutilated the Bible by their extracts. We would tell him that the conclusion to which he would come, is a *non sequitur* from his principles. We grant that many persons have not mutilated the Bible by their extracts; but we deny that it follows that the National Board have not mutilated the Bible by their extracts; and, more than that, we assert, that they made their extracts with the express intention of mutilating the Bible; that is, they made their extracts with the intention of keeping from the eyes of the people, not only portions of God's Word, but parts of God's truth. It was their intention to keep out of sight certain truths of the Bible which were supposed to be inconsistent with the doctrines of certain persons. They did not intend, in their extracts to give a fair view of God's truth. Now, we say, that

such a proceeding is what no honest party, on one hand, should ask—no honest party, on the other hand, should grant.

Let us suppose a set of avowed Arminians and Calvinists sitting down to make extracts from the Bible; it would be dishonest in each to ask that whatever appeared to make against their own opinion should be excluded; it would be dishonest in the other side to concede it, if it was asked. It would be the same between Trinitarians and Unitarians. If both sides were honest and honestly disagreeing, they would say, let us have both sides of the question—let us have a fair statement of God's word, that those in the right may be confirmed, and those in the wrong may be converted; and so it should be between Protestants and Roman Catholics; but so it has not been with these extracts; they have been made in a spirit of compromise. There is too evident proof that more consideration was felt for the peculiar opinions of men, than for the truth of God: and in condemnation of such a principle, no language can be too strong.

Dr. Sadleir admits his acting upon this principle of regarding the opinions of others, more than holding firmly to what he believes to be God's truth. He admits it in his defence of the Board, with regard to two passages against which Dr. Thorpe has objected. On the passage from Gen. iii. he says, "We prefer the authorised version, and accordingly follow it nearly in the text, but, at the same time, we tell the pupil that the difference exists."

Had the Board or Dr. Sadleir individually been in doubt on which side truth lay, they and he would have been justified in putting both sides of the question, and leaving it to the reader to decide for himself; but the doctor had no doubt, and yet, against the light of his own mind, he would insert what would sanction a Roman Catholic in continuing to hold what is to him the source of very grievous error. He says, p. 14, "My own opinion is, that our authorised version is right;" that is, that it expresses the mind of the Spirit of God, and yet he will consent to introduce that which will assist to keep in opposition to God's mind those who have hitherto been taught differently. We would ask is this fidelity to God, or honesty to man?

Dr. Sadleir admits the same principle of compromise in defending a translation of 1 Cor. xv. 47, which Dr. Thorpe very strongly reprobates the board for having corrupted, to please the Unitarians. In our authorized version it read thus: "The first man is of the earth earthy—the second man is the Lord from heaven." The last clause of which they have rendered, in Lesson IV., "The second man from heaven, heavenly."

We need not produce all that Dr. Sadleir has brought forward as the authority for this reading, because Dr. Sadleir does not intimate that those authorities have convinced him that this last reading is the right one. No; we feel assured that he, with all our most celebrated editors of the Greek Testament, not excluding Griesbach, who is generally inclined to the Socinian side,

believes our authorized version to be right. It is nothing to the purpose that Dr. S. recounts, at much length, the authorities in favour of the last reading, if he knows that there are greater authorities in favour of the first. In short, if Dr. S. believes that the apostle, taught by the Spirit of God, wrote, "*The Lord from heaven,*" how can he justify himself in having inserted only "*heavenly.*" How can he answer for such a transgression against divine truth?

In his defence he says, p. 17, "The board of education, then, have, at the worst, made no greater sacrifice of divine truth than Tertullian, Athanasius, and six of the oldest manuscripts in existence have done."

We beg the doctor's pardon. These ancients made no sacrifice of divine truth; they might have been in error, but they wrote what they thought to be according to truth. Dr. S. has consented to write that which he believes not to be according to divine truth, and to exclude that which, upon balancing the argument, he believes to be according divine truth; and yet he indignantly repels the charge of compromise.

"You say, that 'the constitution of our Board is such, that unanimity among its members can be obtained only by compromise.' To this I shall briefly answer, that it is absurd to press a conclusion concerning matter of fact on speculative premises, when experience declares the contrary to be true. We have been associated together now nearly four years; there has been perfect unanimity, and no compromise. Those who know the Archbishop of Dublin, and they are many, will be much amused at your supposing him to be a man likely to surrender his opinions to any one, or to sacrifice his love of truth to any consideration of worldly expediency. The Duke of Leinster, with all his sauvy of manner, has, I believe, never been known to compromise any of his opinions. Of myself I shall not speak. If I be weak or wicked, I cannot do mischief, as I am not the majority, being only one out of three members of the Established Church at the Board."

Now, we adopt the doctor's language, and say it is absurd to press a conclusion concerning matter of fact on speculative premises, when experience declares the contrary to be true. We say, that it is matter of fact that there has been compromise. We do not say that the archbishop of Dublin made any compromise, because we do not know what may be his opinions. He may purchase the praise of straightforward dealing at the expense of his character as a sound critic. We do not say that the Duke of Leinster has made any compromise, because we have no reason to think that he has any opinions to compromise upon the subject of theology or education; but we do say, that Dr. Sadleir has been guilty of compromise, because upon no unimportant point he has given up the authorized version in a place in which he tells us he thought it right; and he has admitted a various reading affecting a very vital point of divinity, when there was, in favour of that reading, authority which, we have a right to say he,

thought insufficient, because he has not told us that he thought it sufficient. He agrees with Griesbach, Wetstein, Mill, &c. that the right reading is, "*The second man is the Lord from heaven;*" yet he has consented to let it be read, "*The second man from heaven heavenly.*" This is compromise.

The doctor advances one rather strange argument, to prove that he is right, which is, he says, he would do it again. Now, those who do wrong once, and have not candour to own their wrong, would generally say they would do it again. But, meaning no disrespect to Dr. Sadleir, whom personally we respect and value, we venture to say, that we do not believe that he would do it again; and we say this upon testimony and evidence which, we are sure, will, even in the doctor's eyes, acquit us of all disrespect towards him in this avowal of unbelief; we mean upon his own testimony by fact. He had an opportunity of doing the thing again, and *he did not do it*. In the 27th lesson of the Extracts from the New Testament, the 15th chapter of 1 Cor. is introduced, and the 47th verse is thus rendered: "The first man is of the earth earthy; the second man is the Lord from heaven." We think we have the doctor's own testimony that it was a guilty compromise to leave out the words, "the Lord;" and however he was in the first instance overpowered by the advocates of Socinian heresy or the patrons of the Vulgate version, he would not do it again.

Whilst on the subject of the version which the Board has sent forth, we cannot help stating our opinion, that it was a very unwarrantable presumption in an individual of the Board to style himself a translator of the Scriptures. When a new translation was thought needful in the time of James I., fifty-seven individuals, of the highest character and qualifications, were, by royal authority, appointed to this work, which they executed with such fidelity and ability that all the divisions of the church have acquiesced in its purity and excellence; and in whatever quarter of the globe the English language is known, that version of the Scriptures is received as the best version of the oracles of God. What wondrous presumption is it then in an anonymous individual to announce himself as the translator in the present instance. Our limits will not allow us, on the present occasion, to examine the performance of the translator, and point out its defects in fidelity and scholarship, but this we must say that it was not undertaken with a simple view to put forth more accurately than any former version the mind of the Spirit of God; but to find some neutral mode of expression between the conflicting opinions of men. This we call a sinful compromise.

Before we conclude our review, already too long, we must remark, that there is one very heavy charge brought by Dr. Thorpe against the Board, which Dr. Sadleir has passed over in total silence, on which, we trust, that Dr. Thorpe will call for explanation: and that is, the abandonment of their principles, bad as they are, in the practical working of the system, and allowing their

schools to be carried on in full conformity to the system of Popery. Dr. Thorpe has mentioned the names of the schools he alluded to; amongst others, he quoted, from Mr. Inglis's Tour, the following remarks as to the nunnery school at Galway:

"Here are all the paraphernalia of Popery; the building is a convent; the teachers are nuns, with beads and rosaries; the chapel has all the accompaniments and distinguishing marks of Catholic chapels of the most Catholic countries; and it does appear to me utterly impossible that Protestants should countenance schools of this description."

Dr. Thorpe adds, that many cases similar to this have been reported to him, but he has selected this one as a well-authenticated sample. This involves a heavier charge than any of those to which Dr. Sadleir has thought himself called on to reply—actual dishonesty on the part of the Board. The charge is not new; the members of the Board have heard of it long since; two years ago, Lord Roden made the charge in the House of Lords in the presence of the Archbishop of Dublin; it has been repeated in the House of Commons, and at Exeter Hall, this year. It is generally believed, that in the greater number of the schools receiving aid from the Board, the rules of the Board are openly transgressed, and Popery, in its most unmitigated form, is openly taught in them. This is a grave charge, and, when Dr. Sadleir took his pen in his hand in defence of the Board, he should not have passed it by as though he had never heard it. Though it was the last charge in Dr. Thorpe's pamphlet, it was not the least.

If the board shall deny the facts laid against them, we know those who say that they are prepared to prove them. If they cannot deny them, we are at a loss to imagine how they can justify them.

We conceive that the friends of Scripture truth are much indebted to Dr. Thorpe for the publication of his sermon; and, we trust, he will call on Dr. Sadleir for some reply to this part of his Appendix. We shall expect the result with no little anxiety.

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#### THE PHILOSOPHY OF UNBELIEF.\*

THERE is a theory, (one of the many plausible abortions of ingenious folly,) upheld by some reasoners—some, too, in our own time, who ought to know better—that the minds of the young and inexperienced, in order to be dealt with fairly, ought to be left, until at least the adolescence of reason, in a state of total vacuity, preoccupied by no actual belief, and predisposed to no future system of opinions. Now, there are two ways of regarding this rational plan of parental conduct; either on ab-

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\* *Letters on the Philosophy of Unbelief.* By the Rev. James Will. London: B. Fellowes, Ludgate-street. 1835.

stract and general grounds, or with particular reference to the faith of Christianity. In the former view,—inasmuch, allege these arguers, as it is the admitted basis of every scheme of moral dispensation, that each man to his own master must stand or fall; and inasmuch as we may presume that, in striking the balance of the great account, the actual mass of opinions, forming the practical belief of each individual, will be compared with the quantity of intellectual power bestowed on that individual (which is expressed by the quantity of truth attainable by its industrious exercise),—it is clearly unwarrantable to interfere, by the influences of mere habit or authority, with the operations of a human mind; since the truth or falsehood thus authoritatively infused, not being the product of that mind itself, must, with all its consequences on the conduct, be altogether cancelled, in the ultimate computations of the Supreme Accountant. Such, we suppose to be the substance of the abstract argument in support of this educational paradox. We will not imagine that our readers require our assistance to refute so feeble a fallacy; or that many of them do not at once perceive that, the principle on which the theorist proceeds—namely, that the practical opinions held, will be balanced against the intellect given—includes, or immediately suggests a fact, which demonstrates the unsoundness of the conclusions which are founded on that principle. The theorist contends, that no man can be rewarded or punished, or in any way judicially affected for a creed, or the moral consequences of a creed, not wholly originated by the voluntary exertions of his own intellect; and yet he must admit, that *those very exertions of the will* are themselves the result of some incomprehensible influence, and follow laws of which, assuredly the will cannot be itself the framer. This external influence, which he holds to be excluded from every just calculation of human merit or demerit, (employing these terms of course in a moral, not a *theological* sense,) is really the universal law of created natures. He only succeeds in removing it a step backwards,—from the influences of an earthly parent, to the inexplicable influences of the Great Parent of the Universe. To those whose metaphysical views will not allow them to consent to this statement, it is abundantly sufficient to add the obvious analogical reasoning; that the principles which this theory involves, namely, that it is of no consequence to the individual himself to attain truth, but only to have made the best effort that circumstances allow; and that there is no duty obligatory on the fellow-creature to instruct him whom he believes in error—are contradicted by every terrestrial manifestation of the providence of God. All human experience repeatedly evinces, first, that the greatest unassisted exertions may not attain to the knowledge of truth, and that the want of such knowledge may lead, nevertheless, to difficulties or ruin; and secondly, that success being thus frequently dependent on social communication and assistance, it is universally felt to be not

more the obligation of every individual to relieve the *present* pain of a fellow-creature, than to bestow such information as may prevent its *future* arrival. So much for the error of the principle considered in its abstract form.

But when these reasoners go farther, and maintain that their object is *not* to undervalue the essential importance of Truth, in itself, as contrasted with well-meant endeavours to attain it, but to give to Christianity—to *the* Truth—an impartial stage, and thus elevate it by the genuine dignity of an unaided triumph,—we are called on to silence their Utopian hypotheses by the simple reflection, that from the constitution of man their experiment can never be tried. It is impossible to obtain a subject for the experiment—a vacant mind of matured reasoning powers. Admitting, for argument—what surely is not to be admitted,—that such an intellect can remain unpeopled by prepossessions; we ask, will the heart remain unpeopled by passions? And will not the mind, thus nominally secure from prejudice, have become, long before the period when Hume and Paley are to open their rival batteries, a scene of propensities more hostile to the success of a self-denying faith than all the sophistry of all the ministers of unbelief that ever attempted to justify by reasoning the perversities of a fallen nature?

We have been led to notice the deplorable oversight involved in this doctrine, because we have more than once of late heard the fallacy advanced, under the plausible aspect of a zeal for Christianity; and we have been led to notice it in connection with the interesting volume before us, because we think the reasonings contained in that volume furnish an admirable body of reflections in abatement of *the great general error* which is the immediate parent of every illusion of this description.

That error is the supposition that Christianity left wholly to itself will ever obtain a fair trial in the mind of any human being. The very nature of Christianity and of its human recipients forbids the expectation. Christianity is indeed adapted, with the most consummate accuracy, to the moral nature of man; but the ancient delusions of Paganism, and the modern perversions of Christianity itself, are instances, not a whit less striking, of similar accuracy of adaptation. But mark the difference. The faith of Christ is fitted to the wants of man, as a remedy is fitted to a disease; its ancient and modern rivals, gradually formed by the depraved human heart, to suit its own licentious aberrations, are adapted, as all intemperate gratifications are, to increase the very disease which calls for such stimulants,—they are adapted to beget the evil of which they are the offspring, as the cooling draughts which a burning fever impels its impatient victim to swallow, are themselves the surest promoters of the fever which demands them. And, to pursue the analogy, the remedial provisions of Christianity are just as *distant* to its subjects as the restraints of any other species of regimen. Hence, the real fitness of this religion is seen to con-



sist, not in being suited to the will of man, but in being suited to his wants: like all other medicinal applications, it must be imbibed, and left to operate upon the system, before it can be expected to correct and restore it. The faith of the Macedonian hero in his physician is a beautiful exemplification of that which must be exercised by the receiver of this divine remedy. But against this patient submission, the whole human heart starts up in arms. Pride will not accept a restorative whose first requisite in the patient is humility; indolence refuses the bitter component self-denial; malice is willing to receive it if its chief ingredient, the exceeding broad command to love our neighbour, would but admit an exception or two; self-seeking formality has no objection to the draught, if it be first diluted into utter inefficiency; while, worst of all, hypocrisy, boastfully swallowing, in the face of mankind, an adulterate mixture, for the genuine potion, hides its wounds and its weakness in the ample folds of a labyrinth of bandages, and paces about the great hospital of the world with all the outward signs and tokens of a most promising patient, devotedly attached alike to the remedy and the physician!

It may be observed of the members of all these classes—for the name of each is Legion—that some do not believe in the efficacy of the medicine, and some suspect its efficacy, but cannot summon strength of mind to take it, or perseverance to continue the prescription. Now, the mystery of the case is this,—that the former of these divisions is perpetually recruiting its numbers from the latter; nay, that the two divisions are ultimately resolvable into one—one vast ward, peopled by the victims of the most tenacious disorder in the whole nosology of mind, inveterate infidelity. Strange, but most true; the defect of the will corrupts the intellect, and the dislike of the remedy passes into a disbelief of its value. It is a very beautiful provision of the Christian system, that its acceptance is, in a high degree, made (supernatural influences apart) to depend on, and be proportional to, the moral character and capabilities of its subject. This provision is brought to pass, it is manifest, in two distinct ways. For while the Divine Author of Christianity has not indeed left his dispensation without evidence of the most unanswerable kind addressed to that intellectual principle which, in the small degree required, is common to all mankind, he has also, left a large portion of the evidence—the portion which, to those who can appreciate it, is perhaps the most persuasive of all, to depend *directly* on the capacity of the heart to receive it. And besides this reception of much of the internal evidence of Christianity thus wholly dependent on the heart, there is a vast influence *indirectly* exerted by the passions and habits over the very faculties of the intellect, to quicken or to obscure their estimation of this mighty question. As man is now constituted, we need hardly say that this operation of the emotions and of custom is for the most part deeply injurious. And it is prin-

cipally to the illustration of this melancholy process that Mr. Wills' valuable volume is devoted: a volume which, without any parade of learning or profundity, contains, we can say with perfect confidence, more sound reflection, well expressed, than any similar work which it has been our fortune for a very long period to peruse.

Under the title of the "Philosophy of Unbelief," Mr. Wills treats of scepticism, as applied to Christianity, both with regard to the origin of the tendency, and with regard to those manifestations of it in the form of objections more or less definite, which are the immediate and almost the necessary growth of the tendency in human society. These, the principle and its primary developments, form the two divisions of the book,—which is thus of a character altogether more abstract and philosophical than any detailed treatise on the proofs themselves could, from its nature, be. And we cannot but consider this arrangement eminently original, and its execution highly satisfactory. As to the latter, we would suggest to Mr. Wills, in preparing the future editions of his work, (if, indeed, its Irish origin and its author's independence of the great mart of patronage and puffing, will admit its reaching to future editions,) to distinguish his text into a greater minuteness of sections, and thus to instruct the eye of the hasty reader in the real number and distinctness of his arguments. Many—*crede expertis*—would cast this book aside, after a hurried glance, taking it for granted that it was written in the loose and unlaboured style, common to too many of our printed sermons, who, if this more artificial arrangement of arguments (and perhaps, too, a little pruning of expression) were attended to, would learn to know it for what it is, an able and logical exposition of a most important theme. Of the general argument it may be said, that it furnishes a counterpart to the presumptive arguments for the truth of Christianity. As these show the antecedent probabilities of the Christian scheme in the constitution and course of nature, so those evolve the previous probabilities of infidelity in the structure of man and of society.

In explaining the origin of unbelief, the author lays down and demonstrates three main principles; that men are naturally unwilling to believe; that the intellectual constitution is favourable to scepticism; and, that the social system furthers the tendency. Under the second of these heads, he shows with clearness the fundamental difference between habitual and mere inferential or speculative belief considered as practical principles:

"For this, I must appeal to your experience, and ask whether it is not sufficiently obvious to admit of no doubt: That the whole social system is organised exclusively for the purposes of this life only; to favour its desires, and to forward its concerns. While the concerns of our future state are but indistinctly manifested within the sphere of sensation, and are made perceptible only to the inward eyes of reason and faith; the objects of this tem-

sitory state occupy every sense and feeling, and crowd the foreground of our existence. Thus it is quite apparent, that the affairs of commerce, law, and politics possess all the main arrangements of the world, and that ambition, avarice, taste, and the love of present enjoyment, with all the varied excitements they form, have their equally sovereign prevalence in the inner recesses of domestic life. I do not enter upon the question, as to the fitness or unfitness of this order of things ; but merely state it as a fact, on which to found an inference. The actual observance of the Christian Religion is—unless in what may be called the religious circles—hidden from the eye of the world, as much as a formal institution can admit of. That is, always, except at those stated seasons, when the instituted rites of worship are brought into a very unequal collision with the imposing pomp and splendour of the world. Thus, although the multitude, with the known inconsistency of individuals, would rise to vindicate against open profanation, those truths the spirit of which they set at nought ; yet there is no doubt that a practical denial of the truth, thus formally recognised, is broadly and legibly stamped on the whole fabric of the social world, and characterizes all its commerce, and is mingled even with its most sacred institutions. It would appear to be trifling, were I to waste many words in proof of this universally visible fact ; as there is no moment of waking existence—no business of mankind—no meeting of persons, that does not more or less exemplify it. And, in truth, if it were less apparent, it would still be enough, that an object which is admittedly of more weight than all others put together, should be deemed on all occasions worthy to be *only formally* recognized ; and be set aside on all occasions, and for the slightest purposes that accident can give birth to.

“ But, not to diverge into common-places, however just—let us see what must be the practical effect of this perverted disposition. Is it not apparent that, in the first place, it deprives religion of that universal source of habitual influence, which flows from social tendency, and the established order of things. The conviction enforced by universal consent, the impulse of communicated feeling—these, while they encourage, prompt, and sway men in every earthly pursuit, are utterly lost in this. What is more, these important influences work to produce the opposite effect upon the individual mind ; and, with a force difficult to withstand, seem to convey to each the conclusion of the whole. A moment's reflection may be enough to dissipate the specious illusion ; but the reflection passes away, and the illusion remains.”

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“ Unwilling wholly to reject the revered authority of an instituted worship ; and equally reluctant to submit to its real requisitions, numerous persons fall into a compromise, important alike from its fallacious and universal character. And it is the more to be noticed here, as constituting the broad level of practical unbelief, in which the principles which we have been discussing naturally terminate. The operation of this illusion consists in overlooking all of religion that is not conformable to the inclinations and narrow-sighted expediences of mankind. Of this, the immediate effect, and then an aggravating cause, is the habit of observing the formal parts of worship, without taking any notice of its essential doctrines and spiritual character. A

religion, Christian but in name, and wholly destitute of all its spirit, is unconsciously constructed out of the very irreligion of the world. To the individual, this fallacy is authorized by the outward conduct of society. A surface morality, built on expediency, with the help of that natural self-illusion on which we have dwelt so much, easily misleads him into an implicit conviction that he sees the whole of Christianity in the crowd who do outward homage at its temples. He also reflects, that the whole world cannot be wrong, and that he is not amongst the worst. He looks on the amiable and specious side of his own character, and magnifies his prudential or constitutional virtues into merits in the sight of God. He scans the frailties of the good, and the scandalous lives of the wicked; and looking on himself rather with the eyes of the world than the internal consciousness of the soul, he concludes that so much fair reputation, amiable feeling, and comparative worth cannot but amount to something in the scale of infinite justice. He considers that he cannot be obliged to be better than every one else. And if he should be acquainted with some persons of stricter conduct, he applies a severer scrutiny to their lives; or gets rid of the troublesome implication, by the ready and flippant charge of enthusiasm. He will say, that the bulk of mankind are incapable of such insane excitement, or such ascetic isolation from the common dispositions of their nature; this, therefore, cannot be the design of their benevolent Creator. This common fallacy I shall have to notice when it again occurs in another form, amongst the objections of the deist; from which the character here described is separated by a slight and ineffective partition.

"By these and such reflections, the merely nominal Christian succeeds in fling away all that he does not choose to observe of religion, until he has reduced it down to the level of his own standing in the social scale."

But we believe there are few passages in the book which will be read with more satisfaction than the following very striking detail. How simple, yet how perfect is the parallel between the sceptic of the mountains and his more fashionable rival!

"Two years since, in a short excursion amongst the Connemara Mountains, we happened to fall in with a poor unlettered rustic, who attended us for some hours through the intricate passes of these hills. He showed, on a great many common subjects, a degree of shrewdness, and homely but pointed wit, at which, for a little while, you seemed infinitely delighted. At length, I forget how it happened, you became entangled in a very serious argument. I believe that, as a philosopher, you thought proper to enlighten the poor man's mind with a lecture on Astronomy. He did not turn out to be the most docile of pupils: and I recollect that there were two of your assertions which he met with the most masterly display of scepticism I ever happen to witness. Of these, one was relative to the spheroidal form of the earth: the other, the fact of its motion in free space, or, as the poor man expressed it, rolling through the empty sky, without any kind of prop. This he sturdily insisted was impossible, and contrary to reason, experience, and common sense. It was an absurdity too gross for any one, out of swaddling clothes, to digest, that even a bag of feathers, not to talk of this vast universe, should continue to roll away without any thing either to hold it up in its place, or drive it on its way. He very

plainly proved, to his own evident satisfaction, that if you were right, the earth must be for ever falling down into the bottomless abyss. He also argued with great shrewdness, that if it turned quite round, the same would as surely happen to its inhabitants. On both points he triumphantly referred you, every now and then, to the evidence of your senses, and hinted that learned men were often very credulous, from not looking about them on the actual goings on of the world. He observed that no one saw more of the stars than persons like himself, who often spent his nights, as well as days, on the mountains; and that there could be no other way of knowing these things. Another argument of his I can recollect, which perplexed you more than all: he very plainly proved, that it would be quite inconsistent with his notions of the wisdom of the Creator, to construct such a complicated piece of machinery as you described; and for the sake of the annual and diurnal changes, which were of very doubtful convenience, to send such a great body of land and water so many million of miles out of its way, round the sun; which, he added, every body knew to be nothing more than a great ball of fire, fixed up among the clouds, for no other purpose than to give light to the people, and make the grass grow. Lastly, he told you, that your whole description was one of the many absurdities, invented time out of mind by learned men, to impose upon the world, which was always too wise to believe such crazy notions. You were the more nettled at this, because you supposed the poor fellow to be thinking of the Ptolemaic and other such exploded systems of philosophers and schoolmen. The poor man had probably no such meaning, though he annoyed you prodigiously by confounding the demonstrative science of Newton with the absurd superstitions of astrology. In the whole of this most singular controversy, your ragged antagonist never let pass a single occasion for a good joke; and when he had succeeded in raising a laugh, he evidently set it down to the disparagement of your argument. He also evinced great controversial judgment in interrupting your reasonings, at the strong point: and still more, in the felicitous audacity with which he denied the simplest axioms, when they favoured your notions; and again, with equally happy inconsistency, adopted them for his own purposes. After some time you became heated; and even this the shrewd old fellow turned to his purpose, not heeding the fact that he was also himself a little testy: he told you, that he perceived by your temper that you were a collegian and an astrologer, and therefore had a personal interest in imposing on the people. I omit the provoking mixture of sophism and flippant jest, with which he similarly met your other position, as to the earth's form; or how he moved your indignation by flippantly observing, that had he assisted in the formation of this world, instead of adopting for a model that absurd and aristocratic vegetable the turnip, (your unhappy illustration,) he would have recommended, for a prototype, that useful and popular vegetable the potato.

“ At last we were both much pleased at getting rid of the old man, and I still recollect the mortified aspect with which, before he turned a corner of the village which we were entering at the moment, you looked after him, and with a forced smile of much significance, observed, how little knowledge it required to be a sceptic. To this I assented most cordially. And you proceeded very

emphatically to point out the uses of philosophy, in freeing the mind from those vulgar prejudices, by which it is shackled in its reception of great truths, which lie beyond the sphere of the senses; and thus enabling the liberal mind to attain those remote inferences, which reason carries home to the studious. The old peasant, you were pleased to observe, instantly denied whatever he could not entirely comprehend, and whatever threatened to disturb his prejudices. You also very forcibly remarked, that he maintained his ground chiefly by means of his own errors, and by making false statements, which it would take whole days to rectify; lastly, you repeated twice over, with an indignant air, that the fool asked questions which an angel could not answer; alluding to his having rather sneeringly asked you, what gravitation was made of.

"All the time I most fully and entirely concurred with every thing you said; but was every moment on the point of interrupting you with one of our old college *crumbles* from Horace, *de te fabula*, &c. I was not a little amused and astonished to hear you so deliberately pronounce so much keen satire on yourself."\*

The very ineffective argument on which sceptics so much rely, derived from the small apparent influence of Christianity on the conduct of its followers is well contrasted with the opposite imputation of enthusiasm:

"But here arises an opposite cavil. Having, by a false view of human nature, demanded superhuman devotion from the prudential Christianity of the mere believer, you next impeach the spiritual Christian for the very conduct you have insisted upon. You first affirm that the facts of Christianity, if true, are so momentous as to leave all earthly considerations unworthy of notice, and infer that no one can be sincere unless his life exhibits this persuasion. Should, however, an instance be found in which your conditions are actually fulfilled, you change your ground, and accuse the Christian of insanity or enthusiasm. If revelation stands upon undeniable proof, the charge may well be retorted.

If the Gospel be a truth, the charge of enthusiasm, as here applied must be nonsense. You do not call the person *enthusiast*, in any discreditable sense, who devotes his whole mind to the improvement of his estate, or the increase of his fortune. When you apply such a term to the devout Christian, you evidently *assume the fallacy* of his faith. Such is the circle of the sceptic's mind—he proves the Christian a deceiver, because his life does not exhibit the conditions of sincerity; and an enthusiast, because it does. From the first he infers the falsehood of his creed, and takes it for granted in the second. The

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\* By the way, we may remark a little inaccuracy in a sentence which follows the close of this extract. The materialist cannot, with truth, be said to "deny himself a mind." His very hypothesis, having regard to its substance or nature, necessarily presupposes its existence. Neither, as far as we are aware, must the pupil of Hume, "in consistency, deny himself a body." The *Berkeleyan* theory, which really disturbs nothing, and is, in no bad sense, sceptical, did, indeed, deny the evidence which we are considered to have of the external substratum to which we give the name of matter.

Gospel is a fallacy, because the Christian does not sincerely believe in it ; and his belief proves nothing, because the Gospel is a fallacy."

But we must conclude; and we do so with sincere thanks to Mr. Wills for presenting us and the public with so able and agreeable a volume. We hope that the success of his present work will be such as to induce him to complete the plan which he has announced in its preface, by the publication of another volume in continuation of the subject, and presenting similar results of reflection and research.

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SCRIPTURAL VIEW OF FUTURE PUNISHMENT.\*

It is not without considerable hesitation that we have resolved on noticing this pamphlet, and engaging in the controversy it is likely to excite. Independent of our general dislike to that species of religious warfare, we feared that we might be, by reviewing it, the means of bringing a knowledge of its contents to the minds of many who now happily may be ignorant of its opinions ; and thus, perhaps, excite difficulties, or become the means of distressing some of those who are in quietness and patience running their appointed race. We had a dislike, too, to engage in a task which must lead us to speak strongly, not to say harshly, of one who, notwithstanding his aberrations, possesses so many claims on our respect and affection—one with whom we have had, be it spoken with all due regard to our anonymous, Christian communion, and who, we trust, has been, and will again be instrumental, in preaching the Gospel and calling sinners to repentance. Would that he were satisfied with the useful station in which the Lord has placed him in his vineyard, and not by seeking after novelty, and indulging in excitement, become the means of injuring, and misleading those who trust to him as their pastor. We have, however, resolved on briefly noticing this work, because we fear that the evil, having in its own nature a tendency to spread, is in fact doing so. The doctrine inculcated is calculated to impose upon the unthinking, and to be palatable to the unconverted; and how large a proportion of our congregations are made up of these two classes, it is unnecessary to say. The logical and apparently lucid form of the argument may mislead the one, and the limitation of punishment is likely to meet the approbation of the other ; while the station, in the religious world, held by its author, the circulation given to his opinions by the coterie that owns him for their head, and the names that have been *industriously*, though *falsely*, put forward as patronising this revival of exploded and unscriptural errors, render it essential for the

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\* Christ our Life ; or the Scripture Testimony concerning Immortality. By a Clergyman of the Established Church. 1835.



CHRISTIAN EXAMINER to take up the subject. We do it with regret, but we do it with a sincere conviction that it is our duty to contradict at least, if we cannot controvert, opinions so unsound as those put forward under the taking title of "Christ our Life."

Without intending indeed to be hypercritical, we must offer an opinion on our author's title-page, and protest against the art with which it has been drawn up, we will not say, in order to deceive into reading, and perchance imbibing the opinions contained in it, nor even for the purpose of selling the *brochure* to the incautious purchaser, though such certainly is the apparent tendency of it; and no common reader, with a knowledge of scriptural language, and the ordinary mode of understanding it, who would see a title-page setting forth the great scriptural truth, "Christ our Life," purporting to exhibit true views of "immortality," and professing to have come from the study of a clergyman of the Established Church, could possibly surmise that the object was to introduce opinions novel in the present and, condemned in every preceding age—denying the immortality of the soul, the eternity of punishment, *the identity of the suffering and the risen Saviour*;\*—and yet such is the case. Is it not an artifice, whether of author or publisher, that reminds one of the unworthy devices of the Socinians—calling themselves Unitarians, though the very name is an assumption of the truth of their opinion—altering title-pages—changing hymns—putting forth their heresies under the professed sanction of archbishops and orthodox divines, and then—complaining that they are censured for doing such things. Our author has a right to choose his own title, but he has no right to assume the truth of his opinions, which he does, by the manner in which he heads his title-page, though he must know, that of the many who read it, very few will understand it as he does; and he assuredly had no right to connect himself with the Church, as if she adopted or sanctioned in any way his erratic notions.

But our author declares that she does, and that "our creeds and articles," including, of course, all our formularies, "are not at all inconsistent with Scripture on the subject." We believe such to be the fact, and that *therefore* they are opposed to our author's views; but be this as it may, we cannot think the passage we have quoted creditable to our author's candour; and we would ask him plainly whether, as an honest man, he really believes that the services, and creeds, and formularies, of the Established Church are in unison with his sentiments, and whether such is the meaning intended to be conveyed by our Reformers—whether such is the meaning received by the people? Does this clergyman remember the Athanasian creed, and its declaration, "That they that have done good shall go into ever-

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\* We say this guardedly, for it is involved in the author's statement.

lasting life, and they that have done evil into *everlasting* fire;" and does he really think that the introducers of that creed into our formularies intended, by "everlasting," not everlasting, but *limited* and *temporary*? When, in the Liturgy we pray against "everlasting damnation," what idea was annexed to it by our Reformers? When, in the Apostles' Creed, we profess our faith in "the resurrection of the body and the life everlasting," is the second clause to be more limited than the first, and not to be applied to all, if all are raised? But our author speaks of the Articles of the Church: does he remember the 35th? Is he willing to admit that the Homilies of the Church speak "a godly and wholesome doctrine," or does he dissent from them when they declare "the great judgment of God, and eternal punishment in hell, prepared for the unjust and wicked livers" (third part of the Sermon of Faith); or that "Christ, the righteous Judge, shall condemn them to everlasting shame and death" (second part of the Sermon of Swearing); or can he regard as "godly and wholesome doctrine," the definition given there of the second death, as "everlasting life without remedy of the grace and favour of God, and of everlasting joy, pleasure and felicity; and it is not only the loss for ever of all those eternal pleasures, but also it is *the condemnation both of body and soul*, without either appellation or hope of redemption, *unto everlasting pains in hell*. (Against fear of death.) While such is the distinct language of our reformers, the introducers of our Creeds, the framers of our Articles, we certainly regret that a clergyman of the Established Church should hold such views as those contained in this pamphlet; most deeply do we regret that he should think it necessary or useful to publish them, but we have no language strong enough to express our indignation at his claiming for his unscriptural tenets the sanction of that Church which disavows and repudiates them.

We are quite aware that honesty and piety are not always safeguards against the speculative errors into which ingenuity will sometimes lead a man; and that frequently talent and learning but serve to carry a person farther from the truth. We are aware that doubts and difficulties will occur to the best regulated minds; and that Satan may employ such to injure the usefulness, or to cloud the happiness, or to excite the spiritual pride of the servants of God; but we think the course such a man would pursue is far, indeed, from being that which the reverend author of this pamphlet has adopted. Over his doubt and difficulties, separating him from the entire church of God, he should weep, and mourn, and pray; he should read, and meditate, and compare; he should distrust his own views, and examine them in the light of other persons' understanding and investigation; and knowing how dangerous it is to disturb the conscientious convictions of weak, modest, or unlearned believers upon matters of doubtful import, except it concern their eternal peace, he should hesitate to publish his thoughts on those very subjects, which have been, perhaps, productive to him

of pain and sorrow. There are, indeed, persons who rejoice to differ from others—who deem it a proof of superior intellect to devise something new, or who cannot live except in the excitement of fancied discovery; and there are others whose minds are constituted upon an *ultra* plan, and who see no way of avoiding error but by supporting what seems to be the opposite, and thus, through fear of one extreme, run to the other. We should not be surprised if the anonymous author of this pamphlet was liable to the latter imputation. There seems to be in his observations on the wretched scheme of the universalist, something which would incline us to think that, in seeking to reply to one error, he fell into another, and found no mode of escaping universal restitution, but by symbolizing with such divines as Taylor and Priestly. Nor is it the least remarkable feature of his case that his arguments against that heresy are strikingly just, and generally independent of his own peculiar theory.

We confess that we look with great suspicion upon discoveries in religion. We believe, indeed, that a more perfect and more honest application of philological principles and antiquarian research may throw light upon obscure passages in Scripture, and clear up many difficulties connected with the Sacred Records; and we are sure that, to individual believers, additional discoveries are daily made of the corruption of their own hearts, and the manifold mercies of their God, ever making their song of praise to be "a new song;" but we think, that in every thing connected with the way of salvation, and the dealings of God with a guilty world, the Word of God is clear and distinct; and that what was reserved to the 19th century to develop, is for that very reason suspicious—we might say false. We can scarcely think, that upon any point like that before us the Church of God could have remained for so long a period in ignorance; and our view is strengthened when we find that views similar to the one alluded to, have been occasionally stated, but stated only to be condemned. Our author is, indeed, not possessed even of the equivocal honour of being an inventor of his own system. Dodwell, amid the eccentricities, from which his learning did not rescue him, declared the human soul to be mortal, but to have immortality conferred on it by baptism through a regularly constituted episcopal ministry; Law and Taylor, that immortality was conferred at the resurrection; while an obscure writer of the name of Bourn, of Birmingham, and some few others denying the eternity of punishment, and holding the consequent annihilation of the wicked, have taken to themselves the name of Destructionists. With these last "the Clergyman of the Established Church," however disinclined to such companions, must rank himself.

We propose to examine the views we have alluded to at some little length, not because we deem the publication very likely to produce an impression on strong minds, for we really think it so deficient in sound reasoning and scriptural truth, that we think it scarcely fair to mention the name of its reputed author,

but just for the opposite cause ; it is one that, by its plausibility and dogmatism is calculated to affect a certain, and not a small class of minds, liable from their susceptibility to receive, and from their activity to propagate, new and specious opinions. In plausibility and dogmatism indeed the pamphlet is *not* deficient, and one of our grounds of regret in perusing it, is to see a topic to which the intellect cannot approach without awe, discussed with so self-satisfied an air, and settled with so much decision : it may please those who listen to be convinced, or who read only the title of books, but it exhibits little of an humble philosophical, and less of an humble christian spirit. That passages of Scripture over which saints have prayed, and philosophers have trembled, shall fail to convince, we have learned to expect, but that the current, the received belief of the christian church for nineteen centuries, should be slightly spoken of as “the popular creed,” p. 6, and despatched in not quite seventy duodecimo pages, is more creditable to the boldness than to the wisdom of the writer. Let the reader reflect—for nineteen centuries the Scriptures have been in the hands of men of learning and piety—men as well qualified as our author to examine the original, and of as much ingenuity and research—not biassed on any side, but with strong natural feelings in favor of his, or some similar idea—and yet all the ages of the church fail to exhibit more than one or two who held this tenet, and who speedily sunk into oblivion ; this should have taught our unknown author humility, and may furnish our reader with some matter for meditation. We confess the subject to be difficult—we acknowledge it to be inscrutably awful—we know that all our natural feelings have a tendency to rebel against the idea of eternal punishment, as well as our understandings to sink under the conception. Nothing, in short, but the distinct revelation of this as the awful consequence of sin, could reconcile us to the conviction of the “sorrow and wrath, tribulation and anguish” that await the impenitent in the unseen world ; we can only account for the general reception of this truth by the overpowering evidence for it to be found in Scripture ; and while we confess, that we would willingly acquiesce in any sound interpretation that would remove such a fearful intimation, we are, hence too, led to distrust any that by removing it, would harmonize so well with our own unrenewed feelings. We know so little of the evils of sin, and its “exceeding sinfulness ;” we know so little of what it is in itself, and in its operation on God’s creation, that whilst the death of the lord of life may teach us its immeasurable importance, we are not at all in a state competent to say whether an infinite punishment may not be in the nature of things, the only “wages” sin may have earned. Nor are we better acquainted with the world beyond us, or with what is hidden from our eyes ; the connection there may be between such a retribution, and the greatest good of that system of which we form a part ; the absolute demands of infinite justice of which our notions are necessarily so vague ;—all those considerations

should prevent our indulging in speculations, and whilst we should be prevented going a step beyond the record, guard us against judging of the testimonies of that record by our own conceptions. It is bad philosophy, and worse divinity, to apply our own notions to estimate the infinite variety of relations in which man, unknown to himself, may be involved, or to determine what must be the meaning of the revelation of God's will. These considerations show us the value of some of our author's statements in the latter part of his pamphlet, in which, while he deprecates that mode of reasoning, he, in fact, indulges in it, and we are sure that such a phrase as "the prosecution of justice, or rather of *severity to the extreme*, by the popular creed," p. 61, must have slipped from his pen at some such unlucky moment, as when he talks of opposing "revelation to improbability in the highest degree" of "destruction being a more equitable sentence" than eternal punishment, p. 62, and other passages equally bold and presumptuous, which prove nothing but the confidence with which our author would tread the "*high a priori* road."

Indeed, nothing is more impressed upon our minds in connection with this pamphlet, than the bold, and unhesitating manner in which its author speaks. One would have expected from a christian minister of some reading and experience, that in propounding opinions contrary to those held by the whole christian world—opposed to those maintained by all his brethren, and subversive of his own and every other orthodox protestant communion, he would have done it with some degree of modesty, and would have submitted it to consideration, would have urged it as a suggestion, rather than a conviction. But no such feeling pervades the pamphlet before us—unhesitating assertion, and boldness of statement characterise its pages, and even when treating on the most tremendous subject that human imagination can conceive, and about to broach a more revolting opinion than any that, even Irving's wild imagination could conceive, *even the non-existence of the human soul of Christ!* it is stated just in the same cool and dogmatic tone of self-satisfaction that marks the rest. "It is asserted without fear of refutation," p. 18, is, indeed, the pervading spirit of the pamphlet, and, justly describes its essence, for it is assertion without argument; and refutation, of which the author entrenched in his own convictions has no fear, is just difficult because it has no one thing to grapple with.

But it is time to give a distinct view of the opinions stated in this little work, which will soon show that its author does not quite agree with any who have gone before him, but has deviated into some by-path of error for himself. He holds that "man is not immortal, either by creation or natural constitution," but of course mortal, both as to soul and body (for soul he seems to allow man to possess, and a soul capable of existing separately from the body: that immortality is "communicated by the Spirit regenerating the man, and is identical with the indwelling of Christ in believers:" hence, believers only are immortal; all

others are finally annihilated, "destroyed, or die as to all life." He does not distinctly state what becomes of those who have never heard the Gospel, and whether they suffer any thing after death, whether their existence, till the resurrection, is one of insensibility or of misery; but the state of punishment in which the unregenerate will be plunged, between death and the resurrection, is "no part of the wages of sin, or of the sentence which Christ died to expiate, it is a special condemnation awarded to those who have heard and not obeyed the Gospel."—p. 18. This punishment, after the day of judgment, at the end of the Millennium, extends beyond it, he knows not how far; certainly not "beyond the great and final period which divides between the course of time and a boundless infinity."—p. 41. "The age to come," *ὁ αἰὼν ὁ ἐρχόμενος*, from which the punishment is denominated *αιωνιος*, is to begin and end with judgment; the nations in existence on earth, at the time of Christ's coming, will be judged, and the ungodly sent into everlasting (*αιωνιον*) *age-lasting* punishment;—it is not stated whether in their bodies or not;—and at the close all the dead are to be judged, and the sentence of the "second death" to be pronounced; which is to last beyond the *αιων*; but, at the end of "the great and final period," all are to cease to exist, even Satan and his angels.—p. 40, 41, 45.

Such is the system adopted by our author; and we would say, that a more inconsistent, absurd, and unscriptural one never has been devised; and we can only wonder, that a man of his decided ability should have concocted so baseless a structure, should have overlooked that his whole scheme is founded on his own unfounded and peculiar views of the Millennium, and that any one who does not assent to his Chiliastic speculations could not, for a moment, listen to his destructionist system. Why, the physico-theological theories of the Hindoos, placing the world on an elephant, and the elephant on a tortoise, but finding no support for the tortoise, was substantial castle-building compared with his, which replies to all objections by the meaning of *αιων*, and assigns the meaning to *αιων* from his own theories; which consigns the whole heathen world to annihilation, yet proves them to be in existence, and that an existence of insensibility, till the second judgment, of which "the dead, small and great," are the subjects, and *all* are cast into the lake, the final state of torment, however limited its duration may be: which, in fine, unites in itself in no small proportion, many of those speculations and errors, for which any history of religion and the church will give the nineteenth century a fearful preeminence.

Our author commences his pamphlet by stating that—

"If there be one blessing more than another, which the Scriptures agree in ascribing to Christ as its author, and for which the believer is taught that he is wholly indebted to redemption, it is 'Immortality.' For example, it is placed with 'glory and honour,' as the great aim and object of the righteous: 'To them who, by patient continuance in well-doing, seek for glory, and

honour, and *immortality*.' (Rom. ii. 7.) It is that with which resurrection invests the believer: 'For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal body shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' (1 Cor. xv. 53, 54.) It is that which pre-eminently the Gospel reveals, and which Christ hath brought to light: 'Who,' says the apostle, speaking of the Saviour Jesus Christ, 'hath abolished death, and hath brought life and immortality to light through the Gospel,' (2 Tim. i. 10,) where it is to be observed, that 'life and immortality are brought to light,' not, as often asserted, in contradistinction to the comparative obscurity of the Old Testament revelations, but to death.—And, lastly, it is one of the distinguishing attributes of God, as it essentially and properly belongs to him alone.—1 Tim. vi. 15, 16.' pp. 3, 4.

"This being so, it must surely be regarded as a strange circumstance, that the popular creed should distinctly maintain the contrary opinion; and, though not in those words, yet unequivocally assert that the unbeliever and the damned have eternal life, and are immortal; that immortality or life eternal, is just the one thing of all others which man does not owe to Christ, and for which he is not indebted to redemption, being already partaker of it by creation and natural constitution; and that accordingly, the terms 'life,' 'eternal life,' and 'immortality,' cannot be used in their proper sense in Scripture (in which sense they apply to all,) but are figurative expressions for happiness, glory, &c. as are the opposite terms, 'death,' 'second-death,' 'perdition,' 'perishing' and 'destruction,' also figurative; and so far from being used in their true and obvious sense, that they actually denote the very opposite; are intended to describe a condition of being—eternal life in other circumstances—immortality, but in a state of misery and suffering " pp. 5, 6.

Now, it is rather ominous to stumble upon the very threshold of an argument; but we scarcely remember to have ever seen more unfounded assertions, or more perverted Scripture. The "popular creed" does not maintain, that immortality is not the sole gift of Christ, but the very reverse—understanding by immortality not bare naked existence, but what the Scriptures always understand, an eternal and glorified life; it does not assert that "life eternal is just the one thing, of all others, that man does not owe to Christ," if life eternal be taken in its true and scriptural meaning; it ascribes eternal existence to him, just in the same sense in which it ascribes to him every thing that man possesses; it does not use the terms "life, eternal life, immortality, death," &c. in a figurative, but in a proper sense, though a derived one, but yet in a sense just as literal as when the author uses the words "vestige, and inspiration," in the same page, not to express the impression of the sole of the foot, or the inhaling of breath, but other notions derived from these; and finally, "the popular creed" does not agree with him in predicating of the whole man what Paul expressly applies to the *body only*. The text in 1 Cor. xv. 53, 54, our author interprets as if it were spoken of the man, soul and body, whereas it is only of the body, of whose



resurrection Paul speaks, which had been sown *mortal* and *corruptible*; and was to be raised in possession of incorruption (*αφθαρσίαν*) and immortality (*αθανασίαν*.) Surely the assertion, that the popular creed denies this to be the gift of Christ, and to have briefly purchased his redemption, must be received with great caution. The resurrection of the body is the great and conspicuous doctrine of the Gospel, and that by which it is peculiarly distinguished, and to this Paul probably alludes in the passage,\* Rom. ii. 7, where *αφθαρσία* is used, and distinctly states in 1 Cor. xv. 53. But if this be indeed the case, and we really do not see how Mr. — can deny it, let us see how it agrees with his view. He allows that the wicked are to *rise*: the resurrection alone is spoken of here as conferring *immortality* and *incorruption*; yet, they who thus rise, and enjoy this resurrection, are, he assumes, to be annihilated!—We see no inconsistency with the popular creed, but much with our author's views.

Neither do we see any peculiar difficulty in the text, 2 Tim. i. 10, We may be wrong, but we confess, that to us it *does* appear that the Apostle intended to contrast the clearness of Gospel manifestation with the obscurity of the former dispensation; else, why does he add “*through the Gospel*, whereunto (*εἰς ὃ*) I am appointed a preacher;” and we would be glad to know how it can be said, that Christ “abolished death,” when its greatest triumph, according to our author, was yet to come, and so large a portion of those who had yielded to his *temporary* power on earth would be given up to his *eternal* sway again. But the word “abolish” (*καταργεω*) does not express properly the idea attached to it by our author, but the very different one† of disarming, rendering inefficacious, enabling the believer to triumph over death, by the resurrection of the glorious and immortal life that is manifested in the Gospel. Here, we own, we can see no inconsistency with the popular creed, though it may be difficult to reconcile it with our author's.

We would make but another remark on this preface. Our author confesses that the words, “life,” and “eternal life,” are exclusively applied to God and the redeemed in Scripture, as well as “immortality” and “incorruption.” If so, surely it is obvious that these words in Scripture usage carry a meaning that even on the popular creed must prevent their application to any other subjects; and it must be unreasonable, on any hypothesis, to ask why this meaning is not so extended as to take in other ideas. “Immortality” occurs twice in Scripture, once applied to the resurrection bodies of the saints, and once to the Supreme Being. Why is it never applied to angels? or to heaven itself, or to the souls of the redeemed? “Incorruption,” and its adjective, *αφθαρσία* and *αφθαρτος*, are to be found fourteen times in

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\* Some critics find a Hebraism here for “incorruptible glory and honor.”

† *καταργειν*,—inutilem reddo.—Schleus.

the New Testament, and exclusively to God, his people, or their inheritance. Does not this intimate that the sacred writers, on every hypothesis, included, in these words, ideas that limited their application. Why, then, ask the reason that they are not otherwise applied?\*

Our author, after this preface, proceeds to lay down the propositions that he promises to prove:

" I. That man is not, by creation or natural constitution, immortal.

" II. That immortality or eternal life is, in the proper sense of the words, derived to man only through Christ.

" III. That it is communicated in regeneration, and is identical with the indwelling of the Spirit of Christ in believers.

" IV. That those who do not believe the Gospel, and have not the Spirit of Christ, shall finally be destroyed, or die as to all life." p. 8.

These propositions give us an outline of his system; but before we proceed to examine them in detail, and then to point out the positive evidence for our view of the subject, we must request our readers to remember the real state of the case. A conviction that man possessed a principle distinct from his body, which is, therefore, called immaterial: which is not liable to be dissipated, destroyed, or annihilated by any of the ordinary events of time, or by separation from the body, and which is, therefore, deemed immortal so far as depends on its natural constitution, has very generally prevailed in the christian world since the preaching of the gospel. Such, too, seems to have been the general belief of the Jews, notwithstanding as much dissent as would justify us in saying it was not universally received; and the heathen world had generally a conviction of the same kind, which exhibited itself in various forms of action, thought and worship, whether derived from tradition, connected with guilty fears, or resulting from the imperfect deductions of reason. Christians have generally believed that this truth is clearly intimated in the volume of inspiration as connected with a state of retribution for these the subjects of immortality; and it is, in fact, expressed, or implied in every creed of every Christian Church; while the most subtle deductions of metaphysical reasoning derived from phenomena connected with human existence, from the nature of thought, and from the illimitable progress of the human mind to perfection, unite with the moral arguments founded upon the irregular distribution of rewards and punishments in this life, and the necessity of a state of more perfect retribution in support of the same opinions. All these arguments, be it observed, whether derived from the nature of the human mind, from experience, from hopes or fears, apply equally to

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\* Surely our author does not mean to say that "life" is exclusively applied to the redeemed of God? "Dead even while she liveth." It is in another and much higher sense than mere existence that it is limited to these. We are inclined to think that 2 Tim. i. 10, alludes to the resurrection of the body. Compare John xi. 25.

all human beings, marking a superior nature in all, and that here is not their abiding place. This, then, has been the creed of philosophers and divines, of churches and nations, and surely the attempt to overthrow these arguments from intellectual phenomena, and natural conscience, from general belief and scriptural language, as it is the attempt of an aggressor should be possessed in order to protect it from the charge of presumption, of peculiar power and strength, of conspicuous learning and ingenuity. Now, be it remembered, that our author altogether neglects, as not coming within his scope, the arguments derived from the examination of intellectual and moral phenomena. He admits a principle distinct from the body, capable of existing without it, but in itself not immortal, and if he only mean that it is liable to be annihilated at the will of its infinite creator, the opponents of his system will find no room for censure here. Nothing that exists, exists of itself; but surely that which is independent of the ordinary accidents of time, and which survives the wreck of external nature; nay, which required and requires a positive judgment in order to suffer extinction, may be called immortal in itself; at least no sound divine ever asserts in the natural immortality of the soul an absolutely independent existence. Let it, then be remembered, that the opinion which Mr. — attacks, is in possession of the Church; that no merely negative argument can dispossess it; that one class of arguments, the moral and metaphysical, which are in perfect connection with those advanced by the advocates for eternal punishment, remain unimpeached, and that, reasoning of no small weight is necessary to overthrow opinions generally supposed to be grounded on the Scriptures, and which have procured the assent or approbation of talent and piety in all ages of the Church.

Our author's first proposition denies the natural, or constitutional immortality of man. He finds no evidence in favour of it from the history of the creation; man was formed of dust "descriptive of frailty and mortality;" the same language is applied to the brutes that is used of man, "he became a living soul—in his nostrils the breath of life." Now, it may be admitted that this account of the creation of man, does not give a very distinct intimation of natural immortality; but neither does it give any of that which Mr. — admits that man possesses a principle superior to that of the inferior animals. The account of man's creation, the dust, the breath of lives, all belong equally to the human and brute species; yet, "if any difference of this kind of life was intended, here was the place to make it." p. 10. Man is either as to his whole constitution on a level with the brute creation; and how will Mr. — account for his existence surviving the body? or he is superior to them; and from what part of the account of the creation does he ascertain that? True, man is made in the image of God, but that we are told is "morally speaking, in uprightness of principle and knowledge, and in dominion, without being by constitution immortal," and so

far as the mere literal language goes, without possessing any principle distinct from his body. In truth, we cannot discover any objection derived from the account of the creation to man's natural immortality that does not apply to the *separate* existence of a soul; and if our author finds proof of the one, he must allow that it requires a demonstration of its prospective extinction to found any argument against the other from the words of Moses. In the image of God which man bore, of him who is a spirit, we can see by the light thrown upon the passage from other portions of Scripture, that he was spiritual too, intellectual, and morally conformed to his creator, imaging out faintly by his volition, and his powers, the knowledge, the will, the holiness of his God: this is confirmed by the remarkable phrase in which God himself is said "to breathe into his nostrils the breath\* of lives," from which some commentators have collected that Moses intended to intimate the animal intellectual and moral lives, which man alone enjoys, and from which as a result he possessed dominion over the creation. We do not think that from the first and second chapters of Genesis alone, the immortality of man can be proved independently of other passages, but neither can the immateriality and separate existence of the soul; or if our author thinks those facts may be deduced, he can scarcely argue from the silence of Scripture against the other. Whatever difficulty presses on the one, belongs equally to the other, while we are submissive enough to the will of God in revealing to us the Scripture, not to put our expectations against his positive record.

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\* Our author p. 8, prints Gen. ii. 7, and gives capital to the words "A LIVING SOUL," as if the stress of the passage rested upon that phrase. It obviously does not, but on God breathing into his nostrils "the breath of lives. נְשָׁמַת חַיִּים." Mr. — says that this expression is afterwards used with respect to all the animal creation in the account of the flood, Gen. ix. 21, 22, and, therefore, seems to complacently argue that man possesses no higher principle than the brutes that perish. We would remark, that the word, נְשָׁמַת, which occurs about 24 times in the Old Testament, is never applied to the brute creation, or ever rendered ψυχή, by the LXX., that it is applied to man to distinguish him from animals, Deut. xx. 16 comp. Josh 11, 14, that it is expressly distinguished from mere animal life, Job xxxiv. 14. Is. xlii. 5. lvi. 16. It is also applied to God. Now, since it is the word applied in 23 places to God, or to man, and to the latter to distinguish him from inferior animals, since it is the word expressly employed to designate the understanding, and the seat of the mental power; does it not appear that Moses intended to convey more than merely animal life by the expression. Our author indeed says it is applied to inferior animals in Gen. vii. 22, but he is not quite accurate here, and the passage itself is doubtful in its structure. The word נְשָׁמַת interposes in the latter passage between the two words, used in the former, and presents a construction so rare as to be found but in two other places of the Old Testament, which in fact, are but one, (2 Sam. xxii. 16. Ps. xviii. 16,) and then applied to God. We have no doubt that Moses intended to repeat in Gen. vii. 22 what he had asserted in the preceding verse, that all men and animals died, that the first substantive referred to men, and the second to animals, and that there is

But we have some singular specimens of reasoning in this proposition. Man's body is made from dust, therefore man is mortal; "the first man was of the earth earthy," therefore, because his body was frail and dying, his soul must be so too. "No sooner was man created, than God placed him under a law, and what was its sanction? It was DEATH: 'In the day thou eatest thereof thou shalt surely DIE.' (Gen. iii. 17.) But how could any immortal creature die? The contradiction in terms is plain." pp. 10, 11.

But surely, in reply to this, it is only necessary to say, that no one ever asserted that the body formed of the dust of the earth was naturally immortal, but that the spirit was endowed with the power of existing independent of, and subsequent to the dissolution of the body.

Nor do we perceive the force of Mr. ——'s argument from the threatened punishment. If his view be correct, and that *death* implies extinction of existence, this being the menaced penalty, would imply that, independent of, and antecedent to, the act of disobedience, *the offender was not liable to death*. So far from proving his mortality, *death*, the punishment, implies a previous immunity from death in the only sense in which we ever have pleaded for it, as dependent on the will of God. We shall have sufficient opportunity to consider again what our author believes that death to have been; and shall now only observe on his last argument, that, because God prevented him from taking of the tree of life, therefore man was *mortal* in the sense of liable to extinction. Now, our author seems to believe that Adam himself enjoyed the privilege that Christ has purchased for believers—that he, by the Spirit of God, received the promise, and, if so, he became immortal, and the difficulty of explaining the passage is equally pressing upon his theory as on the common creed. But surely the meaning is obvious without allegorizing the story of the fall. Eternal life in such a world as ours, and with bodies such as the fall necessarily entailed on us, would be eternal misery, and it was to prevent the perpetuation of such a system, that man was expelled from paradise. It was, indeed, in mercy that it was done, to give "the dust to dust, and ashes to ashes," that sin had provided; to make man's residence in this world, temporary, as it must be miserable, that so he may look forward with pious joy to the time when he is to "be absent from the body, and be present with the Lord."

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an ellipsis of the conjunction, a not unusual occurrence, see Stuart's Grammar. Gesenius applies the word, *אָדָם*, exclusively to men and the Superior Being. Parkhurst thinks, Gen. vii. 22. refers to man. Under all circumstances, it appears how little the passage argues for our author's views. See Rosenmüller in Gen. ii. 7, who sees in the account of man's creation, a proof of his possessing *anima rationalis* as distinguished from inferior tribes, and however low his authority may be as a divine, he ranks high as a scholar, and his theological views, we regret to say it, would rather place him on our author's side.

We would, before leaving this topic, ask our author what he means by the following passage: "Yet Adam died, and believers now die?" Yes, but it is to prove the very thing the objection is meant to confute. To prove that life is now not from Adam, but from another—not from natural constitution, but from altogether a different source, the natural life is resigned by the believer; the Christian dies naturally, that he may rise again to life spiritually; "It is sown a natural body" (that is, a body animated by natural life): "It is raised a spiritual body" (a body quickened by the Spirit)." p. 12. Or how he reconciles it with his system. That system, as developed, makes both believer and unbeliever to survive the dissolution of the body, and, in the curse, interprets death to mean extinction of being, to which naturally all are subject. Yet in this passage, the believer is said to *die* naturally. Does the believer ever die? We thought it was just the one thing purchased for him never to die. Or does he suffer an extinction of being and is again restored to life and consciousness? Or is *death*, in our author's vocabulary, a word admitting of different significations, even as in the "*popular creed*?" We leave to our author to reconcile these inconsistencies.

(To be continued.)

#### ON DEATH-BED REPENTANCE.

(Concluded from page 698.)

My readers now know *the Scriptural* proof of the inefficacy of a death-bed repentance; at least they know it as far as I am able to inform them. The tract\* which has supplied the arguments that I have hitherto been examining, relies upon this parable of the ten virgins, as the direct Scriptural proof—that the door of mercy is open only until we receive warning of our approaching death; and that it is then shut. And in a valuable periodical,† in which this view of the force of the parable is adopted, no attempt is made to provide any addition in the way of *direct* proof of the point.

I believe that the true place and office of such parts of Holy Writ are sufficiently understood to make it unnecessary to spend time in proving, that this is very far from a legitimate or safe use of a parable. The principles which should regulate our use of parables are, of course, often violated, because there is often strong temptation to resort to them for the support of views, which the less flexible parts of the Divine Word refuse to coun-

\* PREPARATION FOR DEATH; being the twelfth lecture in a work entitled, "Scripture Revelations concerning a Future State." Printed in this form with the Author's permission, and recommended to all persons, high, low, rich, and poor, but especially to the young, at the time when they are about to be confirmed. London. 1833. Second Edition.

† *Christian Journal*. June. 1835.

tenance; but these principles are too manifestly founded in reason to be directly denied, when they are distinctly stated. And, in fact, it requires but a moment's fair consideration of the nature of parables, and of the mode in which they are framed, to see how little suited they are to be employed in conveying modifications of the truths which are expressly taught in the plainer parts of Scripture.

The imaginary case of the parable, is chosen for its correspondence with the real case in some leading and important points. But when it is once chosen, it is evidently pursued into the details which are necessary to give it consistency and effect considered in itself: and so the developement of it is not carried on with a constant reference to the actual case intended to be represented, which would only produce a confused and ineffective mixture of the figurative and the real; but throughout, the introduction and exclusion of details is regulated by the consideration of what the figure requires, not of what the fact admits or demands. This is so well known, and so generally acknowledged, that I do not think it necessary to enter into any proof of it. There is, in fact, scarcely a parable in the whole of the New Testament, which does not furnish some confirmation of it; and, indeed, the very one before us gives occasion to Grotius to state both this fact concerning the nature of parables, and the rule of interpretation which is founded upon it, and which has probably been laid down in substance in every tongue in which a parable has been ever composed. Upon the words, "went forth to meet the bridegroom," he notices the addition, "and the bride," which appears in the Syriac and Vulgate, and conjectures that it may have been omitted in the Greek copies, to get rid of an incongruity which it seems to introduce into the conception of the parable, and which he tells us, greatly perplexes the Latin translators who retain the addition: viz. that the Virgins, who are thus described as going forth to meet the Bride, being the Church, are themselves the Bride. He adds, however: "*Sed id neminem movere debuit. Nam in his comparationibus non sunt premendæ partes singulæ, sed intuendus scopus comparationis; cætera habenda accessionum vice.*" In fact from the very nature of parables, some uncertainty about the interpretation and application of details, necessarily arises. The general correspondence of the imaginary and real case, which led to the selection of the figure, will, of course, produce a correspondence in some of their details. But to what extent this obtains, and with respect to which of the details, can only be determined by a knowledge of the real case, and a careful consideration of it in reference to established principles. So that even when we are perfectly sure of the general aim of a parable, and therefore of its proper application, we are, in its full exposition, with reference to the application of its details, to be guided and restrained by what we know of the principle to be exemplified, the truth to be impressed, the duty to be enforced, and by what we know of other principles established by reason or revelation.



We are, in fact, to be ready at all times to have what we collect from a parable corrected and limited by established doctrine—to submit our exposition of it to *them*, and not them to our exposition. Now, this manifestly does not affect the practical use of such portions of Holy Writ, or the prophetic use which they are sometimes made to serve. It leaves in both the main purposes of the illustration clear: and the uncertainty which it creates concerning the use of details, there are, in the former case, means of removing, by a proper acquaintance with the Word of God. In the latter case—where the parable is prophetic—there is, it is true, no such mode of taking away the doubt, whether the minuter parts of the figure have any thing to correspond with them in the fact, or not. But this does not prevent it from fulfilling the general purpose, and according with the general character of prophecy. For the general aim of prophecy seems to be, to give such general apprehensions of the future as may serve to engage our thoughts and expectations profitably about it; and this aim is, of course, to be attained through the chief features of the prediction, and not through its details; which seem rather added to multiply evidence of its prophetic character after its accomplishment, than to give any information before.

All that has been said, then, leaves to parables all the advantages which have ever been ascribed to them in those acknowledged uses of them. But, rightly considered, it would seem to show their unsuitness for the office of teaching new truths, or important modifications of old ones. In their other uses, we are not perplexed or misled by any of the uncertainties which belong to this mode of teaching; because, as I said, we can bring our interpretation of them to be limited or corrected by what is taught in the plainer parts of God's Word. This subordination of the more obscure and doubtful to the more certain and clear, is not only reasonable in itself, but it is manifestly recognised in constructing parables. For, evidently in confidence that we will take such a course of directing and protecting ourselves, language is employed and circumstances introduced freely, in compliance with the demands of the figure, which, without such a safeguard, would be calculated greatly to mislead us. But if a parable may teach us truths, which not only are not to be found in those plainer parts of the Divine Word, but which are at variance with what is taught there in the most natural interpretation of them, this reasonable and recognised subordination is overthrown, and this needful safeguard withdrawn where we most want it.

But the actual use of them in Holy Writ, is, of course, what is of most importance in the case; and, whatever hesitation there may be about any of the reasoning intermingled with my statement of this usage, I do not apprehend that, in general, the correctness of the statement itself will be doubted. I do not suppose that any one will deny that they are *there* used to impress principles already established, by being elsewhere distinctly taught; to enforce duties naturally flowing from such principles, or expli-

citly enjoined ; to exhibit known parts of the character of God and man, and so forth : and that they are actually so constructed as to require the caution that I have described, and so as evidently to preserve the subordination that I have maintained. I believe that this would be generally acknowledged ; and that accordingly it would be generally felt, that to search a parable for additions to, or modifications of any of the doctrines of the Bible, was a most perverse and dangerous misuse of such portions of the word of God. And if all—at least all unprejudiced men would condemn such a course, whatever were the doctrine concerned, they would be likely to pass sentence with added emphasis, in such a case as the present. When all the legitimate and natural channels of information are so abundantly supplied, most sober-minded readers would indeed be more disposed to wonder at the perverseness that led a man to any indirect and uncertain sources, than anxious to learn what he found there. And when it is alleged that important information concerning the justification of sinners—information which is not to be found in any of the fullest expositions of the great doctrine of the Atonement, or intimated in the most distinct publications of it ; but which (to say nothing else of its importance) if we receive it, ought not merely to regulate to such an extent, the discharge of the duty of preaching the Gospel to sinners about to die, but ought to appear in, or to accompany, all our expositions of the Gospel, and, in some shape or other, affect almost every publication of it which we are to make to the end of our lives ;—when it is alleged, I say, that information of this kind is to be found in a parable ; and when we are required in favor of its dark testimony, to turn away from the *cloud of witnesses*, who speak so clearly and so fully, I believe the demand would be generally felt to be so flagrantly unreasonable, as to relieve us from the trouble of examining the mode in which the allegation is sustained.

I do not, however, propose to excuse myself from the task ; but intend to examine this part of the argument upon this important subject, with the same patience with which I have gone through the rest of it. And I hope nothing more than such an examination is needed to show the fallacy of the principles of interpretation applied to the parable, and to show, too, that even upon those principles, it does not speak what it has been made to speak.

The parable is to be found in the xxv. chapter of St. Matthew's Gospel. The following is the interpretation which we have to consider:—By our Lord's "coming," it is said, is plainly meant, (as far, that is, as the parable applies to christians generally,) his coming to judge the world at the last day. But, practically, to each person, the time of his *death*, is the time of his Lord's coming. Because, whatever be the interval for each between death and judgment, and however it be spent, each man's trial comes to an end at his death, and his doom at the last depends altogether upon his conduct in this present life. Practically, therefore, the com-

ing of Christ to judgment, is at the close of our life on earth. Now, in the parable, the Lord distinctly teaches us that the time appointed by him for making the needful preparation, is not *after* but *before* we have received the warning; *before*, not *after* his coming is announced. When the bridegroom's coming was announced, the foolish virgins as well as the wise, bethought themselves of preparing to receive him; they then called for oil to supply their lamps; and finding that the others had none to spare they went out at once to procure some. They are quite in earnest now; as soon as ever they have warning of the bridegroom's coming, they are all diligence to get themselves ready to meet him; but their diligence comes too late: they find on returning, that the door is shut against them, and they are disowned. The Lord warns us in the parable that a servant who neglects his commands when he supposes his coming not to be near, must not calculate upon repairing his past neglect, by beginning to exert himself when he has got notice of his Lord's immediate approach. No one, he gives us to understand, can claim credit for the care and diligence he may show, after he has had notice of the danger being just at hand, because *every one* is careful then: "if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also."<sup>\*</sup>

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\* This is a curiously bold reference. It requires wonderful prepossession to imagine that it renders any support to the point that it is brought to confirm. What it is brought to confirm is, that warning of death is of no benefit to a man, for that all that can be felt or done in consequence of such warning is unavailing. What the Lord really says is, that if the man whose house had been robbed, had had warning of the time the thief was to come, "he would have watched, and would not have suffered the thief to have broken through." So that, upon the principles on which the parable of the ten virgins has been interpreted, this parable would not merely not show that warning can be of no use, but would actually show that it must be effectual in saving us from all the evil consequences of past neglect!

The truth is, however, that it shows neither one nor the other. The object is not to show, "that no one can claim credit for the care and diligence he may show after he has had warning, because *every one* is careful then;" but to show from the condition of life, that to content ourselves with the determination to exert care and diligence after such a warning, is not prudence but folly, because we cannot calculate upon receiving warning. And the illustration is from common life, in which it would certainly be esteemed plain folly for a man to neglect proper precautions against such casualties as the robbery of his house, on the calculation of obtaining warning of the danger in time to guard against it. The lesson of prudence in such a case is well known, but it is derived, not from the fruitlessness of precautions taken after warning, or from the absolute impossibility of receiving it, but from the improbability that we shall, which is sufficiently great to enforce the lesson. And the application to death is too clear to be insisted upon, for we can as little calculate upon timely warning there. But as to the question, whether if the warning were received, any care or vigilance exerted in consequence of it could be of any avail—that the parable does not decide, or touch upon;—I mean upon any sound

This is the interpretation: and I think it cannot fail to strike every reader, how much all ordinary motives to caution in the application of parables, are strengthened in this particular instance, even upon this statement of it. For the application proposed is, confessedly, not to the case for which the parable was framed, but to another alleged to be akin to it in some important points. Now, there may be—I am sure there is—sufficient connection between the two cases to warrant the proposed transfer, as far as regards the general lesson of the parable, but when we come to speak in detail of the particular mode of enforcing the lesson, then it is evident that it would be likely to apply throughout with much more propriety and exactness to the case immediately contemplated, than to the one to which it is extended. What additional caution this requires is manifest:—when we look more particularly at the proposed interpretation, we shall see how little it has been observed.

It is confessed in the interpretation, that the primary application of this parable is to the Coming of the Lord; but a secondary application to Death is contended for, on the ground that Death brings the sinner to a state in which his doom, though not pronounced, is just as fixed as if it were. Let this be granted. And suppose it were further admitted, that the parable teaches, that the probation of all those who live to the coming of the Lord shall terminate at the moment that his coming is proclaimed. Still it remains to be shown that a warning of death so agrees with this proclamation of judgment, that whatever is here said of the latter must be true also of the former. Unless we admit this, nothing is done: and accordingly, it appears to be assumed, that there can be no difficulty about admitting it. Whereas it seems to me that a man who consented readily to go the rest of the way with the interpreter, might reasonably hesitate about this final step. He might, as it appears to me, reasonably say: “I am aware that death brings the impenitent sinner to a state, which, however,

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or sober principles of interpreting parables. Upon the false principles on which the interpretation of the other parable is grounded, I have already shown how inconveniently it decides the question for the purpose for which the reference to it is made. I have already said that I am little disposed to avail myself of an inference so procured. But in the way of explanation of the apparent grounds for it, I think it deserves to be remarked: that the Lord having it in view to enforce the desperate presumption of calculating upon *receiving* warning, takes a case in which the presumption lies not in calculating upon *using* the warning if it were received, but upon *receiving* it. So that both his illustration and his language presume that if the warning were received it would be enough. And thus the parable shows the folly of this course upon the principles of those who pursue it. But then it would be as I have before said, to forget the nature of a parable to infer from this the truth of these principles. Whether they are true or false is to be collected from other parts of the Bible, from reason, and from experience, all of which sufficiently show that such warning may be received without leading to anything but unprofitable anxiety and fear.

long it endures, can be for him but a *fearful looking for of judgment*; and in which all his fears and sorrows, whatever they may be, can do nothing to alter the character of that judgment. I know this from other parts of the word of God. This parable informs me, that they *who are alive, and remain* to the coming of the Lord, have a similar interval to go through—that from the moment that they hear His coming proclaimed, their probation is at an end. This is a new and interesting fact which I could not otherwise know. There is nothing in the nature of the case, and nothing, so far as I know, elsewhere in the Bible, from which I could infer that this proclamation of approaching judgment shall terminate the trial of all who hear it. But the parable testifies that this shall be the case, and I believe, therefore, that it shall. But this is not what you require me to believe. You require me to believe that warning of approaching death is, in this respect, the same as this proclamation of judgment. Of this I find nothing in the parable. What it teaches is: that this proclamation of judgment is the same in its effects upon the state of trial in which we are placed, as the judgment itself; I have elsewhere learned, that this is true also of death. And I, therefore, seem safe in transferring (so far as it can be transferred) what is here said of the proclaiming of judgment, to death: but how am I warranted in applying it to a *warning of death*? You probably reason thus: Death and judgment alike terminate the sinners probation; but the midnight cry spoken of in the parable, bears the same relation to judgment, that a warning of death does to death. If, therefore, it appears from the parable that this cry terminates a sinners probation no less than judgment, may we not infer that even so does the warning no less than death? I can easily understand how such reasoning may appear plausible to a man, when it first passes through his mind; but I cannot conceive how any one could consider it with the care that seems due to the great importance of the conclusion to which it leads, without seeing how very defective and insufficient it is. Whatever may be the apparent correspondence of the two cases, we must admit, that they may be, in most important respects different—different I mean in respects most important to the particular point in question. It may be right for example that the dispensation of grace should end, and that the message of mercy sent to this guilty world should be revoked before the Lord appears to judge it. And it may be, for this, or for other reasons connected with the scheme of Redemption, that His coming is delayed until the whole world is so ripe for judgment, that it is not needful to prolong, even for a moment, the probation of a single sinner. I do not presume to assign this as the whole reason for terminating the trial of all who hear his coming announced. I do not even venture to assert, that it is among the actual reasons for the procedure. I only wish to show how conceivable it is that there may be reasons for it, which do not apply in any way to the case of warning of

death, given to individuals in the ordinary course of God's providence: that it may be founded altogether upon such reasons—founded altogether not upon the points of agreement of the two cases, but upon their differences. This surely cannot be denied. And can more be needed to show how insufficient is the analogy on which you rest so much? I have consented to set one limit to the offers of divine mercy, because I think it is assigned in the parable. I will set any other which you give me the same evidence that God has himself set. But to do this upon any collection of my own, that the two cases are so similar, that they ought to be dealt with in the same way, is what I cannot venture to do: for I can see enough of my own ignorance of the grounds and reasons of the procedure in the case in which it is said to be adopted, to know that such a collection, whatever it may appear to me, must really be infinitely precarious."

I think that one who agreed in the above interpretation,—who regarded the parable, that is, as actually teaching that the probation of all who hear the cry, "Behold the bridegroom cometh," is at an end, might fairly urge these reasons to justify his dissent from the proposed application of it. But I wish to add for myself, that I do not think that this fact can be derived from the parable by any fair principles of interpretation. So that setting aside all consideration of the uncertainties arising from the secondary application proposed; and not raising any question as to who are the persons contemplated in the parable, or *what are* their circumstances; I would say generally, that it would be most unwarrantable to collect from this parable, that the probation of the class of persons represented by the *foolish virgins*, terminates under the circumstances represented by the *midnight cry*.

It seems to be inferred, that because the parable contains no case in which the evils resulting from the neglect of which it speaks were averted, it was intended to convey, that it was impossible that they could have been. That if it were otherwise, that is, if escape had been possible in the actual case intended to be presented to us, it ought to appear in the parabolical representation of it—that one or more of the foolish virgins, for example, should have been represented as returning in time, and entering with the wise ones. But this is very greatly to mistake the nature and genius of this mode of teaching. When it is proposed to second an exhortation to any duty by a parable, the parable is so framed as to exhibit in a figure the advantages of obeying the exhortation, and the disadvantages of neglecting it. It is necessary to the truth of the representation that both should be real results of the conduct to which they are ascribed, but not that *both* should be its inevitable results. There is, in this respect, a plain distinction between them: because while there is no way in which we can be defrauded of the benefits which God has promised to obedience, there is a way in which we may escape the evils that He has denounced against disobedience. It is not at

all necessary or convenient, that the parable should comprehend the class of cases to which this gives rise. The attempt would often lead to the kind of incongruity and confusion in the figure which is most calculated to weaken or defeat its practical effect. And at all events, (and this is what is most important to be remembered,) it is never necessary to the truth of the parable. It is necessary to the truth of the parable in this respect, that the evils which it presents in any case, should be the real, natural, and proper results of the conduct from which they are represented as flowing, but by no means that they should be its inevitable results. Because such representations are everywhere to be understood in connexion with those provisions of God's mercy in the Gospel, whereby the real, natural, and proper effects of our misconduct may be averted.

Does any one doubt that it is on such principles that parables are composed, and that it is only on such principles that they can be safely interpreted? Let him turn to the xviii. chapter of this Gospel, and read the well known parable of the servant who repaid his master's clemency to himself, by cruelty to a fellow servant, under similar circumstances. No one can doubt that in representing this wicked servant as delivered over by his angry Lord to the tormentors, the real and proper fruits of such conduct are exhibited to us: that whenever we act in like manner, we put ourselves in peril of such condemnation; and that the indulgence of such a disposition has actually brought many to condemnation. But does any one doubt that such dispositions exist and influence us, that such misconduct is committed, and yet that such consequences are averted: or is this rendered doubtful to any one's mind, because in the parable there is not a second servant who was involved in the like guilt, but who escaped the same fate by contrition for his crime?

Suppose a very possible case, that one who believed himself to be a partaker of the infinite mercies of the Gospel, had exhibited undue resentment against a fellow sinner, and indulged an unforgiving spirit towards him: and suppose his conscience not only fully aroused to a sense of his great guilt, but, in a diseased state of body or of mind, goading him to despair: and suppose him to come to one who interpreted parables upon the principles on which the interpretation of the parable of the ten virgins is constructed, to lay before him his remorse and fear, and ask his counsel; ought he not in conformity with such principles to receive some such comfort as this: "I cannot see any Scriptural ground of hope in your case. I might, to be sure, tell you to repent and believe, and assure you, as some in the like circumstances would, that, if you do, all must be well: that though your sins be as scarlet, they shall be white as snow, and so forth. But I cannot so deceive you. I dare not be wise beyond what is written, and speak peace where there is no peace. Such large declarations of the power of faith no doubt, are to be found in the Divine Word: but here is a part of the same Word which shows



me with what limitation they are to be received. Look at the parable yourself. Can any language more distinctly describe your conduct than that which is here employed in describing the crime of the cruel servant? And is there any hope of remission held out to *him* upon repentance? Nay, we find that he is delivered over to the tormentors and cast into prison, not until he shall *repent*, but until *he shall pay the uttermost farthing*. And to leave no doubt about the application, the Lord subjoins, "So, likewise, shall my heavenly Father do also unto you, if you from your hearts forgive not every one, his brother their trespasses."

This will be probably esteemed an incredible abuse of this parable. I think it one very unlikely to be committed; but I think it is really a fair and legitimate use of the parable upon the principles upon which the other has been explained. And if it were committed, how would it be met? Is it by the express declaration of Christ himself, that, with the single exception of the sin of blasphemy against the Holy Ghost, "ALL sins shall be forgiven unto the sons of men:" or the declarations of His apostles, that "His blood cleanseth from ALL sin;" and that, "by Him ALL that believe are justified from *all things*;" and by other such unequivocal testimonies to the power of His blood to purge away ALL sin, and to the efficacy of faith to secure to ALL its cleansing power? Doubtless such passages are likely to prevent—at least they effectually overthrow such a misinterpretation of the parable. But does not the necessity of resorting to them, or of remembering them, show that parables are framed upon the principles which I have laid down? And does it not show, moreover, the propriety of employing the like safeguards in the parable of the ten virgins; and, further, do not these very passages equally secure us from the interpretation which has been put upon *it*? And, finally, if they be not enough, could we not add, from the same source, multiplied and express testimonies to the point, that there is no state to which a sinner can be brought, from which he cannot be rescued, if only he will repent and believe?

Or would it be proposed to seek a safeguard against such a misuse of this parable in the cases recorded in the Divine Word—the case of David,\* for example, or of others—in which God has actually forgiven those who returned His bounty and mercy to themselves, by oppression or vindictive treatment of those whom He had left dependent upon them? This, no doubt, might be done. But could any instance upon this point be produced so clear as that of the penitent thief is on the other? Can a man receive more distinct warning of the approaching close of his life than by being affixed to a cross? Can there be any reasonable doubt that

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\* The case of David is not literally the same as that of the wicked servant in the parable; but how much they agree in what constitutes the special enormity of the crime, will be seen by any one who compares Nathan's address to David, and the master's reproach of his servant.

this man's repentance followed this warning? Can there be any doubt at all of his acceptance?

Of all the attempts to escape the proper force of this fact, the only one that I think it necessary to notice now is a recent one in the periodical to which I before referred. It is there attempted to be shewn that this was "a most EXTRAORDINARY instance of faith, and such as no instance of faith at the present day can resemble." When we inquire in what did its extraordinary nature consist,—we find that it was in his confidence in the Redeemer's triumph, when to all human views He was altogether vanquished; in his apprehensions of the spiritual nature of the kingdom which his Lord came to establish, while all His countrymen and even His own disciples cherished such carnal views upon the same subject; and in other particulars of the same kind, which are very truly and very forcibly stated. But all of them combined do not show, that there was any thing extraordinary, or any thing unattainable by Christians now, in this man's faith; for they are all actually comprehended in the faith of every believer of the present day—and if they did shew this of his faith, they would shew what was nothing to the purpose, for it is to faith, as it can be attained, and as it is really possessed at all times by all Christians, that forgiveness of sins is promised; and if this man's faith saved him, it was by what it possessed in common with that of every believer, and not what distinguished it from that of all others. But in fact, as I said, there is nothing peculiar in the constituents of his faith, and what is extraordinary, and what I believe must have been the thing intended by the epithet, is, that this man should have had this faith under such circumstances. This is no doubt extraordinary, and would be absolutely incomprehensible if we did not know, who it is that bestows faith. But, knowing this, we can understand how this man received it, and we can be sure that whenever the same Being gives the same faith, it will meet the same acceptance with Him, even though it should be under circumstances which do not make the gift so extraordinary.

But perhaps it may be meant that all these circumstances which are enumerated furnish a clearer proof of the reality of this man's faith, than the circumstances of any dying sinner allow him now to give. I will not enter into a discussion of this point. It is one of minor importance, and one upon which I have designedly said but very little. There are in fact three questions, very differently connected with the subject, and of very different degrees of importance, which, though perfectly distinct, are yet frequently intermingled in a way very unfavourable to clear views upon it. The first and most important is: If a dying sinner repent and believe, is he forgiven and accepted? The second, Can such a one repent and believe? And the third, Can he give such evidence of this saving change as to satisfy others of its reality? I need not say, that of these three the first is infinitely the most important, as involving directly the

fundamental principles of the Gospel. The decision of the second, however, is concerned with so interesting an application of these principles, and would exert such an influence upon the conduct of ministers of the Gospel, that it too must be regarded as well deserving all the attention which is necessary to put the true answer to it on a sound foundation. But the last has no claims to be viewed in the same light. It might be settled in either way without materially affecting any important truths, or our conduct in reference to any. I have been content with giving my opinion upon it, therefore, and have refrained from entering into any regular consideration of it, although, as must have been observed, it is the one which most frequently recurs in the arguments that I have been reviewing. In fact, those who maintain the inefficacy of a death-bed repentance do not seem in general inclined, absolutely to decide the first question, and seldom regularly propose it.\* And it is so very much more easy to shew circumstances connected with a dying bed, which prevent a man from *proving*, than to bring forward any which prevent him from *undergoing* a saving change; that often when the reader is prepared to expect that the second question is under consideration, and when, perhaps, the writer imagines that it is, every thing that is said actually applies only to the third.† I am disposed to ascribe much of the perplexity

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\* What is said upon it in the Christian Journal is: "We mean not of course to say, that if a man was to repent at any time he would not be accepted." In the tract, in a passage to which I before referred, it is stated, that "If you inquire of the Scriptures concerning the possible acceptance of a death-bed repentance, you find nothing promised to it;—nothing indeed that compels us to despair; but nothing that encourages us to feel confidence." And it is to be remarked, that even this mode of settling the question: that God may possibly forgive a man under such circumstances, but that if He does, it is certainly more than He has promised to do,—is evidently inconsistent with the interpretation and application of the parable of the ten virgins; the aim of which is to shew, that against all such, that is, against all who have not repented before they have received this warning, the door is shut.

† The following remarkable case of this kind of confusion occurs in the Journal to which I referred at the commencement. It is proposed to inquire, "Have we any grounds for supposing that the eternal happiness of an ungodly man is rendered in any degree more probable by his being made acquainted that he must die in a few weeks or days, than if he was in ignorance of it till the moment of his death? What appears reasonable?" To shew what appears reasonable, an example taken from the relation of master and servant in common life, is given. And then it is added, "Now apply this to the case of the man who is sorry for having misspent his life, when he knows he must die. We just ask, does it appear reasonable that stopping his wickedness then, will prove him truly penitent?" Perhaps not, but it is strange that in thus ingenuously stating the true force of the example, it did not occur to the writer, that he was acknowledging that it was nothing to the point: that the object ought to have been to shew the unreasonableness of supposing that the man was really penitent. The example is taken from the tract, in which, however, it occurs in

and error which prevail upon the main point, to this confusion, and have, therefore, been careful to avoid contributing to it, by engaging in any of the discussions upon this question to which these arguments were so often inviting me. I have thought it better to point out, as occasion arose, of how little consequence its decision was to the question which it was really important to consider—for that it is not by our judgment of the change which he has undergone that the sinner is to stand or fall: and, moreover, that there is not any probability on which we can reasonably rely, that the judgment which is to fix his destiny will agree with ours. And this is all that I shall now say upon this mode of disposing of the case of the dying malefactor. It is a clear instance of the acceptance of the repentance of a

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another application, and some precautions are taken to guard against the confusion which is here so unconsciously committed. Instead of examining whether these precautions are successful, I shall give from another part of the tract an instance of similar confusion, or of confusion at least arising from the same cause. It occurs in an attempt to extend a well-known parable of the Lord, (Matt. xxiv. 45. & Seqq.) so as to make it furnish an illustration of the proposed interpretation and application of the parable of the ten virgins.

If any of you, it is said, found on returning "unexpectedly home, that the servants whom he had intrusted with his business and his property, had been wasteful and negligent, because they did not think of their master's coming, you would justly condemn those servants; [this is the parable, then follows the proposed extension of it]—and if one of them had received a few hours before, private notice of his master's approach, and, though he had hitherto behaved as ill as the rest, should endeavour just at last, to save appearances, and to set himself about the business which he ought to have been engaged in all along, you would (if you knew this) not regard him as more excusable than the others, since they would all have done the same had they received the same notice. You would tell him, that if his fidelity and zeal had been real, they would have been shown before he had any warning of his master's approach, instead of being put on for the occasion; you would, in short, appoint him "his portion with the hypocrites," as our Lord declares he will do to such servants as neglect his commands when they suppose his coming not near at hand. (Matt. xxiv. 48, 51.)

My readers do not require to be reminded, that in considering this case they are to set aside the phrase, "to save appearances,"—"put on for the occasion," and any others which assume the insincerity of this procedure of the servant who obtains warning of his master's return: and that they are merely to consider him as having neglected his master's business before he obtained this warning, and having apparently attended to it afterwards. Even under this simple statement of the fact, it is likely that we would be obliged to regard his industry as a pretence, and to treat him as a hypocrite. But this is not because we would regard it as impossible that his reformation may be sincere; or because if we were assured that it was really so, we would still think it right to treat him as a hypocrite, but simply because while his guilt is certain, appearances are against the sincerity of his contrition and reformation—and we cannot see beyond appearances. But how does this apply to the case of the Master who can see with certainty whether the change is a pretence or a reality?

dying man who knew himself to be dying.—This, I think, must be admitted. There seems, therefore, to be no mode of shewing that it is not a conclusive answer to the first of these questions, which is by far the most important of them. And it would seem at the same time, of course, also to answer the second. And as to the attempt to derive from the extraordinary nature of the instance some abatement of its force, I think it enough to repeat what I have already said,—that, if it be meant that the circumstances of the case show his faith to be extraordinary in its nature, they show what is of no importance to the question, for it is to faith ordinary in its nature that pardon is promised; and it is to what his faith had in common with such faith, and not to what it had over and above, or different from it, that his salvation is due. And it can hardly be meant, that these circumstances should show the impossibility that a dying sinner should now receive such faith, because, so far as they bear upon the point, they seem just to have the opposite tendency,—for they consist in a great measure, in particulars which rendered it *peculiarly* unlikely that this man would have repented and believed. And, finally, if it be intended that these particulars should shew that there was evidence of *his* faith which no dying sinner *now* can give; it is enough, at least I think it enough, to say, that it is of no consequence how this is determined—that it bears upon a question which I do not feel concerned to determine.

As to the other questions, I need not say, that I have not confined myself to supporting the true answer to them by this memorable case. In treating the subject, however, I have been less anxious to make converts to my own views upon it, than to assist those who hold them in defending them. I was led to attempt this, by having reason to believe that the tract, to which I have referred, was procuring some favour for the mode that it recommends, of dealing with the very dangerous practical error against which it is directed. For some, of course, no danger is to be apprehended from any reasoning, however plausible, in support of such an object. But some whose views of Gospel truth are cloudy, though in the main sound, may need a safeguard in the case; and some of clear and decided views, and who would be prepared to break through any web of sophistry in such a case, may feel it more comfortable to be assisted in disentangling themselves from it. I fear that my anxiety to leave nothing unnoticed which was likely to perplex or mislead, has led me too far for most readers. But I should hope that they who are not deterred from these papers by their length and minuteness, may find in them at least, some materials for satisfying most of the difficulties to which such reasoning as I been reviewing is calculated to give rise.

O. B.

## DEATH OF DR. BRINKLEY.

It is with feelings of the deepest and most unaffected sorrow that we feel ourselves called to the painful task of recording in our page the death of the Right Rev. Dr. Brinkley, Lord Bishop of Cloyne. This melancholy event took place on Monday, the 14th September, at the house of John Litton, Esq. in this city. His Lordship had been for some time in a declining state of health. For the last few days he was perfectly conscious of his approaching end. He died in the full possession of his faculties, and with that calm serenity of mind which belongs only to the Christian's death-bed.

His Lordship's remains have been deposited with those of the Bishop of Ferns, in the cemetery of the University, with which, for five and thirty years, he had been connected as professor of astronomy. The usual ceremonies of an academic funeral were observed. A deputation from the Royal Irish Academy, of which his Lordship was president, attended his remains to the grave, bearing the mace of the corporation enveloped in crape. It is not, however, by any outward signs of mourning that an adequate expression can be given to the grief for this great man—grief that will be felt most acutely by those who knew him best. Never was there a man so singularly gifted with the power of attaching to himself all who came within the sphere of his influence. It was almost impossible to be in his society without loving him. Uniting with an intellect, the greatness of which is unquestioned, the most engaging gentleness of demeanor and the most perfect simplicity of mind, it was, perhaps, in the privacy of domestic life that he appeared to most advantage. His name, it is true, is identified with the most splendid discoveries of modern science; and the universal assent of the scientific world had accorded to him the reputation of the first mathematical genius of his age. But his memory will be more fondly cherished by those who remember the amiable traits of his more private character, and who, in the ordinary intercourse of life, have seen him not only as the great, but the good man—not more distinguished by the faculties of his intellect than by the more endearing qualities of the heart.

His Lordship was educated at Cambridge: he graduated there as senior wrangler, and was elected a Fellow of Caius College. In 1792 he was invited by the board of Trinity College to accept of the situation of Astronomer Royal of Ireland. This he continued to hold until the year 1826, when he was consecrated Bishop of Cloyne. He had previously been appointed, by Bishop Porter, to the living of Clontibbret; a preferment with which was associated the archdeaconry of Clogher.

It might, perhaps, have been sufficient simply to record upon this page the death of this great man. If we have ventured to add anything to the simple announcement of his decease, it is that we might find a melancholy pleasure in giving expression to our own feelings upon the occasion. We know not whether in his Lordship's death the cause of science or of religion has sustained the greater loss; we know not whether the public should most deplore the death of the first philosopher of the age, or lament the removal of a truly Christian bishop from the flock over whose spiritual concerns he presided with tenderness and care. Those, however, who have known his Lordship in private, will know well the character in which they will feel his loss. They will lament the kind and affectionate friend—the ready and prudent counsellor—the unassuming and pleasing associate—the man of mild and conciliatory manners, who, with capabilities of communicating instruction to any one, seemed ready to receive information from all. It is, after all, the virtues of social—the charities of domestic life, that lend the chief beauty to all human excellence. It is for the qualities that adorn private life that the memory of Dr. Brinkley will be most fondly cherished; and while the literature and the science of his country will mourn the loss of the eminent philosopher and scholar, there are many who will more deeply lament the sincere Christian, and the man of unaffected goodness of heart.

We have made no allusion to his Lordship's works; we do not intend these few sentences as a sketch of his life; we simply desire to pay the last poor tribute of affectionate respect to the memory of departed worth.

His Lordship died in the 69th year of his age.—*From the Dublin University Magazine for October.*

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ON PRIDE—A SERMON.

“ Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”—**PHIL. ii. 5—8.**

AMONGST the deep distempers, and manifold miseries of our depraved nature, there is none, perhaps, so fruitful in unhappy consequences as pride. It was by pride that the angels fell. It was by a proud desire to rise above their proper sphere, and to be as gods, that our first parents brought down death upon themselves and their posterity.

Pride is, in its essential nature, rebellion against God. It is, as it were, placing ourselves on the throne of the Most High ; and claiming for ourselves that glory which he will not give to another. Pride sets us in pointed opposition to God himself. For “ God resisteth the proud.” It is his purpose “ to stain the pride of all human glory : to cast down every imagination, and every high thing that exalteth itself ; that no flesh should boast ; but that he that glorieth, should glory in the Lord.

Pride, if it be not subdued within us, must prevent our ever being admitted into the happiness of the world above. For the peace and joy of heaven itself, consist in a full subordination, and conformity of the mind to God. Such is the serenity and order which prevail there. No jarring discords are heard amidst the harmonies of the blessed. There God is all in all ; his will is the universal law ; and “ Holy, holy, holy,” are the only sounds of triumph in those happy regions. Into this state the selfish and the proud could not enter. Let there be no decrees to oppose,—their own tempers, and nature would bar the doors of heaven against them. It is on this account that our Lord, who knew what heaven is, and who knew what we are, says, “ Except ye be converted ”—except ye come down from the native pride and high mettle of your natural hearts, to the simplicity and humility of little children, “ ye cannot enter into the kingdom of heaven.”

The same temper of soul which will exclude us from future salvation, is the great enemy of our present happiness. And so it must be. For our eternity begins here. These souls which live



within us now, will live for ever. They are the seed of an immortal being; and in that seed are folded up destinies as endless as eternity. There is a character impressed, in this life, upon the soul, by which we may read whether it is written or not written in the rolls of heaven. The vessel is now launched, and already the dark clouds are gathering on the one hand, or the celestial breeze is rising upon the other hand, which will attend it through its never-ending voyage. Many are the troubles of the righteous; while the wicked are oftentimes in great prosperity. But under this outward surface, there is a deeper current of the waters. Beneath the history of the life, there is a secret history of the soul; in the righteous, the beginning of their future heaven; in the wicked the commencement of their future hell. The face of the deep may be agitated, and both be tossed upon its waves; but let them drop the fathom line, and they will find the one, misery; and the other, happiness, at the bottom. In a word, the instinctive tendency of the righteous is upwards, to the peace of heaven; the instinctive tendency of the wicked is downwards to the confusion and disorder of accursed spirits. And why? Because the one is subordinated to God, and the other not: the one is humble, and the other proud. For who can be happy who is vainly striving to rest upon himself, as his own God? Who can be happy whose life is rivalry, and emulation? Who cannot sleep when another is preferred before him? Who is sore and vulnerable at every point, whom every slight can unman with dejection, or madden into fury? Who has no fortitude to bear the world's contempt?

In my text we find the only remedy to set a troubled mind at rest: to bring down a proud heart to the blessedness of the meek, and the tranquillity of the poor in spirit. "Let this mind be in you, which was also in Christ Jesus."

There is nothing in common life, which tends more to wean us from pride, than to see humility in some acknowledged superior. If we have been carrying it with a high hand over those a little below us, and making all the display we can of our comparative importance, nothing more effectually dissipates the bubble, and shames our vanity, than the presence of one who unites meekness to exalted station. We compare his condescension even to the lowest, with our wish to magnify every trifling distinction which can set us above others; we are humbled by the contrast, and feel the meanness and littleness of pride. The Scriptures, then, in order to hide pride from man, bring home this very motive, with overwhelming power, in the words before us. Here was one whose exalted majesty exceeds all finite comprehension; who was "in the form of God," from all eternity, of one substance with the Father, the brightness of his glory, and the partner of his throne. In this high estate, He "thought it not robbery to be equal with God;" He thought it no derogation from the eternal Father's honour to confess himself his fellow and his like; that such as the Father is, such is the Son; the glory equal, the majesty co-eternal.

Such was the Being who, in pity to lost sinners, “made himself of no reputation.” He emptied himself—(for so the expression may be taken)—He emptied himself of his divine glories; threw them all aside; and came down to visit us in great humility. Being “made in the likeness of men,” He did not assume even the dignity of earthly state. He had not large possessions. He was not attended by a train of followers. He did not fare sumptuously every day, and live delicately like those in king’s houses. The name of Jesus was not enrolled with heroes and statesmen; with the honorable of the earth, and the idols of the world. No. Far otherwise was the humble condition of the Son of Man. His situation was low; His life was obscure; the path he trod was far removed from all the haunts of human greatness. He came to preach the Gospel to the poor; and with the poor he cast in his lot. He was born in the midst of want, and indigence. His youth was passed in all the hardships of a low condition. During the whole of His afflicted life, he was the child of poverty; with no provision but the bounty of heaven; dependant on others for his daily bread; without any abode which he could call his own, or where he could lay his head. Thus did he take upon him, as my text expresses it, “the form of a servant.”

Of this great humility, we have a remarkable exhibition in the 13th chap. of St. John: “He riseth from supper,” saith the apostle, “and laid aside his garments; and took a towel, and girded himself; after that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.” The use to which our Lord would turn this mysterious action, He has himself expressly declared. It was to mortify all pride within us. “If I, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

But there was a still lower depth to which the Son of God descended: he “became obedient unto death.” Nor was it to death in its ordinary array of trials and of suffering, that the Lord of life submitted. The last conflict with the king of terrors is often accompanied with felt support, and strong consolation. Tender care, and sympathizing friends, a thousand soothing circumstances, may lighten the clouds which overhang the soul when passing through the valley of the shadow of death. Above all, the presence of an Almighty Saviour; the assurance of pardon through the atoning sacrifice; the living sense that we are at peace with God; and the blessed hope of immortality; these can cheer the Christian amidst the cold damps of death; and teach his fainting heart to cry, “O death, where is thy sting? O grave where is thy victory?”

But what Christ has conquered for his people, he submitted to himself in all its rigour, and all its horrors. His death was wholly devoid of every kind of comfort. Unlike our quiet death-beds, all in his case was violent, painful, ignominious. We have, when dying, tender relatives, and anxious friends around us. But

his "lovers and friends were put far from him, and his acquaintance hid out of his sight." When we feel pain, some kind hand or healing medicine is applied to mitigate the anguish. But when he cried there was none to hear him; when he complained, there was no man to pity him. Fat bulls of Basan, inhuman persecutors, in comparison of whom the wild beasts are merciful, encompassed the Lamb of God, on every side. And when the blessed Jesus lifted up his eyes to the everlasting hills; when he looked to God in his sore distress; when he fled for refuge to that bosom in which he had dwelt from all eternity; behold the heavens were become iron, and were clothed with blackness. "It pleased the Lord to bruise him, and to put him to grief." His Father had delivered him into the hand of his enemies; and his God had forsaken him.

Such was the death of Christ. Such, my brethren, was the sacrifice offered for your sins. Such the humiliation of Him "who was in the form of God, and thought it not robbery to be equal with God." Before this object, when realized to the mind—before a believing view of Christ crucified, the high looks of the lofty are brought low; and the very root of pride withers in the heart. For what rendered this great sacrifice needful? What called for this infinite price, and ransom? Was it not that by nature we are withered branches, cut off from the tree of life, from hope, from happiness, and from God? That all our expectations for eternity depend not on our own deservings, but upon mercy freely extended to the lost? That we can draw near to God only through the blood of Jesus? That nothing is properly our own but sin? That we have no hope but that of forgiveness which we do not deserve; no plea to offer but that Christ has died, the just for the unjust, that he might bring us to God? Who then that feels these things can, with any consistency, be proud?

Again, professing to follow the Lord Jesus as our example, shall we withstand the lesson which this overwhelming instance of his humility teaches? Is the servant above his Lord? Or can we be his disciples if we refuse to take up our cross, and follow him? Shall we boast of the few inches which raise us higher than our fellow-worms when he who called us into being, and who makes the sun to rise, became, for our sakes, the servant of his own creatures, the reproach of his own people, the scorn and derision of his own world;—and now calls us to follow in his lowly footsteps,—to tread that narrow path of meekness and humility which alone conducts to the hidden glories of his kingdom?

The great question for each of us individually to put to our own conscience is this—what advantage will accrue to me from that divine compassion, which brought the Lord of glory down from heaven? What interest have I in his great salvation? What scriptural grounds of confidence have I, that I am one of that number who will be saved out of the ruin of a lost world, and pass through the grave and gate of death, to a joyful resurrection?

Life will soon be over: and is it not important beyond all calculation to know whether that endless future which spreads out into infinitude before us, will be eternal happiness or eternal misery? To the mansions of God's glory, there is but one door, even Christ the true and living way; the only Mediator between God and man. Have we, then, believed on him for pardon, and forgiveness: and has the same blood that justifies begun to sanctify our souls? Do we feel it cleansing us from all sin? I do not mean from outward sin (though this it must do also, or our religion is vain)—but from inward sin, from pride, from impurity, from whatever can offend the eyes of him who searcheth the reins and heart. Have we a spirit easy to be entreated; ready to be reconciled; forgiving others even as Christ forgave us; gentle, mild, compassionate? Is the love of God a well-spring of joy, of serenity, of cheerfulness, of liberty, of happiness in our souls? Is God's presence continually before us? Have we thus our fellowship with the Father, and the Son? Is our religion a present salvation—the earnest of our inheritance? Do we experience what our hearts assure us is the commencement, in some faint degree, of the glory to be revealed? Is it our sweetest consolation to look beyond the valley of the shadow of death: to look across that Jordan which we all must pass, and see by faith the inviolable peace, the smiling fertility, the verdure, the sunshine, and the glory of the heavenly Canaan? If so—we are born from above; we have the mind of Christ; and if we are faithful unto death, we shall receive a crown of life. If not—if we have not that faith which purifies the heart, and works by love, if we do not, at least, hunger and thirst after the righteousness I have described—we are not, according to the plainest meaning of the Scriptures, in a state of salvation. But the door is always open. Let us this day repent of all our sins, and believe the Gospel; and, behold, “Now is the accepted time, now is the day of salvation.” To conclude—None of you, my brethren, if there be any such here, who feel unconcerned in these matters, can form any conception of the painful anxiety which ministers often experience when they address a congregation of professing Christians. We seem to ourselves as if we beheld many of you scattered upon the hills like sheep that have no shepherd. We see you toiling for happiness: and we see the cup of living water near your lips; while you dash it from you, and say, “am I not in sport?” Like one who stands on some lofty summit which overlooks the ocean, we see the haven of eternal rest opening her calm bosom to receive you: while many of you are steering off, that you may plough the dark waves of this troublesome world; that you may navigate a sea that knows no bounds, till you strike upon some hidden rock, and then go down, and render all our lights and signals vain, and leave our warnings and invitations to float upon the winds of heaven. In such a spirit of deep anxiety, with many tears and prayers, we would beseech all that are unconverted to God, now to turn

unto him, and live. We would pray you, in Christ's stead, to be reconciled to God. We trust that we can say with the Apostle, "We also believe, and therefore speak." Will you then receive our witness? Will you believe the testimony of God himself? Will you take part with those whom God has covenanted to pardon, to save, and to make a blessing for ever? Will you cause the angels in heaven to rejoice over a sinner that repenteth? Will you make a holyday in heaven; and put a new song into the mouths of the blessed; and cause them to tune their harps, that they may sing for you the triumphs of redeeming love? May these affecting motives, these animating considerations reach your hearts; and gently force a passage to the seat of conscience; and touch the springs of life and immortality within you! And may we all depart from this house of prayer, with renewed resolves, with a firm unalterable purpose, that we will, for the time to come, serve God with an undivided heart; and henceforth live no longer unto ourselves, but unto him that died for us, and rose again!

H. W.

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THOUGHTS AND REFLECTIONS.

THE CHARACTER OF GOD VINDICATED BY THE SUFFERINGS OF CHRIST.

AMONGST the manifold advantages which we derive from the contemplation of the death of Christ, it is one of no small importance, that it affords us the fullest vindication of the character of God. Surrounded as we are, by a creation which "groaneth and travaileth in pain," and hearing the daily cries of distress which ascend, not only from man, but from the various orders of the guiltless animals; we might be tempted to doubt the goodness and tenderness of that all-disposing mind, whose dispensations are so often written in characters of blood. But when we find the Creator himself, drinking deeper than any of his creatures, of this mysterious cup, and challenging all that pass by to behold, and see if any sorrow is like unto his sorrow, we are relieved, at once, from all suspicion, that this general law of suffering originates in a willingness, on his part, to grieve, or to afflict. My meaning may be thus illustrated. I will suppose myself suddenly transported, by miraculous agency, to some unknown region; and there to find myself the inhabitant of a vast, and cheerless dungeon. From my apartment I hear the cries of misery, all around. Day after day, the ministers of torture go round; and my ears are wounded by the noise of the lashes, and by the shrieks of those who bear them. The only information I can glean, at first, from the occasional visiter of my dreary cell, is, that innumerable captives are immured in these abodes of horror; and that the whole is under the authority of a certain prince. What must be my natural conclusion, from such appearances, of the disposition, and character of that ruler? Can it be any thing else, than that he is a monster, that delights in cruelty? But suppose, that my informant should proceed to my

“ I know how all this must seem to you. Nor can any full explanation of so mysterious an arrangement, be given you. One thing, however, I can further disclose, namely, that the prince himself is an inmate of this prison-house ; and of all the sufferers he is the chief : the pains which are inflicted, and stripes which are laid on his subjects, are light, compared with the tortures which he voluntarily endures himself.” With the knowledge of this fact, I am silenced. Whatever it may leave unexplained, it obliges me, at once, to withdraw the charge of cruelty. Thus does a view of the sufferings of Christ set the heart at ease from many painful suspicions it might otherwise have entertained. The God with whom we have to do “ hath borne our griefs and carried our sorrows.” “ In all our affliction he has been afflicted ;” and trod before us in those paths, which lead “ through much tribulation,” to his heavenly kingdom. Nor is it merely as it respects human sufferings that the feeling mind is thus blessedly relieved in looking to the cross. When we hear the cries of harmless nature ; and see the inferior animals, who are guiltless of our sins, meekly submissive to the iron hand of death ; the whole dispensation, however dark, assumes a softened character, when we remember, that He, whose kingdom ruleth over all, was himself led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

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ON HABITS CONSISTENT WITH THE STATE OF GRACE.

If we look in the eleventh chapter to the Hebrews, over the names of those elders who “ obtained a good report ;” and then review their several histories as recorded in the Old Testament, we may be disposed at first to wonder how men engaged in habits such as the very best of them were accustomed to, could have walked by faith, or have been fit recipients of the influences of grace : how, for instance, a person could be living, at the same moment, in polygamy, and in the most intimate communion with God. Independently of prohibition on the one hand, or permission on the other, must not such a moral state as the former implies defile the soul, and render it incapable of obeying the motions of the Holy Spirit ? These inquiries are answered by plain and stubborn facts. Abraham, Jacob, David, and many others, did live in the fear and love of God, while they indulged in practices, which in our days would both grieve, and quench the Spirit. Was it then that God, in mere sovereignty, was pleased to mingle his holiest influences with wilful sin ; and to make light and darkness dwell together ? No. In every age, and every instance, it is required, that the subjects of his grace should, in spite of failures and imperfections which they deplore, walk before him with a perfect heart ; that is, with a sincere desire, and faithful endeavour to keep his laws. With this God will not dispense : and this integrity of purpose is, I conceive, the very essence of that which constitutes man a

fit recipient of sanctifying grace. Here I speak not of the first calling and conversion of a sinner, but of the necessary supplies of grace to be looked for afterwards. And as it respects these latter, it may, I think, be laid down as a principle—that no man can be in a posture of soul to receive divine influences unless he aims at the highest standard of moral excellence which is presented to him, and prevalent in his day. Had the Old Testament saints lived in our times, they would have renounced with horror those practices which God then “winked at,” but which he now calls on all who name the name of Christ utterly to abjure. They must have done so, or they could not have been faithful servants. God would not have committed to their trust the true riches, if they had wanted the essential principle of fidelity, namely, a readiness when they knew his will, to do it, with full purpose of heart. But they had that loyalty of soul; and hence it was that their sins of ignorance did not defile their consciences; vitiate the root of principle within them; or separate between them and their God.

From these considerations we may learn a lesson applicable to our present circumstances. It is not uncommon to hear persons reasoning thus, “My father and mother were pious Christians; they lived a life of faith, and prayer; and nevertheless, they partook, in moderation, of what are called the amusements of the world;—and why cannot I do the same?” To this I answer, that the habits of society are changed. Half a century ago, a certain accommodation to fashionable levities was considered, even by the strictest, not only as excusable, but as a decided duty. No higher standard was then raised. Christians in all good conscience thought that their station, if at all in the upper ranks of life, required their occasional presence in the ball-room, and at the theatre. And to these they often went, I am convinced, in a spirit of prayer; and after fervent supplication that God would watch over them in those scenes; and guard them from the vanities and seducements of the world. And those prayers, I have no doubt, were heard—because they ascended from a heart which would gladly have chosen a more excellent way, if that path had been clearly presented to the view. But how does the case stand now? Public amusements are condemned from our pulpits: their evil tendencies are exposed in many of our most widely extended periodicals; they are against the general sense of the religious world; and are deserted by all the serious characters around us. If, then, we frequent such scenes, we do so under circumstances widely different from those under which our forefathers were placed. We do so, not because we heard no arguments against them, but because the most powerful arguments were addressed to us in vain. We do so, not with the concurrence of the wise and good around us, but against their united judgment, and invariable practice. We do so, not because we have known no other path, but because we have refused obedience to that voice, which says, “Lo, this is the way; walk ye



in it." If, then, we have been blessed by pious parents, let us not plead their example, where that example can be no sanction to us. But let us endeavour to catch the flame of that vital spirit which lived in all their actions; and sanctified their whole conversation by a right intention. Let us remember that "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath." H. W. .

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LIVES OF EMINENT ROMAN CATHOLIC MISSIONARIES.\*

It is much the fashion amongst those who would be called liberal to speak of an *ultra* Protestantism, which lags behind the free and expanding opinions of the age, and still halts and lingers with the exploded uncharitableness of Luther, Calvin, and Knox, and of our own Jewels, Cranmers, and Latimers. It would not be quite proper, or in keeping with even the kind of Christianity that is still professed, to say, that these *ultras* make a common cause, and take common grounds, with the apostles, John, James, Peter and Paul. No; this would go to prove that the assertors themselves were below the accurate standard, the *juste milieu*; and there would be reason to suspect that, if there were *ultra*, there were also *infra* Protestants—nay, more, *infra* Christians. For ourselves we desire to have it understood that we are not ashamed of resting with the great Protestant Reformers; we see no occasion to withdraw from the sincere and unflinching hostility which they waged against the unrighteous deceivableness of the Church of Rome; and, while we behold her sons boasting that she is infallible and impeccable, unchangeable and unchanged; while we see the spirit of the Lateran doctors still presiding over Dens' Theology, and other books that are recognised in her synods, and taught in her schools; we must not, and we will not look with any other eye but that of abhorrence and disgust on this great antichristian mischief; and while deploring and pitying the state of the individuals submitted to the agency of this awful apostacy, we cannot praise or extenuate, we cannot syncretize with, or hold out the right hand of fellowship towards a church that has done such mischief to the souls of men.

As we have above hinted, we now repeat, there are, and there have been, *infra* Protestants who have been very anxious to put a fair face upon Popery—to hold her forth as *only a little wrong*, as amiably astray, as being great and good in the main, and as having done laudable and wondrous things towards the saving of souls and the civilization of mankind. During the reign of the princes of the house of Stuart in England, there was an evident

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\* *Lives of Eminent Roman Catholic Missionaries.* By John Carne, Author of "*Lives of Eminent Protestant Missionaries.*" London: Fisher, Son, and Co., Newgate-street. 1835.

attempt on the part of certain churchmen and politicians to syncretize in this way with Popery; and so popish ceremonies were, step by step, introduced—popish devotional books were translated and circulated—popish monachism was recommended, and attempted to be re-established; and it was evidently the way of obtaining favour in high places, to cry up Francis de Sales above John Calvin, and to prefer the *Messa*. De Port Royal to the Doctors of Wittenberg or Geneva. Those who would now be called *ultra* Protestants took the alarm. They saw the Mother of Abominations, tricking herself out in all her harlotries; they saw her preparing for her coming carnival, by introducing sports and pastimes on the Lord's day; this was too bad. The liberality of the age had not as yet run to seed in latitudinarianism. The piety of puritanism called up both churchmen and dissenters to stand forth and breast the abomination, and England was saved to run a long and glorious course of Protestant prosperity. The *ultra* Protestant of that day ascribed those cunning sleights to disguised Papists, to Jesuits cloaked in the mantle of conciliating Protestantism; and our own Henry Ware, cousin to the great antiquarian, published his "Hunting of the Romish Fox," to show that the sons of Loyola were to be found every where, directing the councils, urging on the measures, and taking a part in the military and civil movements that brought about the great rebellions of England and Ireland. We are not ashamed to say, that we are sufficiently *ultra* to believe that Popery is as ready now as ever to make use of any tool that may fit her hand and effect her purpose. We can believe that she will ally herself both with dissentarianism and infidelity, make friends with Jacobins or Carlists, bribe the needy, flatter the vain, cajole the unsuspecting, insinuate into the spirit of an apparently mere money speculation, and thus we may find a Dallas assuming the name of a Protestant, in order to smooth the way for the restoration of the Jesuits; and, without at all desiring to insinuate that the conductors of the *select* library are Papists, or that Mr. Carne, the able and agreeable writer they have employed to compose the *Lives* of these Popish Missionaries, is a Romanist, we are forced to conclude, that, as an *infra* Protestant, he is administering to the fondest desires of Popery; he is painting Jezebel, attiring her in gay and glittering garments, and acting as train-bearer, while introducing her masqued and gaudy to the young and inexperienced reader. That we do not accuse Mr. Carne unjustly, we think the following passages will prove. Speaking of the origin of the Jesuits:

"We have only to consider a purer and a better hour, that first hour of glowing energy and zeal, that casts a glory round all religious sects and systems, and called Xavier to Asia, Anchieta to Brazil, and missionaries to the wilds of North America, to the burning plains of South America, and to the utmost confines of the pagan world. Was this fanaticism? The rule by which all offices must be gratuitous, by which it was forbidden to receive any thing for the education of children, for masses performed, for preaching,

confessing, and pursuing spiritual works, together with the instructions in which Loyola recommends his followers to divide their time, so as to serve the Lord and do good to mankind—might be enthusiasm, but any other term would be unjust. Perhaps one of his most touching exhortations is that wherein he advises frequent meditation on the works and the goodness of God, and an examination of that goodness in all his natural works—in every flower and in every herb, even the most minute and most neglected, for there also his glory is beautifully manifested. His reveries on the mysteries of the passion of Jesus Christ, and on the sublime examples of virtue which shine forth so conspicuously and so gloriously in his life, are likely to induce the reader to lose himself also in reveries, from which he would not be likely to awake with a cold heart or a diseased fancy. Undoubtedly the age which witnessed and called forth torture and death in the service of God, required sterner and closer regulations for the spirit and the life, than the present. The enthusiasm of Loyola was in admirable keeping, and did not war with his cold and clear intellect. His was not a fiery zeal; there was a spiritual composure in his actions: nor do we find wild imaginings and extravagant fancies, either of heart or mind, in his maturer days. There was evidently in him a singleness of disposition, that does not warrant the idea that his society was instituted for those worldly objects which have formed the burden of the accusation against it. Some of his successors, as generals of the society, possessed more of that proud and commanding talent which was likely to give the accusation the semblance of truth. Claudius Acquaviva, for example, had a more stern knowledge of mankind and its weaknesses than Loyola, and, in addition, a more thorough contempt of man's intellect; and, feeling his own intellectual superiority, he might have had a greater inclination to assume worldly power. Loyola appears to have aimed solely at spiritual power; and, however we may, at the present time, be moved to suspect the intention of one aiming at that dominion, still under the circumstances of the period in which he lived, spiritual power was very necessary to the existence of his religion. Let the date of his career, and the nature of the society of which he was the founder, be correctly considered. At the period of his conversion, the religious world was in a manner convulsed: abuses, and those to a great extent, had crept into the Church of Rome; there was a rottenness in its state, and the enemy was on the watch. The foundations of the stately fabric of the Romish church were loosening, its walls were tottering, and decay was visibly at work—decay not to be perceived by its blind worshippers, but apparent to those who looked on with a cooler glance and a more understanding heart. Luther, Calvin, and other reformers, saw the time was arrived when the power of that church could be shaken, and its glory and mightiness taken away for ever. The primary elements of the convulsion were notoriously existent in the bosom of the church itself. At this crisis, Loyola stood forth in a broad and remarkable light. He saw the threatening storm: he saw whence the evil came, and that a bulwark must be instantly raised against the inroads of the enemy. He confessed that in the church on which he trusted for salvation there was fault, and he set himself to repair that fault, and raise the bulwark. Did he succeed in his object? In one respect he did, for the founda-

tion of the Society of Jesus checked the rapid progress of Protestantism; and the sons of Loyola threw back, by their united labours, the torrent which was threatening to overwhelm the temples of their faith."

"At a time when the dissolute morals of churchmen gave a handle to reproach and to scoffers, it was right that the 'Society of Jesus' should be as complete an example in morals as in talent. At a time when the intellectual powers of the Protestants were beginning to astonish the world, it was necessary that those who set themselves in array against their progress should, if possible, excel also in intellect. Did Loyola or his followers fail in any one of the above particulars? Are not theirs the greatest number of martyrs in the cause of the Lord among the heathen? Is not the most brilliant, the most varied, the most extensive talent to be found among the sons of Loyola? In that age, the most complete sacrifice of human feelings and passions for the good of mankind, and the purest moral conduct, is to be found in these much culminated men. Even their most bitter enemies, who abused the Jesuits as a body, were found to praise them individually. Perhaps mere assertions like these may appear unsafe and unconvulsive; may it be allowed to attempt a balance of the evil and the good? If, on one hand, we accuse the Jesuits as disturbers of thrones, and regicides; may we not, on the other, point to the eight hundred martyrs in the solitudes of Asia and America? Pascal exposed the infamy of the Jesuits, as did Voltaire and D'Alembert their crimes; but Cardinal Fleury confessed their value, Bossuet praised them, and Lord Chancellor Bacon applied to them the words, '*Talis cum sis, unitam nostrar esset.*' Leibnitz indignantly defended them; Montesquieu, Buffon, and Haller, honoured their labours, and witnessed their virtues."

We have not room in this short article to adduce many instances, where, in the *Lives of the respective Romish Missionaries*, Mr. Carne stands forth as the admirer of the men and the apologist for their errors, and when he almost places his popish missionary heroes on a level with those Protestant labourers in the missionary field whose lives he has recorded in a former volume. We allow that Mr. Carne has made a pleasant and romantic volume; we allow that he has made an agreeable use of his materials, and drawn with no small effect on that mass of picturesque incident and adventure recorded in the "*Lettres Edifiantes et Curieuses.*" But still we hold he was about a work worse than useless, nay, pestilent and mischievous, when he undertook to show up Jesuitism as amiable, and to make the perversions of Popery appear as conducive to the saving of souls, and the turning of men from darkness to light, and from the power of Satan unto God. It is our deliberate opinion, that neither in their beginning, their progress, or their issue, were the Jesuit missions conducive to the immortal good of mankind. Begun in fraud, carried on with intrigue and secondary means, it is no wonder that they ended in disaster and overthrow. The weapons of their warfare were from beneath, and it is no wonder that the gates of hell prevailed against them; they worked for Satan in introduc-

ing a false, base, compromising system, under the semblance of Christianity; and when, by their means, Satan had succeeded in rendering Christianity detestable and disgusting in the eyes of the heathen, it is no wonder that the fiend should grin and sneer—disgrace and discard the officials that had done their best, or their worst in his service. Driven out of China and Japan for their intrigues—out of Abyssinia for their bloody politics—out of America for their aim at a great exclusive theocracy—causing, in India, the very Brahmins, Imams, and Parsees, to turn up the lip of scorn at the low and degraded lives of the Christians they affected to have made. It is in vain now for such men as Mr. Carne to bolster up the cause which the voice of history, sounded forth by Roman Catholics themselves, has pronounced infamous. The hand that has inscribed **TOTAL FAILURE** on the immense labours of the Jesuit missions, has left this record, which no human ingenuity can obliterate, that they who *had sown the wind should reap the whirlwind*. It matters not a pin's point, in our view, that such men as Francis Xavier and Cyprian Barrege were enthusiasts, were of irreproachable moral character, and were willing to undergo all manner of privations, and do and suffer what human nature usually shrinks from. Allow, for an instant, that these men were upright in their opinions, and good, great, and saving in their actions, because of these things, and then Mr. Carne will, we are sure, feel himself called on to give us a laudatory and apologetic narration of the lives and exploits of Mahometan missionaries, Fakeers, and Santons, who have gone forth with wild energy and contempt of all personal suffering, to declare to the roving Tartars and woolly-headed Africans that there is one God, and Mahomet is his prophet. We are sure that Persian, Moorish, and Arabian literature could supply Mr. Carne with something quite as useful in the book-making way as the "*Lettres Edifiantes et Curieuses*;" and we may have the asceticism, the devotedness, and missionary energy of some Hadgi Ebn Ibrahim, or of some Sonnite or Shiite Santon, to rival the achievements of Xavier or Anchietta.

Considering, then, as we do, that the work of Mr. Carne is likely, from the seductive way in which it is written, to give young minds a higher opinion than they deserve of Romish missions, we, as Christian Examiners, deem it prudent to set those who consult our pages right on this point, and we shall therefore say somewhat of the progress and the success of the Popish, and especially Jesuit, missions, in India, China, Japan, Abyssinia, and South America.

And first, as to the East and West Indies: there happens to lie before us a work, written in Latin, by a Dutch Protestant, entitled *Prodiga Jesuitarum Liberalitas*, in which he replies, ably and learnedly, to the boastings of the Jesuits in his day, and one chapter is confined to animadversions on the boasted success of their missions in heathen lands; and, having first proved that the Romish missionaries were not the first who preached Christianity in India, he goes on to say:

"Moreover, respecting the conversion of the Indians, it has been, by no means, so successful as the Jesuits boast of; for Joseph Acosta, a preacher in India, himself complains of the paucity of conversions, and allows that the harvest of those gathered into the faith, was poor work, and of little value."

And he further states, that the cause of this lay not with the Indians, but in the sloth, luxury, and want of piety of those who came to instruct them; and as to the mode and amount of their teaching he speaks as follows:

"It has always seemed to me a monstrous thing, to see amongst so many thousands who have received the name of Christians, so very few who know any thing of Christ; so much so, that what the Ephesians formerly said to Paul, concerning the Holy Ghost, these converts may say of Jesus, 'We have not so much as heard whether there be a Christ.' For, if you carefully interrogate any of these converts concerning the Saviour, you find that he knows as little about him, or about Peter, Paul, David, or any other man, which ignorance is such a disgrace to Christianity, that it calls for heaven's judgment on a system that would let men arrive at twenty or thirty years of age, who can neither tell who Christ is, or what he was, or wherefore he was sent."

So much for the quantity and quality of their converts, as related by a Jesuit himself—let us now see the Jesuitical mode of conversion, and that it was neither proper nor holy we shall find from the report of Jesuits themselves, and particularly from the above mentioned Acosta, for he says, that

"Many teach, not only what is frivolous, but altogether preposterous. It is true, they announce Christ, but so cursorily and absurdly, that it takes no hold of the minds of the Indians. The creed is recited twice, or so, in the week, and that in the Spanish tongue; and prayers are also taught in the same manner; and so the people are commanded to pronounce by rote, and most ridiculously, a set of words of which they do not understand one syllable—on most occasions the teacher is as ignorant of the Indian tongue, as the Indian is of the Spanish, and even suppose the missionary is expert, which indeed is very rare, in the native language, yet still he preaches what is silly and frivolous, and not at all adapted to the understandings of his hearers; and when, for the sake of collecting their dues and oblations, they come reading some prayers, and chanting some hymns, what care they, so as they come to the end of their task, and then pocket the money; but whether the people understand them that is of little moment, so that the cash is gathered."

The honest Jesuit then, after lamenting how ALL adults were in the beginning of the Jesuit missions and even great numbers are, in the day in which he wrote, so ignorant, that they neither understood or cared to understand, what they were about, and were brought to baptism, and made partakers of this rite, though they had not departed from their flagitious lives or from their old supersti-

tions; and thus he complains of the mode in which confessions were conducted, when he says, that—

“Neither the Indian understood the priest, nor the priest the Indian, and so supinely was the whole thing conducted, that the Rev. Father slept out most of the time; and when he awoke, instead of inquiring into the cause or means of their sinfulness, or exciting them to a sense of remorse, his object was to get rid of the penitent as fast as he could.”

The worthy ecclesiastic then laments how the Gospel was propagated in those regions whither the Portuguese and Spaniards carried their arms, more by force than by persuasion; and he tells of some natives of Africa, who when asked whether they were Christians, answered, “Yes;” and when he proceeded to ask how and when they were so made, the answer was, that, when they were young, they were, with a multitude of others, baptized by persons who landed from a ship on their native shores, and that all they saw, or understood about it, was, that a certain priest or soldier—they were not sure which—sprinkled water over them as they all crowded together; and, from that out, they were told they were made Christians.

The next method of Popish conversion in heathen lands may be called the TRUCULENT way. For, says Acosta,

“The Gospel was carried amongst the natives of the New World, not so much by the hand of preachers as by the arm of warriors.”

And then, after enlarging on this point, he makes this sensible remark:

“When wicked or inexperienced men, by all means and any means, are in such a hurry to force barbarous nations to embrace Christianity, what is all this but exposing the Gospel to reproach? And certainly those who rashly embrace the faith, soon after deserting it, cause, in the end, the extinction of the truth, when it has been attempted so unworthily to be introduced.”

Moreover, other Jesuits afford us examples in abundance of the propagation of the Gospel amongst the Hindoos by violent means. In the *Epistolæ Indicæ*, p. 299, one of them thus reports:

“On some occasions it was necessary to bring in the civil power in aid of the church, and our Lord God, in this way, on many occasions, used the power of the viceroy. He, therefore, when he saw the Bramins altogether without sound reason, defending themselves in their superstitions, by asserting that they were determined to abide by the religion of their forefathers—observing their pertinacity, and that they would not be moved by arguments, however strong, was determined to make short work, and to apply a tough wedge to such knotty timber. He, therefore, published a decree, that, within forty days, every Bramin who would not embrace Christianity, should depart into exile, and that those who would not obey willingly should be sent to the galleys.”



Another mode of conversion made use of was monstrous and ludicrous. We have an example in the 381 page of the *Epistolæ Indicæ* :

"There was one very expeditious method resorted to for conversions; for many of the scholars, who were in dread of punishment for some crime they had committed, undertook, on condition of obtaining pardon, to go and convert the heathen; and many that were in handcuffs and in irons, undertook, according to the enormity of their faults, some to convert twenty, others thirty; and others, if their crimes were very atrocious, even a hundred; and those men, the viceroy, according to his accustomed clemency, always pardoned; and as they went forth to their work, the head of the college would greet them smiling, and say, "Do you, dear brother in Christ, bring us home three Gentiles, you six, you eight, and so on; and they going forth with encouraged minds, haply brought back some fifteen, some even more, on which occasion there were no small joy and consolation !!!"

What are we to think of such conversions as these? What precious apostles must these convicts have made? Suppose that the governor of Botany Bay were to send London pickpockets, upon their arrival at Sidney, into the bush, to kidnap and convert the natives, what a glorious announcement this would be! how it would flourish in the pages of a missionary record.

But let us take up another instrument of conversion most easy and expeditious, as recorded in page 350 of the *Epistolæ Indicæ* :

"The Jesuit brethren observing a boy of eight, or, at most, ten years of age, who was of great sharpness of intellect; him, while they were baptizing, they encouraged to go forth, and endeavour to induce other boys to come and be baptized; and, accordingly, it was the practice of this youth, when, from his mother's house, he saw any boy pass by, to run out, and, by soft and coaxing speeches, he would induce him to come and be made a Christian. In this way he very soon brought in five; and, moreover, when by fair means, he could not succeed, he would lay violent hands upon boys, and, calling out for aid, would endeavour, even against their will, to make them come and be baptized!!!"

The same Jesuit then recounts instances of other boy missionaries of this stamp; and my Protestant authority therefrom makes the following remark :

"That it was no difficult thing to swell the ranks of nominal Christianity in this way, when, as Acosta says, they were content with having Christians who scarcely knew the name of Christ—who could not repeat two clauses of their creed, and who neither knew nor cared any thing about eternal life."

And if there were such facile means adopted to Christianize, there can be nothing extraordinary in the number of conversions which the Jesuits record; nor was it wonderful that their arms should be tired, as their own accounts relate, with the

mere labour of baptizing, or that their voices should be hoarse with the repetition of the words of baptismal dedication. Moreover, if the way be observed which the Jesuits resorted to, either in converting the heathen, or bringing the lapsed to confess and do penance, it will appear that their methods were not only absurd, fraudulent, and violent, but they were simoniacal and most mercenary; and these ghostly fathers, when neither force nor fraud would do, tried all-powerful gold. A manifest example of this is afforded in the practice of a Father Gasper, a Zealand Jesuit, who formerly was a captain in the army of Charles the Fifth, but subsequently became a church militant on the India mission :

“ He (as recited in the 369 page of the *Epistolæ Indicæ*), when he found any person viciously obstinate in the rejection of divine truth, and deaf to all admonition, endeavoured, by money, to bring him over to a sound state of mind ; and even when a man most pertinaciously persevered in his evil-mindedness, so that no strength of reason would prevail on him to depart from his sinfulness, by the giving him 20 gold pieces, which the good father had secured as alms, he was at last brought to a hatred and a renunciation of his evil ways !!!”

What a pity it was that this golden key could not be oftener applied to open men's hearts; for surely then the good Father Acosta would have no reason to lament, as he did, the slender and worthless harvest that his brethren had reaped. The Jesuits were good scholars at least, and why did their hearts fail in the practice of what Horace says is so cogent—

“ *Quid non mortalia pectora cogis  
Auri sacra fames.*”

Father Gasper could, at least, experimentally respond, and exclaim,

“ *Dii immortalis aurum obsecro quid valet !!!*”

But not only were the means made use of by the Jesuits in the conversion of the Hindoos absurd, truculent and base, but they were also characterized by that deceivableness of unrighteousness which marks the Mystery of Iniquity in every quarter of the globe; and the same spirit that brought out that daring imposture, the Bourdeaux Testament, for the hapless French Protestants, when they were dragooned into Popery; compiled, for the poor Hindoos, on the shores of Malabar and Coromandel, a New Testament of the same character, in which the whole Gospel is overturned. Scarcely is there a passage that is not distorted or mutilated, and all the errors, idolatries, and superstitions of Popery are interpolated. This work was composed by Jerome Xavier, in the beginning of the 17th century, and was presented by its honest author to the emperor Acbar. As an impudent imposition on the credulity of ignorance, while given out as the word of God, it even beats the Bourdeaux Testament—it stands unparal-

leled. For a more ample account of this monstrous imposture we refer our readers to the third volume of the *CHRISTIAN EXAMINER*.

Let us now proceed to China. The first Jesuit who entered China was Matthew Ricci. He, to disguise himself, dressed himself out as one of the Bonzas, who are the idolatrous priests of that empire; he shaved his head and his beard, and thus made himself externally complaisant to their usages; but this beginning was but a foretaste of the Jesuit principles of *omnis omnia*, "being all things to all men," as exemplified in all their after conduct. Instead of instructing the people in the simple truths of the Gospel, and requiring an utter renunciation, not only of their sins, but of their idolatrous practices, he and his followers permitted them to continue in them all; instead of following the practice of Paul, who desired to know nothing, but him crucified, these fathers asserted that they dare not preach this mystery to these Gentiles, whose spirit and humour was little adapted to this dogma, and who could not bear that their God should be represented as dying on the cross as a criminal. No; they judged it more to their purpose to preach what was more easy and more acceptable.

"It is now (says the Dominican writer who recounts this fact, of the Jesuits) 80 years since the Jesuits have kept the people in these first elements, and it is likely that, if they can, they will keep the people 80,000 years in this way without showing them farther the knowledge of salvation; not that the Chinese are unfitted for the reception of such truths, but because the Jesuits themselves, loving neither crosses or poverty, don't think it seemly to preach them to others; and being themselves all richly clad, living at their ease, and enjoying good cheer, they do not like to be considered as members of a body whose chief was crucified; for what would the infidels say if they saw the preachers of a humiliated God, who was here houseless and crucified, occupying themselves in traffic, and making great commercial adventures by land and sea."

This statement the worthy Dominican corroborates by an anecdote; for, says he,

"One day, when some Dominican friars approached a Jesuit with their crucifixes in their hands, the son of Loyola cried out, 'For the love of God, reverend sirs, hide as fast as you can this image of our crucified Lord, for the Chinese hold such a representation in abhorrence.'"

But let us hear what the bishop of Angelopolis writes concerning the Jesuits to Pope Innocent the Tenth:

"The whole church of China grieves, most Holy Father, to behold that, instead of being instructed, it has been deceived; it complains that the cross of Christ has been hidden from it, and that its people are permitted to observe pagan ceremonies, and that the true rites of the Christian religion have not been preached; that Christianising idolaters and idolatrising Christians are received at the same altars, and the same sacrifices. It saw with grief that Christ, Belial, and all Idols, under the same

of the Christian religion, are adored together ; or, rather, that the Christian faith is depraved, and remains corrupted under the guise of paganism."

The worthy bishop then goes on to say,

" Most holy Father, in reading the history of the primitive church, do we find that any of the apostles hid the cross of Jesus from the pagan, out of a carnal prudence? Did *they* absolve their converts from the commandments or discipline of the church? Did they permit their converts, not only to be present at the sacrifices of an idol, but also to defile themselves by partaking of that sacrifice? But in China, not only the converts, but even those who say they are labouring in the propagation of the faith, are seen bending the knee to abominable idolatries, and offering up incense to them."

But this is not all ; as Jerome Xavier made a false and lying gospel for the Hindoos, so, upon the specious doctrines of Confucius, Father Matthew Ricci founded a system of theology, or rather an idolatrous, and, at the same time popish liturgy, which instead of bringing the heathen to a knowledge of the Gospel, misguides into a labyrinth of mixed idolatries, composed of Chinese and Popish abominations. The crafty Jesuit perceiving that the Chinese had an implicit faith in what their great lawgiver, Confucius, had told them by the mouth of his priests, and observing that there was a strong similarity between the maxims of their lawgiver and the scholastic opinions drawn from Aristotle, he symbolizes, in his liturgy, with Confucius in every thing, and endeavours to prove the similarity, or rather identity, of the Pope's religion with that of the Chinese.

Ricci, in this accommodating standard of Jesuitical religion, left out all notice of the fall and recovery of mankind ; he mentions nothing of the mediation, incarnation, and suffering of the Son of God ; he speaks not of the justification of a sinner, through the righteousness of a Redeemer, knowing that this sublime contrivance of a powerful, just, wise, and merciful God, would be despised by the conceited Chinese ; he did not venture to propound it to a people proud and prejudiced as they were, who thought it impossible that salvation could be obtained by means of a crucified Redeemer, who, (as they said,) had not power to save himself from the torments of the Jews, his crucifiers. Ricci, then, only spoke of a *glorious* Messiah, as the Son of God, that was to come down from heaven, attended by millions of ethereal and supercelestial spirits ; this is all he says of Jesus Christ, in his voluminous book, which is filled up with a miscellaneous rhapsody of fables and stories taken out of the Talmud, Koran, and the books of Confucius.

The famous Arnaud, the Jansenist, with great wit and eloquence, insults over these Jesuitical deceits, and exposes how they made Christians Mohammedanise in the island of Chio ; Judaize in Grand Cairo ; idolise in South America. He is particularly severe against the liturgy of Ricci, and shows how it cuts at the root of Christian Doctrine and Christian morals.

We must hasten to pass away from China—the field is large, and there the Jesuits did their best, or rather their worst. But we must proceed—only observing that the Dominicans detected and exposed one of the most barefaced impostures that ever was attempted to be palmed on the Christian world, namely, a solemn embassy, which the Jesuits got up, as it were from the Emperor of China, and which was so well contrived that it would have deceived even the astute court of Rome, were it not for the jealous and curious industry of the Dominicans.

Let us now proceed to the Japan Mission: a large portion of Mr. Carne's book is dedicated to an account of the rise, progress, and failure of this great Jesuitical undertaking. As a set-off to the glossy glitter of Mr. Carne's narrative, we think the best antidote that can be produced is what the Rev. Mr. Hough has said on the subject in his reply to the Abbé Dubois:

"The Jesuit missionary who laboured in India with the most zeal and success, was Francis Xavier. He arrived in India about the year 1522. Within the space of three years, he 'is said to have made many thousand converts:' but these being of the lowest caste, and he being dissatisfied with their character, and entirely disheartened by the invincible obstacles he everywhere met in his apostolic career, and by the apparent impossibility of making real converts, he left the country in disgust, after a stay in it of only two or three years; and embarked for Japan, where his spiritual labours were crowned with far greater success, and laid the foundation of those once numerous and flourishing congregations of Japanese Christians, who, within a period of less than a century, amounted to more than a million of souls." (Dubois, pp. 3, 4.)

"We are not to attribute this success to Xavier alone. He was accompanied by many Jesuits from various parts of India; and several others arrived, about the same time, from Macao. Nor are we to infer from it, that there was something in the nature or character of the Japanese superior to the mental or moral qualifications of the Hindoos, which prepared them to give the spiritual and humbling doctrines of the cross a more favourable reception. Their success arose, first, from the extensive connexions which the Portuguese had already formed with the natives, by their commercial intercourse, and numerous intermarriages with families of the first respectability; which circumstance would, undoubtedly, prepare them to adopt the religion of persons with whom they were so closely related. And secondly, the established religion of the country so nearly resembled the constitution and forms of the Roman church, that it required no great sacrifice of views and principles, in the Japanese, to embrace the Roman Catholic modification of Christianity. Hitherto every religion had been tolerated in Japan: but the established and most popular creed was, and still is, the *Shinto*. The Dairi, or ecclesiastical Emperor of *Moero*, possesses a jurisdiction resembling that of the Roman Pontiff. Their Holy Mother is honored like the *Sancta Maria*. Their bonzes or priests, and canons or secular clergy, in their office, dress, celibacy, shaved

heads, &c. &c., strikingly resemble the corresponding characters in the Roman Catholic Church. Their pilgrims, most of whom are religious mendicants, and jammaboes, a kind of hermits, with their various self-inflicted tortures, mortifications, privations, penances, fastings, &c. &c., are very like the *soidisant* holy beggars, who for many years imposed, and in Roman Catholic countries still impose, upon the credulity of the Western world. They have also their sacred vows, and religious establishments, such as convents and nunneries, together with several orders of friars and nuns. They even dispense indulgences, (*offaria*,) for which the orthodox sintonists go on pilgrimage to the Holy Place,) i. e. to the Temple of Tensio Dai Sin, their chief god :) these are sent also by the canusies, annually, to all parts of the empire, and are carried about by pedlers for sale. The sintonists are taught to believe in pretended miracles or charms, and in purgatory. They pay divine honours to images: their church service is accompanied by the tinkling of bells, incense, &c. &c. In short, Sintonism resembles, in so many particulars, the institutions, pretensions, and practices of the Roman Catholic Church, that the Japanese were prepared, in a remarkable manner, to embrace that form of the Christian religion which the Jesuits brought into their country. No wonder, then, that the proselytes flocked to them by thousands and tens of thousands. They are said to have converted one-third of the empire, among whom were royal princes, viceroys, magistrates, and many other persons of distinction. Indeed, under the then existing circumstances, it would have been matter of surprise had they not met with unexampled success.

“ But this prosperity was not of long continuance. In about a century after the introduction of Popery into Japan, a severe persecution was raised by the government of the empire, against the Roman Catholics; which, in 1639, ended in the total extermination of the Portuguese. This M. Dubois attributes to ‘ the jealousy and alarm of the Bonges and other directors of the popular faith ;’ awakened, as he says, by the daily increasing number of the converts, which threatened ‘ to supplant the religion of the country.’ (p. 4.) That this feeling existed, is most probable. But surely the Abbé cannot be ignorant of the real causes to which this persecution is generally attributed. The government became jealous of the immense wealth which the Portuguese were accumulating, and exporting out of their dominions. The pride and intolerance of their bishops grew insupportable. Not content with the superintendence of spiritual affairs, they interfered with politics and the councils of the state, and endeavoured to assume a superiority over the nobility of the empire. One haughty prelate, in particular, meeting one of the chief counsellors refused to pay him that deference which he was entitled to receive. This insolence provoked him to prefer heavy complaints at court; and thereby the irritation of Government, already excited against the Portuguese, was considerably increased. There was reason to apprehend that they intended to effect a revolution in the state; and the interception of two letters, written by them, detected and explained their treacherous designs. The storm, that had been gathering for some time, now burst with a tremendous explosion; instantly were they, with their clergy and Japanese

kindred, ordered to quit the country; the other Japanese Christians were detained; those who were from home commanded to return; and, in a short time, the whole were put to death. The final blow to the Roman Catholic interests in Japan was struck in one day, when above 27,000 members of that church perished by fire and sword.

"The Portuguese made several attempts to recover the ground they had lost. On one occasion they sent a splendid embassy from Macao to the court of Japan; but the emperor ordered the whole (61 persons) to be beheaded—saving only a few of their meanest servants, who were preserved to carry home the sad intelligence of their masters' fate."

Let us now pass on to Abyssinia; and here we find the Jesuits successful at first, as was also the case in India, China, and Japan; but in consequence of their intrigues, their ambition, their persecuting, exclusive spirit, and their attempts to introduce, not only the Portuguese religion, but the Portuguese domination, and more especially the accursed inquisition; the princes, the nobility, the people, rose as with the spirit of one man, and drove them out. The learned, honest, and industrious Michael Geddes, in his *History of Ethiopia*, thus speaks in his preface to that useful work:

"There are four things whereof this history, if I am not mistaken, will abundantly satisfy the impartial reader. The first is, that the Roman missionaries, and especially the Jesuits, having neither the gift of miracles, nor of patience to wait for the slow issues of the old method of converting nations, by preaching the faith to them, are everywhere (where they can come at them) for dispatching it with dragoons, or by some violent or sanguinary way; the Jesuits being all, to a man, of the same opinion with their great apostle of the Indies, Francis Xavier, whose maxim (as Ravarette informs us) was, that 'Missionaries without muskets do never make converts to any purpose.' The truth of which maxim, John Bolanti, a missionary Jesuit, tells us is confirmed by universal experience; 'for (says he,) neither in Brazil, Peru, Mexico, Florida, the Phillipines, or Moluccas, have any conversions been made without the help of the secular power.' Affirming in another place of his book, that missionaries have done nothing any where without the help of military arms.

"The second is, that there is no tyranny in the world equal to that which the Roman prelates (when they have the secular power at command) exercises, and that without the common relentings of humanity, upon all sorts of people who will not turn to their religion.

"The third is, that whenever missionaries have inspired a prince, the main body of whose subjects are anti-papists, with a bigotry to introduce their religion into his country, do commonly, before they have done with him, either run him out of breath, or make him run his head against a wall.

"The fourth is, that ambition very early took possession of the Jesuit order, the society being not above ten years' standing in the world, when it had engrossed a mission to itself; which promised greater and cheaper honors to its ministers than ever any mission had done before. The due



discerning of which points, together with the true spirit and temper of these missionaries, must prove of some use to Protestant countries."

Michael Geddes amply proves the truth of these propositions, in his subsequent history, and exposes a system of intrigue, fraud, and heartless cruelty on the part of the Jesuits, and a state of suffering, wrong, and bloodshed, on the part of the Abyssinians, that is painfully interesting, though written in the homely style of this *ultra* Protestant, as the "British Critic" would call him.

Our limits will not permit us to say all we would desire respecting the Jesuit missions to Paraguay. We know that it has been the habit of some Protestant writers to speak admiringly of the labours of the *holy fathers* amongst the savages of these vast countries. We are aware that even Mr. Southey, in his invaluable History of Brazil, has spoken applausingly of the civilization they effected. Looking on it in a temporal point of view, it was, no doubt, a great and good work to collect mere savages, some of them cannibals, and all brutal, and reduce them to order, quiet, and settled habits. But surely it may be considered that these missionaries were not single-eyed; it may be more than suspected that they intended to raise up a great sacerdotal empire in these regions; and the same ESPRIT that has urged on fanatic conquerors, such as Mohammed, Omar, and Ali, and encouraged them to bear with almost incredible privations and hardships, was the moving magic with these ghostly fathers, when they went into the woods and collected the Guarini tribes and made them their subjects and their slaves. It is quite evident that it was not the object of these missionaries to impart knowledge or independence to these people. The settlements of these Indians were called reductions; and truly it seemed the object of these astute theocrats to *reduce* the minds and bodies of their people to a state of prostration such as no human beings were ever submitted to before. The Jesuit who headed each respective REDUCTION was as it were the PROVIDENCE of all around. For this life and the next he was looked to as *everything*; and men were made machines, out of which the thinking power seemed to have been extracted; and the Guarini lived as if he had no need of brains. And what was the effect of such an abject state of existence as this, which for a time truly had all the quietude of prosperity; which went on working as long as the spring and balance-wheel of Jesuitry presided; but when a sudden shock came, when the intrigues of these men in other quarters reacted on their extraordinary experiment in South America? Why the whole civilization collapsed, as it were at once; it withered, like Jonah's gourd in a night: the master-minds withdrawn, the creatures who never thought, could not now, for the first time, think; and they returned to the woods, or became unresisting slaves to the Paulists and Brancos that came to fetch them away captive. Who would call such Chris-

tianizing as this the work of the Gospel? Who could expect that such animals, such *sheep* should stand forth and assert that liberty wherewith Christ ever makes his really believing people free. No: these poor passive beings were the cattle of the Jesuits, and the adorers of the Virgin Mary, and not the freed-men of Jesus Christ.

We have thus endeavoured to exhibit the missionary work of the Jesuits, in its true colours, to our readers, as in some measure a set-off against the highly varnished and tinted drawings of Mr. Carne, who has brought to bear upon the subject undoubtedly a well-stored and active mind, and a teeming fancy, which have made him, confessedly, a good novel writer; but which have tempted him to such an incongruity as the present where, after describing Francis Xavier as

"Darkening the sublime simplicity of Christianity by using such language as the following: 'Holy Mary, Mother of our Lord Jesus Christ, that obtains for us, from thy beloved Son, to believe this article.'"

And again:

"O Mary, obtain for us that we may have grace to keep this commandment."

He, in a few lines after, describes this worshipper of a woman as sparing no labour to reduce the people to the *true knowledge of God*.

We presume that Mr. Carne will, with the same unction and devotedness that he has bestowed on the present work, undertake the lives of eminent MOHAMMEDAN Missionaries. He will find as much to admire and to commend in the one as the other. Messrs. Fisher have only to provide payment; and Mr. Carne has only to cry "Holloa my Fancy!" and so he can get on as he has done in the volume before us, without troubling himself and his readers with referring to authorities, or cumbering himself with verifications, which, to a butterfly, and not an industrious bee writer, must be a great BORE.

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#### REED AND MATHESON'S VISIT TO THE AMERICAN CHURCHES.\*

No country affords more fruitful subjects for interesting consideration, to a philosopher or to a Christian, than America. No man, who feels an interest in the present and the eternal welfare of his fellow-man can be uninterested, in the experiment as to government and religion, which is being made in America. There is no country which, as Christian Examiners, we should have a greater desire to visit and to become acquainted with. We

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\* A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D.D. and James Matheson, D.D. London: Jackson and Walford, 18, St. Paul's Churchyard. 1835.

confess that our prejudices are against the state of things there; we are against the democratical form of state and of church, which prevails at that side of the Atlantic. We are willing to call our feelings on the subject prejudices, but we do not thereby concede that they have not their foundation in rational and religious truth. We see nothing democratical in the principles of government set before us in the Bible; whether that government be for the state or for the church; and further, we do not learn from the Bible to form that estimate of man's uprightness and purity, which is always supposed and maintained by the advocates of republican forms of government in church and state. They base their theory upon the supposition that the majority of men will generally think and do that which is best. We take the opposite side of the question, upon the conviction that the majority of men are sure to be corrupted, darkened in their understandings, and enemies to true righteousness and holiness. An experiment, now of long standing, has been made upon the republican plan in America, and it cannot but be most interesting either to those who hope much from it, or to those who distrust it, to examine facts, and see how the experiment has succeeded, and what promise it gives for the future. The subject is most interesting to the political and to the Christian philosopher. We do not profess much political philosophy; we admit the comparative importance of the subject; but when we recollect the transitory nature of all sublunary things, we feel a sort of indifference as to principles whose results are confined exclusively to this present world; but we trust that we do feel the deepest interest in Christian philosophy, in the whole science of Christian ethics and Christian economics; we feel unspeakably interested in the principles and practices admitted into the churches throughout the world. We were, therefore, much interested when we saw "*Reed and Matheson's Visit to the American Churches.*" We said to ourselves, this is just what we want. Our interest in these churches has been most intense. Our information concerning them has been most scanty. We, therefore, opened the book with much appetite, and much pleasurable expectation.

Nothing could be more desirable than a good narrative of a visit to the American churches, was the visit made by intelligent, liberal, pious, Christian men, who came really to see what the Lord was doing in the land, and what man was doing there—men who had no object but to ascertain facts, and had no inducements either to lead them to close their eyes, so that they should not see, or their mouths, so that they should not narrate facts.

Unfortunately these travellers did not undertake their journey with the view of seeing things as they are, or reporting them as they found them. They were sent for a special purpose; and, before they went, it was intended by those who sent them, that their account of their visit should subserve a particular party purpose. Most of our readers are aware of the controversy at present existing

between the favourers of the establishment of religion, and the favourers of the voluntary system, as it has been called. In this controversy, all eyes have been directed to America, as exhibiting a fair experiment of the voluntary system. The feeling generally has been, that the case of America has told against the voluntary system; that for want of a provision being made by the state for the teaching of religion, a great part of the country is entirely devoid of the means of religious instruction. The large towns and places inhabited by persons alive to the interests of the soul may be adequately supplied, but there is no provision in the system for presenting religious instruction to those least valuing it, therefore most in want of it. Our travellers were sent forth avowedly to see whether they could discover and report circumstances favourable to their side of the question. The men selected were not men of impartial minds and moderate in their views, but men who had been deeply engaged in the controversy, and had committed themselves both as to opinions and facts, so that their party had every assurance that their report would be as favourable as it was possible to make it, and the public had every reason to be assured, that as far as honest men could do, their statement would be an *exparte* statement. One of them, Mr. Reed, has, by many of his own party, been highly applauded as the author of one of the most violent publications against the Church which has issued from the press, "The Case of the Dissenters;" and when lately charged with it in the *Record* newspaper, by the author of "Essays on the Church," he has not denied it.

We have thought it necessary to premise so much with regard to the authors and origin of this book, that our readers may be prepared to receive the statements thus made with caution, and still to suspend their judgment on the equitable principle, "*Andi alteram partem.*"

Our travellers, in full accordance with their instructions and their object, visited, almost exclusively, the large cities and towns, the places where it would have been conceded that the voluntary system might produce a supply; but they appear to have cautiously abstained from making any inquiries (or, if they did, from giving the public the result of their inquiries) as to the more sequestered parts of the country. They state very bold and broad facts as to the existing supply in those places which they did visit. As to the accuracy of those facts, we shall have occasion to remark in the sequel, but they took care not to see any thing of the nakedness of the land, and certainly, if they did see it, not to report much about it. Indeed, in this respect, we cannot but think they have overstepped the bounds of prudence; they would have given more an air of truth to their publication, if they had relieved the highly wrought descriptions of abundance of religious means, by some little measure of what every body knows to exist of spiritual want in other places. It is quite in vain to say that America is adequately supplied; no one ever

asserted such a thing. It was not necessary for their position to say or to imply it. They might, therefore, without danger to their cause, have admitted much want, and it would certainly have given more an air of candour and truth to their book. It might have been useful to them to have recollected the lines in one of Gay's Fables, which we learned, and perhaps they learned, in their youth :

“ Lest men suspect your tale untrue,  
Keep probability in view ;  
The trav'ler who o'erleaps those bounds,  
The credit of his book confounds.”

But, as we said before, the subject is most interesting; and our readers, we feel assured, after having been cautioned as to the nature of the book and the position of the authors, will not be fatigued by some extracts giving an account of the religious peculiarities, revivals, &c. of the Americans.

We shall proceed to the book itself, and, in looking into the preface we are forced to say, with grief, that we perceive some little proof of want of perfect candour in stating the object of their mission. They say, p. 8,

“ Their mission was as catholic as the religion they profess; that they had no political or party purposes to accomplish; that their embassy was one of fraternal and Christian charity—to express love and to invite love—nothing more and nothing less.”

This language, if it has any meaning, is intended to convey, that their mission had no reference to the controversy between the Church and the Dissenters—between the principle of an established church and that of the voluntary system. We shall just quote an extract from the charge delivered to them before they set out, as we find it in p. 83 of “*Essays on the Church*,” extracted from the *Congregational Magazine*, April, 1834 :

“ We turn to the United States, to witness the progress of *that experiment in which we feel so deeply interested*; but we are again met by statements that are most conflicting. In this position of the controversy, we say to our beloved brethren, ‘ Go, visit these interesting scenes; we can rely upon your fidelity and judgment; bring us home a full, a fair report.’ ”

This certainly was calculated to instruct them that they had something more in hand than “*to express love, and to invite love.*”

Mr. Reed, throughout his part of the book, gives us the idea of being fully as much alive to the natural beauties of the country, with which his mission had nothing to do, as to the moral and religious beauties which he was sent to explore; and a considerable portion of his book relates to what pleased his eye, rather than what regaled his mind. We shall, however, pass over the first, and, in our extracts, chiefly confine ourselves to what bears upon the men, rather than the falls or mountains of America.

We shall begin with an extract from what he says on the subject of the Congress, and the materials of which it is formed:

"On the whole, I was much gratified in becoming acquainted with the Congress of this great empire. Yet I must candidly admit, that it fell somewhat below my expectations. In its presence I was not impressed, as I think I should have been in the presence of the men who signed the Declaration; and my eye wandered over the assembly, anxiously seeking another Washington, who, by his moral worth, mental sagacity, and unquestionable patriotism, should, in a second crisis, become the confidence and salvation of his country; but it wandered in vain:—such a one might have been there; the occasion might bring out many such; but I failed to receive such an impression. Nor do I think, on the whole, that the representation is worthy of the people. It has less of a religious character than you would expect from so religious a people; and it has also less of an independent character than should belong to so thriving a people. But as matters stand, it is now only a sacrifice for the thriving man to be a member of Congress; while to the needy man it is a strong temptation. In this state of things, it is not wonderful that the less worthy person should labour hard to gain an election, or that, when it is gained, he should consider his own interests rather than those of his constituents. The good Americans must look to this, and not suffer themselves to be absorbed in the farm and merchandize; lest, on an emergency, they should be surprised to find their fine country, and all its fine prospects, in the hands of a few ambitious and ill-principled demagogues.

"It was pleasing to find that a number of the members were formed into a Temperance Society; and that a small number were accustomed to meet weekly for religious exercises. Many of the elder members too, whose minds are certainly not under a religious influence, have, since the days of Jefferson, come to a conclusion that religion is essential to the stability of their institutions. This is salutary."

From this it would appear that the popular assembly of this free people is not a much more creditable representation of them, than our reformed House of Commons is of the British people.

In the month of May were held, in New York, the anniversaries of the several religious societies, and our authors attended them.

The societies creating most interest are the Tract, the Home Mission, the Education, the Bible, and the Foreign Missionary. This last seemed to be the most popular, and we have a fuller account of it. We shall only give the author's observations:

"Generally the meetings were, in my judgment, delightful. There was more spirit and efficiency in them than I had been taught to expect; or than one might reasonably expect, in the remembrance that the platform meeting is of a later date with them than with us. They are in no way inferior to our meetings at Bristol, Liverpool, or Manchester; and, in some respects, they are perhaps superior. They have fewer men that speak; but then they have fewer formal, inappropriate, and turgid speeches. There may be with us more play of talent, and more beauty of period; but with them there is

less claptrap, less trifling, and no frivolity. They meet as men who have a serious business in hand, and who are determined to do it in a manly and serious manner; and they look with wonder and pity on the impertinence of a man who, at such a time, will seek to amuse them with pun, and humour, and prettiness. The speakers, perhaps, ask more time to prepare than in England; but they do not lean more on their notes; and if they have less action, they do not create less interest. That interest is, indeed, not expressed as with us, by strong and audible signs, till one's head aches. I witnessed, in all the meetings, but one burst of this kind, and that was severely put down by a rigid chairman. But if the speaker has a worthy theme, and if he is worthy of it, he shall find, in commending it to the judgment and the heart, that he is addressing himself to a people who can wait on his lips with intelligent smiles, and silent tears, and with what, after all, perhaps, is his highest compliment, silence itself—deep and sublime—like the silence of heaven."

Among the subjects on which we should all wish to receive information, that of "Revivals" stands certainly prominent, connected with the religious movements in America. We shall give many extracts upon this subject. We begin with a notice of it connected with a visit to Morristown:

"In the morning I worshipped at the Presbyterian church. The avenues and green were animated by the little groups hastening to the House of God; some sixty light wagons stood about the green and church fence, which had already delivered their charge. The people were all before the time. I should think twenty persons did not enter after me, and I was in time. There were, I should think, above a thousand persons present. The exercises were well and piously conducted. Mr. Hover read his sermon, but he read it with tears. It was on the duty of parents to their children, and it made a good impression. It was adapted to this end; for it was excellent in composition and in feeling. The people did not show much interest in the singing, nor all the interest in prayer which I expected; but on the whole it was, perhaps, the best time of both pastor and people; for they were still surrounded by the effects and influence of a revival which had lasted most of the winter. The particulars of this revival I will here put down; postponing any observations on the subject generally till I can give it the full consideration which its importance demands.

"From all I could learn, religion must have been low in this congregation previous to the revival; that is, lower than it usually is in our churches. There are many causes that might contribute to this; and chiefly, I think, it might arise from many persons who, as they grow up, have no wish to be thought irreligious, and yet have no conscientious regard for religion; and who, feeling towards the predominant church as a sort of pariah church, attach themselves to it, and thus from time to time infuse into it a worldly character. Several pious persons, principally the minister and elders, I believe, felt for the condition of the people, and the want of success in the ordinary means of grace; and they met together for prayer and consultation. The pastors engaged to bring the subject, as it impressed themselves, before



the attention of the church; and special meetings for prayer and a special visitation were determined on. The township was laid out in districts, and thirty-four visitors were appointed. They were to go two and two, and to visit every family and individual more or less in attendance at church. Their business was, by conversation and prayer, and earnest appeal to the conscience, to press the claims of domestic and personal religion on all; and this was to be done without mixing it up with ordinary topics of converse, or partaking of social refreshments, that nothing might interfere with the impression. The visitation was to be made within one week; this limitation was of great use; and as this people have much leisure at the period of the year which was chosen, it could be attended with no difficulty.

"The results were highly encouraging. Many were revived, and many were brought under conviction and serious inquiry. The deputies reported whatever was interesting to the pastor, and encouraged the people to communicate with him; and his hands were soon full of occupation. He determined on holding a protracted meeting in the month of February for some days, and by this means he brought to his youth and his overladen hands the help of some brethren in the ministry. It was conducted, I believe, with prudence and efficiency; and it advanced the good work which had been begun. As the fruit of these exercises, the happy pastor was looking to receive nearly fifty persons to the communion of the pious at the next sacrament. It should be observed that their sacraments, and consequently their admissions, occur only once in three months; and that this circumstance gives to their amount of admissions an apparent advantage over ours."

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"In the evening I went with Mr. Cook and my friend to the Episcopal Methodist church. It is not large, and has been recently built. The men occupied one side of the place, and the women the other; an unsocial plan, and more likely to suggest evil than to prevent it. We were there before the service commenced. The silence was interrupted disagreeably by continued spitting, which fell, to a strange ear, like the drippings from the eaves on a rainy day. They have the custom of turning their back to the minister in singing, that they may face the singers; and they have also the practice, to a great extent, of interlarding the prayer with exclamations and prayers of their own. Such as these, for instance, were common: Amen—Do so, Lord—Lord, thou knowest—Let it be so, Lord—Yea, yea, Lord—Come, come, come, Lord, &c. You will recognise in this only what you have witnessed at home.

"Their minister came out from Ireland. He is an intelligent, humble, pious man; and preached a sound and useful sermon. But he has no management of his voice; it was at one elevation, and that the highest, throughout. By this means he lost the power to impress; and threatens, I fear, to wear himself out with vociferation. The ministers in this connection, I found, are allowed to settle. He is just settled; he has a wife and three children, and has 500 dollars a year.

"It was nearly ten o'clock when we left. The night was dark. The clouds had settled heavily all round the horizon, and the lightning, was

flashing most vividly through the whole circle. We seemed like Saturn surrounded by rings of fire. I had not before seen American lightning.

"On the whole, the state of this township is very good. There are in it 3,500 persons. There are 2,500 in attendance on worship, and about 1,000 in communion; and there are not less than 700 children in the schools. The change, too, must have been great. One fact will satisfy you of this; there were in this township, before the Temperance efforts, fourteen stores for the sale of spirituous liquors—apple-gin, rum, and whiskey; now there is only one."

The statements with regard to the efforts of the Temperance Society are very wonderful and very gratifying:—as the subject has been introduced, we shall step on a little out of regular order, and extract a statement made in connexion with Plymouth:

"The Temperance cause here has wrought most beneficially. Three-fourths of the pauperism has been destroyed by it; and last year, where so much liquor was once used, not one person applied for a license to sell it. Many might still have been glad of the profits; but none was willing to incur the infamy, for such it would have been in this community.

"With such decided benefits always visible to them, it is not wonderful if the good cause should have been, in some instances, pressed too far. We had often heard that many, in their zeal, had pledged themselves and each other to disuse tea, coffee, &c.; but had not met with such persons. There were many here; and our excellent hostess, at least, provided for such a state of things. At our tea-service, I observed that there were two pots, as usual. When asked, which I would take? I replied, 'Tea and coffee, have you?' 'No, Sir,' was the answer; 'the one is tea, and the other is water.' And this arrangement was necessary; for one-half of the persons present, I should think, declined the tea, and took either water, or milk and water."

Our travellers went from New York to Boston; and amongst other things, attended a congregational convention, of which our author gives the following account:

"The following day I attended, with Dr. Codman, the Congregational Convention. This, unlike the pastoral association, includes Unitarians. The Convention is of the nature of our Widow's Fund Society; and, like it, it embraces persons of different creeds, and yet is committed to an exercise of public worship. I can easily see how the Unitarian and the orthodox may act together, for any purely civil or charitable end, without difficulty; but if it is to be extended to acts of prayer, and the ministration of the word of life, I see nothing but difficulty. So far, however, as the difficulty is practical, the brethren think it is overcome, as of late years the decided majority is with the orthodox, and they always appoint, by the consent of the minority, the preacher.

"The business of the Convention was unimportant, and the forms not peculiar. There were but few present; as it was understood, at the previous meeting yesterday, which was large, that little remained to demand

attention. The meeting broke up; and quickly after, the public service began in the same place. The sermon was plain and orthodox; but it was orthodoxy with effort, and orthodoxy fearing to offend. The worthy preacher felt, I am persuaded, that he was not in his own pulpit; and passed through the service with constraint."

As we have every disinclination to join with Unitarians in any thing which recognizes their Christian character, we cannot feel sorry that Mr. Reed was not quite comfortable at this meeting. He was next called on to attend a meeting of the Baptist Education Society, of which he gives the following account:

"The meeting was held in a chapel of moderate dimensions. It was full, but not crowded; and it had less wealth about it than most of the meetings. There were about a dozen ministers on the platform. The early part of the meeting was not very promising. After the report was read, which was good, and ought to have been very impressive by the facts it recorded, one of the brethren rose to offer a resolution. His speech was written, and he used the notes freely, and yet did not appear at liberty. It was an argument in support of the society; reason after reason was adduced; and at length, as the climax of all, it was to be shown, that the peculiar opinions they held as Baptists, were peculiarly favourable to the cause he was pleading. This was evidently not meant for unconverted ears. The ministers looked at the speaker, then at me—the people were disconcerted. He, from not having been at liberty, became confused, and felt perhaps more generously than he need to have done. He referred 'to what might have been said; but as they were favoured with the presence of visitors, he would pass it by;' and then he hastened to a conclusion; and I confess, such is the perversity of our nature, that I have always wished to know what this argument, which I am never to know, could have been.

"This little slip of a brother was truly useful. It awakened the dormant feeling of the meeting; and all that feeling was kindness. When I rose to support his resolution, as requested, all were generously attentive. At the close, I alluded emphatically to one fact in the report, which was, that out of 4500 churches, there were 2000, not only void of educated pastors, but void of pastors; and insisted that, *literally*, they ought not to sleep on such a state of things.

"The Rev. Mr. Malcolm, who has visited our country, and who is an excellent minister in this city, rose out of turn, and expressed his great pleasure at the presence of a brother from England; and referring to what had been said, he confessed that he, for one, could not sleep with things as they were; he had never felt them as he did then; and he must do something to correspond: he proposed to answer for another scholarship.—To support a scholar at college, is estimated at from sixty to seventy dollars a-year.

"Another person, below the platform, rose, and, referring with much simplicity and feeling, to that part of the report which announced the death

of an excellent man of their number, who had sustained two scholarships, said he would answer for another scholarship, and then there would be no loss by the demise of their friend to the society. Another person, alluding to the same bereavement, with tears, said he would take a scholarship. By this time a delightful feeling was in the place; not boastful and ostentatious, but meek and subdued. I sought to catch a little of it, and to improve an evident occasion of usefulness. I rose, and spoke with brevity; and proposed, that, if the meeting, under a sense of duty and gratitude, should be disposed to answer for nineteen scholarships, I would answer for the twentieth. This, from a stranger, and he belonging to another section of the church, had an effect beyond anything I could have expected. A tender spirit, and from heaven, as I trust, came over the people. They rose in succession, and with deep emotion gave in their pledges, till they had made up the nineteen, and secured me. Still, on the feeling went—and on it went, till no less than FORTY-FIVE scholarships were taken. This, under all the circumstances, was the most remarkable meeting I had yet attended: the effort, for the people, was so great, and the spirit which anointed and sustained it so admirable. ‘Surely God was in that place!’

“One pleasing incident I must yet attach to this meeting. On the next morning I received a letter from a Mr. Jones, stating that he had been at the meeting—the pleasure he had in having been there—his pleasure at the participation of a stranger from the Old Country in the exercises; and a request, expressed in the most handsome terms, that I would allow him to be responsible for my scholarship. This letter contained the cheque for the amount. The letter I value as a specimen of what is most courteous and generous in Christian conduct.”

This was the most remarkable meeting our author had attended; and the spirit excited much to be commended, except that, owing to the very circumstances of the excitement, there was no reason to calculate upon lasting effects from such evanescent causes; whilst the report stated facts, not to be altered by any means not permanent in their nature. Out of 4500 churches, 2000 not only void of educated pastors, but void of any pastors.

This is a fact, with regard to the efficiency of the voluntary system, which it will require more facts than it will be easy to produce in order to counterbalance.

In relating his visit to Plymouth, our author gives the following account of the effects of the Temperance Society; which we cannot withhold from our readers:

“In consequence of a neglect of pure religion, and a corresponding temptation to the use of ardent spirits, the people had sadly degenerated from the manners of their fathers; but there is now, in manners and in religion, a great change for the better. The Temperance cause here has wrought most beneficially. Three-fourths of the pauperism has been destroyed by it; and last year, where so much liquor was once used, not one person applied for a license to sell it. Many might still have been glad of

the profits; but none was willing to incur the infamy, for such it would have been in this community.

"With such decided benefits always visible to them, it is not wonderful if the good cause should have been, in some instances, pressed too far. We had often heard that many, in their zeal, had pledged themselves and each other to disuse tea, coffee, &c. ; but had not met with such persons. There were many here; and our excellent hostess, at least, provided for such a state of things. At our tea-service, I observed that there were two pots, as usual. When asked, which I would take? I replied, 'Tea and coffee, have you?' 'No, Sir,' was the answer; 'the one is tea, and the other is water.' And this arrangement was necessary: for one half of the persons present, I should think, declined the tea, and took either water, or milk and water."

There is a lively account of a visit to the falls of Niagara, which those who read the volume will find interesting; but it is not new, and all the particulars can be found in other publications. We are obliged to confine ourselves to the parts of the book which give us information as to the religious and moral state of the country; and therefore, passing by the Falls, we find ourselves quickly in connexion with the "Revivals"—an American subject of peculiar interest:

"In the morning, we paused at Cleveland. This is a great thoroughfare for the West: and it was here that I originally intended to debark. But on finding I should still be sure of conveyances by going on to the head of the lake, I determined on that course, as it would supply me with better opportunities of seeing the State of Ohio. The remainder of the passage was made pleasant by the conversation of a minister of that state, who was returning to his charge. There had been recently two revivals in his and other congregations. Generally, they occurred in the following way:

"In the first, concern came over the minds of a few Christians for a better state of religion. They met with him for prayer; and agreed to visit, and converse, and pray with the people. While thus feeling and acting, the monthly conference of ministers and elders came round to this place. Report was made of the state of the churches; and the awakened state of the people at the place of meeting was in turn reported. All were much impressed. The preaching and prayers received their character from it. The effect was very general and very good. Many became truly serious then; and for six months afterwards, there were some instances of religious decision every week.

"The second occasion was connected with the death of an aged woman, a member of the church, and 'a mother in Israel.' She had seven children: they were now grown up and settled in life; but, notwithstanding all her instructions and prayers, they had become exceedingly worldly, and, during her lifetime, disregarded serious religion. Her death, however, did what her life failed to do. Her eldest daughter was much affected by the event, and by the painful reflections it brought with it. She was visited and conversed with. Her husband came in at the time; and the conversation,

without changing its character, naturally turned to him ; and the season justified a pointed address, and he also fell under the force of salutary conviction. Another son, who was brought from New York to the funeral, and who had been conspicuous in the infidel club of that city, became fearfully convicted of sin, and was driven to temporary despair ; but, in the end, he confessed his sins, and professed Christ with great earnestness and decision. In such a rural population, these things would not be done in a corner, but would be known to all. They had a very beneficial effect on many ; and the good minister sought a careful improvement of the dispensation. The effect on this family was, that five out of the seven children were united to the church ; and the effect of the two seasons of revived influence was, that about one hundred persons gave good ‘reason of the hope that was in them.’ No peculiarity of method was adopted here ; and the anxious seat was not used. At present, I merely record facts.”

In the account we have of Sandusky, there is abundant proof of the need of revival, even under the full influence of the Voluntary System :

“ There are two places of worship here, one for the Presbyterians, and the other for the Episcopal Methodists. The first is without a minister ; and neither of them in a very flourishing state. They stand on the green sward ; they are about thirty feet square, and for want of paint, have a worn and dirty aspect. The good people here reverse the Dutch proverb ; it is not, ‘Paint costs nothing,’ but ‘Wood costs nothing ;’ and they act accordingly. They will, however, improve with the town ; and at present they offer accommodation enough for its wants ; but half the adult population certainly go nowhere.

“ Indeed, the state of religious and moral feeling was evidently very low here. For the first time, I overheard obscene conversation ; and I heard more swearing and saw more Sabbath-breaking than I had before witnessed. There were many *Groceries*, as they call themselves, here ; *Groggeries*, as their enemies call them ; and they were all full. Manners, which are consequent on religion and morality, were proportionally affected. I felt that I was introduced to a new state of things, which demanded my best attention.

“ Having rested here over the Sabbath, I arranged to leave, by coach, early in the morning, for Columbus. We were to start, I was told, at three o’clock ; I rose, therefore, at two. Soon after I had risen, the bar-agent came, to say that the coach was ready, and would start in ten minutes, as the rain had made the roads bad. This was rather an ominous as well as untimely intimation. But there was no remedy ; so I made what haste I could in dressing, and went down to take my place. I had no sooner begun to enter the coach, than splash went my foot in mud and water. I exclaimed with surprise. ‘Soon be dry, Sir,’ was the reply ; while he withdrew the light, that I might not explore the cause of complaint. The fact was, that the vehicle, like the hotel and the steam-boat, was not water-tight, and the rain had found an entrance. There was,

indeed, in this coach, as in most others, a provision in the bottom, of holes, to let off both water and dirt; but here the dirt had become mud, and thickened about the orifices, so as to prevent escape. I found I was the only passenger; the morning was damp and chilly; the state of the coach added to the sensation; and I eagerly looked about for some means of protection. I drew up the wooden windows; out of five small panes of glass in the sashes, three were broken. I endeavoured to secure the curtains; two of them had most of the ties broken, and flapped in one's face. There was no help in the coach; so I looked to myself. I made the best use I could of my garments, and put myself as snugly as I could in the corner of a stage meant to accommodate nine persons. My situation was just then not amongst the most cheerful. I could see nothing; every where I could feel the wind drawn in upon me; and as for sounds, I had the calls of the driver, the screeching of the wheels, and the song of the bull-frog, for my entertainment."

We have added the last paragraph, as we thought it might be interesting to know some little of American travelling. Our author, in his journeyings, at length arrived at Lexington, when he gives us rather an unfavourable account of a Temperance Meeting, but gives us the following account of a revival:

"A principal object with me in visiting Lexington was, to become acquainted with Mr. Hall, of this place, who had seen much of revivals in his own connexions, and who had lately contributed by his labours to those which had recently occurred in Cincinnati. He very kindly communicated with freedom on the subject. The most considerable which he had witnessed was at Lexington, about six years since. At that time vital religion was in a very low state, and infidelity and Unitarianism were becoming fearfully predominant amongst the people. He, as a faithful pastor, felt it deeply. It happened that he and some other clergymen met in the street, and what was most on his mind became, very naturally, the subject of remark. They had similar feeling, and joined in the admissions and lamentations. What was best to be done? A camp-meeting was proposed. It was too late in the season for this. Mr. Hall advised a protracted meeting of four days. They fell in with his views. He took the sense of his people on it, and they were like-minded. Steps were taken in the town and the surrounding country to give it publicity and importance. It was the first of the kind in that region, and great excitement was created; and on the day of meeting there was a large influx of people.

"On the first day, they began at eleven o'clock, with the usual order of worship, the sermon being suited to the occasion. The afternoon and evening were occupied in a similar way, and with good effect. On the second day, a prayer meeting was held at sun-rise. At nine o'clock there was an inquiry meeting, which was well attended. The usual services were sustained at eleven and three o'clock. The third day, much the same engagements, with improved effect. The fourth day, the Sabbath, was a remarkably solemn day. Many sinners, hardened in infidelity or world-



liness, fell under the power of conviction, and great fear came on the whole assembly. The exercises closed by an inquiry meeting on the Monday morning, which was of a very affecting nature.

“ The brethren had this week to attend the Synod, and they went under the impressions of the recent services. Their temper was communicated to others, and every thing was delightfully interesting. The pastors renewed their affection to each other, and their covenant with God ; and exchanged pledges to retire at a given time, to pray for the revived state of their churches.

“ When Mr. Hall returned home, he found his own people and those of other congregations the subjects not of less, but of far greater religious anxiety than before he left them. They were earnestly desirous of another protracted meeting, and he thought the peculiar state of the people would justify it. Within three weeks of the time, therefore, they held another meeting. It was conducted in the same manner, and by the same ministers, as on the earlier occasion ; and, as might be expected, from the existing disposition of the people, with greater benefit. The total result of these meetings was, that about five hundred persons made profession of religion, and were admitted, at their expiration, to different fellowships, according to their place of residence.

“ The general effect on the town was very good. ‘ From that time,’ Mr. Hall emphatically remarked, ‘ infidelity and Unitarianism broke down.’ He admitted, however, that some, and perhaps not a few, who had thus professed religion, afterwards fell away ; and that since, ‘ neither revivals, nor cholera, nor any thing, had touched them.’ ”

We have a very interesting account of a sacramental meeting about fifteen miles from Lexington, at which Mr. Reed assisted, and which lasted four days. The information received as to the state of this retired congregation is well worth noticing :

“ I learnt that this neighbourhood had been long settled, though the population was so concealed ; and that the present church is the third that has been built on the spot. The first was a mere log erection. The inhabitants were, till a late period, much annoyed by the Indians. There was a fort on the plantation where my friend resides ; and most of the houses were fortified, and the people obliged to bring their rifles to church, to protect themselves from attack.

“ My friend had been settled here since the year 1819, and it was his maiden charge. When he came, he thought there was a good impression on the minds of the people, from the sudden death of a beloved minister. The church was comparatively small, but there was a large body of hopeful young persons who had not yet professed the Saviour. His labours for the first five years were very successful. After this, there was a pause in his usefulness, which gave him much distress. He could not avoid connecting this very much with the abundant production and use of distilled liquors throughout his parish. They had all, as farmers, fallen into the practice of converting their surplus corn and fruit into spirit. This, of

course, was a great temptation. He made it the subject of consideration and prayer. He determined to press the claims of the temperance cause on their consciences. He did it with firmness, but with equal prudence and temper. It had nearly unsettled him with his charge for a time; for some of the leading farmers resisted, and became adverse to him. However, some yielded, and others followed; and this was succeeded by a revived state of religion such as they have not known; and it has continued for the last four years. Before this effort, no less than 150,000 barrels of spirits were produced, and each family had a still; now not 5,000 are made, and but one person holds a still. The farmers, too, have found a better market for their surplus produce, and are every way more prosperous.

"To assist your judgment on this interesting case, I will supply you with the additions to this church through a course of years, as taken from the register. In the year 1819, the year of his settlement, fourteen persons were added; in 1820, thirty; in 1821, eighteen; in 1822, sixty-eight; in 1823, forty-four; in 1824, five; in 1825, six; in 1826, nine; in 1827, six; in 1828, nine; in 1829, three; in 1830, six; in 1831, one hundred and four; in 1832, forty; in 1833, two hundred and seventy-four; and in the year 1834, up to August, twenty-five were added. In the first revival, no means were used except preaching, and meetings for prayer. In the second, which includes the last four years, similar means were used with more frequency; and, in a few instances, the serious were separated from the rest of the congregation. The persons impressed and converted on these occasions were, with very few exceptions, from fifteen to thirty years of age, inclining to the younger period. Those in respectable life were at least equally affected with others; and in the second revival, the work began in the more wealthy families, and passed downward to the poor and the servants. There was in neither case, nor at any time, the least noise or disorder; and the most useful seasons have always been characterized by deep stillness and solemnity. The first and chief sign for good, in every case, Mr. Morrison remarked with emphasis, has been an increased spirit of prayer.

"The effects are very exhilarating. There are now about 600 members of the church, and nearly 200 of them are under twenty-five years of age, though scarcely any under fifteen. The family composing this church cover a district of land about ten miles square. There is scarcely one that has not domestic worship. They have no poor to receive charity from the sacrament, and only one person needing help, who receives it through private channels; and they contributed 1000 dollars last year to foreign religious objects. The pastor's salary, I think, is 800 dollars; and this my friend considers equal to 1800 in New York."

The accumulated evidence that we have in favour of temperance societies, is such as ought to make the friends of man's best interests more alive to their value.

(To be continued.)

## SCRIPTURAL VIEW OF FUTURE PUNISHMENT.\*

(Continued from page 714.)

WE have now come to the only argument—if argument it may be called—advanced by our author in the entire of his work. We have seen how little he is able to make of the creation of man; and that it, in fact, involves his own system in as much difficulty as it does that of the advocates of the despised “popular creed;” and we have seen that all his attempts to raise his theory upon its ruins, is by an assumption of the meaning of the word “death.” In truth, the whole of his system is built on this; and if we deny that “death, destruction, perish,” involve in them necessarily the idea of annihilation, and assume that “life, immortality,” &c. imply, in Scripture phraseology, more than mere existence, the whole of our author’s views will be exhibited as baseless as the house in the parable founded on the sand. Now then, does *life* mean, in Scripture language, and when spoken of the righteous, nothing more than existence, and are *death* and the synonymous words limited to non-existence? Whatever meaning was attached to the word when uttered to our first parents, and connected with disobedience, it must have been understood by a contrast with the then state of happiness and glory enjoyed by the protoplasts, and must have included a loss of communion with God, of intellectual excellence, and moral power; it must have included, by contrast, the opposite of these, spiritual alienation, intellectual darkness, pain, and misery; it may have included a cessation of the then state of existence, but certainly not an infliction of non-existence. Is *death* the same as annihilation? Then *life* must be the same as non-annihilation, which is contradicted by obvious experience, since many things exist that do not live. But, does death, in any sense, imply non-existence? Does death temporal, in common parlance, or in the theological sense,—when the body returns to the earth as it was, and “the spirit returns to God who gave it,” are either annihilated? Is death “in trespasses and sins” annihilation or non-existence? and why should the second death be so? The very phrase, *second death*, so unusual, must be judged of by the first death; and as the subjects of the first are not, even in the estimation of our author, annihilated, why should those of the second? We challenge him to produce a single passage—those which are the subject of dispute, of course, excepted—in which death ever means extinction of existence. Life, on the other hand, always means more than mere existence; it is opposed, in numberless places of Scripture, to animal or physical death, and thus implies certain powers and faculties; it is opposed to moral and spiritual death, and thus intimates a renewed and regenerated nature in communion with God; and when spoken of the believer’s future

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\* Christ our Life; or the Scripture Testimony concerning Immortality. By a Clergyman of the Established Church. 1835.

state, it implies the blessedness and glory connected with the absence of sin and suffering, and the perpetuated presence of God. Adam had natural life, and Adam, in having the image of God, had spiritual life, and, in his prospects, eternal life; and the death opposed to all these does not seem of itself to intimate a cessation of existence. We give, in the note, in corroboration of our views, the sentiments of one\* allowed on all hands to be a reasoner of the first order, and whose opinion deserves great consideration.

But if death does not necessarily imply a loss of being, neither do the other words alluded to by our author, "perish, destroy," &c. necessarily include such an element. They intimate a change of state—that usually accomplished by and with violence—and, also, pain and sorrow accompanying it; but we challenge our author to produce a single unequivocal passage, in which annihilation or non-existence is necessarily intimated by these words. And, if not, what a narrow scaffolding then has our author for the

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\* "To this I would say: It is true, *death is opposed to life, and must be understood according to the nature of that life to which it is opposed.* But does it therefore follow, that nothing can be meant by it but the loss of life? *Misery is opposed to happiness, and sorrow is in Scripture often opposed to joy; but can we conclude from thence, that nothing is meant in Scripture by sorrow, but the loss of joy, or that there is no more in misery, than the loss or absence of happiness?* And if the death threatened to Adam can, with certainty, be opposed only to the life given to Adam, when God created him, I think a state of perfect, perpetual, and hopeless misery is properly opposed to that state Adam was in when God created him. For I suppose it will not be denied, that the life Adam had was truly a happy life; happy in perfect innocency, in the favour of his Maker, surrounded with the happy fruits and testimonies of his love. And I think it has been proved, that he also was happy in a state of perfect righteousness. Nothing is more manifest than that it is agreeable to a very common acceptation of the word *life* in Scripture, that it be understood as signifying a state of excellent and happy existence. Now, that which is most opposite to *that life and state in which Adam was created*, is a state of total, confirmed wickedness, and perfect hopeless misery, under the Divine displeasure and curse; not excluding temporal death, or the destruction of the body, as an introduction to it.

"Besides, the death which was to come on Adam as the punishment of his disobedience, was opposed to that life which he would have had as the reward of his obedience, in case he had not sinned. Obedience and disobedience are contraries; the threatenings and promises which are sanctions of a law, are set in direct opposition; and the promises, rewards and threatened punishments, are most properly taken as each other's opposites. But none will deny, that the life which would have been Adam's reward, if he had persisted in obedience, was *eternal life*. And therefore we argue justly, that the death which stands opposed to *that life* is manifestly *eternal death, a death widely different from the death we now die*. If Adam, for his persevering obedience, was to have had everlasting life and happiness, in perfect holiness, union with his Maker, and enjoyment of his favour, and this was the life which was to be confirmed by the tree of life; then, doubtless, the death threatened in case of disobedience, which stands in direct opposition to this, was an exposure to everlasting wickedness and misery, in separation from God, and enduring his wrath."—Edwards on Original Sin.

construction of his new theological edifice. We will tell him what he must prove, in order to bring his reasoning to bear:—he must prove that *life* means *mere existence*, and is *not capable of bearing* the higher sense we have assigned to it: he must prove that *death* means *always a deprivation of existence*, and is therefore synonymous with *annihilation*. He must account for the occurrence of such passages as those in which the offender is said to be “cut asunder, and yet to have his portion with the hypocrites,” a passage in which assuredly as strong a figure is employed as any referred to by our author.

We think that we have now smoothed the way to the real interpretation of the passages that our author has perverted. Christ is, indeed, the author of life, everlasting life, eternal life—of renewed life in connection with the body, by bestowing it through his resurrection—of “life spiritual” to those who are “dead in trespasses and sins”—to the dead who “hear the voice of the Son of Man, and live,” who are “born again of the Spirit:”—and of eternal life to his people in their glorified state. Those who are not His are “dead even while they live”—that is, spiritually dead—while physically and corporeally living and breathing; but life—the life bestowed by the Lord Jesus—is always a life of privilege, not mere existence; no figure or allegory, but a blessed reality; and while immortality and incorruption are bestowed upon the body, the soul lives in the presence of its God for ever, as it had done in His communion. According to Mr —, life is merely existence; immortality, nothing but eternal existence; eternal life, nothing but never-ending being. All this we deny, and challenge him to the proof. We assert, that life, when applied to that which is given to the believer by Christ, is more than mere existence; it is holy, and blessed, and spiritual existence; and we think that death, its opposite, must therefore mean more than non-existence. All the strong figures employed to represent the wrath of God, “burning up, consuming, destroying,” are easily explicable upon the view we have given, as marking the violence and tremendous effect of the just wrath and vengeance of a holy God, without including the idea of annihilation or physical non-existence, which is not even contained in the metaphor; while it must perplex our commentator to reconcile his view with the frequently recurring statement of the same wrath *abiding*\* upon the sinner, if indeed the sinner is non-existent. Such is the slender foundation of a system which degrades man to the level of the brute, takes from him all that elevates the Newton or the Pascal above the mere worm of the earth, and in furtherance of a view which sets aside all human reasoning and experience, employs the Scriptures of God in a way the most forced and unnatural. “Death,” says Mr. — “means, in the *popular* creed, not death, but something else.” No, we would reply, it is in your creed and that of the atheist, or the deist, or the Socinian, that death means not death.

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\* John, iii. 36.

but something else. No where in Scripture does death mean annihilation or non-existence; it means a separation of soul and body; it means a spiritual separation from God; it means an eternal separation in misery. No where in Scripture does death mean annihilation; and our author is found symbolizing, not with prophets, patriarchs, and apostles, but with the gloomy adherents of a God-denying system. Well may the pupils of Payne, of Priestly, and of Belsham, rejoice at having their views patronised and supported by "A Clergyman of the Established Church."

We have seen that the very foundation of our author's system is the assumption of the meaning of certain words, which, neither in common nor in Scripture language, admit the explication he gives of them.\* "Life, eternal life, indeed, means salvation," p. 22, and on that very account is never "predicated" of those who do not obtain salvation; and the opposite to it, "death," implies a loss of salvation. Instead of assuming the meaning, our author should have proved that it implies non-existence—an idea, notwithstanding his assertion, which is never contained in the expression. But we have a more serious ground of difference with our author than his mere mistake of the meaning of a word; for deeply must we lament, and so, we trust, will he, when he recovers from his dream of theological discoveries, that his vain speculations have borne hard upon the doctrine of atonement, destroyed the priesthood of Christ, and tend to deprive the believer of the blessed assurance of a sympathizing High Priest before the throne. Our readers will scarcely believe, if they have not looked into this pamphlet, that the author, after having, as he states, proved his point, "reasoning presumptively, or *a priori*, and also from the record of man's creation," p. 14, then appeals to fact—and what fact? the atonement;—and how does he press it into his argument?—by asserting, *from his meaning of the word death*, that **THE HUMAN SOUL OF THE LORD JESUS CHRIST WAS ANNIHILATED ON THE CROSS!** We confess we could scarcely believe our eyes or understanding when we read it, and yet so it is.

"We have an appeal from the meaning of words to a fact, and that fact is **THE ATONEMENT**—the way in which the sentence has been averted, and sin expiated. The doctrine of the Gospel is, that Christ Jesus,

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\* Another remarkable instance of the use made in Scripture of words that in their original signification are capable of being applied either to the righteous or the unrighteous, is to be found in the word *resurrection*. How seldom, if ever, is this word, which even our author will admit, intimates an event that is common to both these classes, used of the latter. Paul, speaking of his blessed expectation, says, "that I may attain to the resurrection of the dead"—those "who are worthy of the resurrection,"—and simply because the resurrection, an event in God's government, is no blessing to the wicked. In the same way, *life*, a word capable of various significations, is not usually applied to the one class, and is to the other, because it is no boon to the one, and with the other is always significant of happiness and blessedness.

the Son of God, took our nature that he might 'bear our iniquity.'—It will be admitted, also, that it was *as man* he suffered for man—that though it is his being Son of God, and not merely man of Adam's race, that gave efficacy to his work—because it enabled him to volunteer obedience for others, which, were he only man, would be due from and for himself—yet that 'being found in fashion as a man,' and have condescended to be made 'in the likeness of sinful flesh,' it was in that capacity, in that fashion, form, and likeness of man, and, in a word, *as man*, that he became man's substitute.—The question we are now concerned with is, What is that in the suffering of which Christ is declared to have made ATONEMENT? The answer is, *his death*.—And what was 'death' as suffered by him? Was it a *figurative* death he died? or, was his death only a circumstance of the atonement, or the atonement itself? These are questions which it should not be necessary to put to professing Christians; but recent experience has shown that there is too much occasion to press them. The Scriptures then answer that the atonement was made by *the death*—the literal, actual death of Christ on the cross.—What is the inference we are to draw as to the desert of man's sin, and the meaning of that 'death' which is all through the Scriptures declared to be the wages of sin? *That it is literal death.*—pp. 14–16.

And again :

"*How is the death of Christ a true and adequate atonement for sin? If the never-ending sufferings of a creature essentially immortal be the wages of sin, has Christ paid this penalty, and discharged the debt of justice? Palpably not; He has paid no such penalty. Nor is it enough to say, (as is usually said,) that his divine nature made a few hours of his suffering equivalent to an eternity of the suffering of an immortal soul. The statement is a mere evasion, and departs from the verity both of Christ's humanity, and of the Scripture doctrine of atonement; which, let it be repeated, is, that Christ Jesus took human nature, and was made a little lower than the angels, for the suffering of death;*" that he died as man for men, that his *death* is the atonement. As he took the verity of human nature, he had an immortal soul, *if the human soul be immortal*; and if the soul in those for whom he vouchsafed to substitute himself were under the sentence of endless suffering, then did he make his soul liable to the same: whereas we find, that after three days he was raised again; his humiliation and sufferings all over, and the atonement and our justification completed."—pp. 16, 17.

It would be difficult to enumerate all the errors to be found in this strange passage, which implicitly revives some of the worst heresies of the early ages; but we shall point out a few, not to inform our readers whose scriptural feelings, we trust, revolt as much as our own, but to induce Mr. ——'s serious consideration of the subject, by exhibiting some of its multiplied mistakes. And, in the first place, he has adduced no authority whatever for this strange tenet, no scriptural proof, no argument, nothing but his arbitrary assertion that the word *death* means *annihilation*, even though he must confess that the same word



has various significations, and is continually used when it cannot convey any such conception. But, again, we differ from Mr. — both in his notion of atonement, and in his opinion that the dignity of the sufferer is not to be taken into account when the value of his sufferings is estimated. Though atonement is frequently expressed metaphorically by the payment of a debt, we cannot think that the figure is to be pushed to an extreme, or that "an equivalent" is to be understood as an exact counterpoise. So much suffering for so much salvation is, to us, a most degrading mode of considering the infinite sacrifice of Christ; independent of the fact, that, whatever be the atonement, it was but the suffering of one human being, which, therefore, could not be an exact equivalent for the suffering and punishment of the "great multitude that no man could number." Satisfaction, equivalent, and such words are correct, if they be applied, not to the *quantity* of suffering, but to the dignity of the law and the justice of God; and Christ's passion may be thus explained, because by it, "God could be just, yet the justifier of them that believe"—His "law be magnified," and the immutable character of its sanction and precepts reconciled with His showing mercy. In all these cases, even in our author's view, the dignity of the victim must be taken into account. Why is the annihilation of one human soul an equivalent for that of the redeemed? Why is one victim accepted for all? The ultra Calvinist may be, in some degree, consistent, by making the actual sufferings of the Redeemer equal to that which the elect would have suffered; but no theological arithmetician can make the annihilation of one soul equal to the annihilation of any number greater than an unit. We confess that we see in the statement of Christ that the love of God was peculiarly magnified in that "he spared not his own Son," and of St. Paul, who grounds "the greatness of the salvation" upon the dignity of its author, strong reasons for dissenting from the theological tenets of our author.

But again, let us look at the consequences that follow from this assertion of the annihilation of Christ's human soul. Whatever time elapsed between the destruction of this soul and its revivescence, or rather the creation of a new one, *the man, the human nature of Christ, which must be allowed to consist of soul and body, ceased to exist*; the holy and divine nature of Christ was, of course, separate from it, inasmuch as it did not exist to be conjoined with that divine nature; and hence there was an interval, however small, in which the Messiah had no being! Will Mr. — assent to this consequence? What is it but reviving the old heresy that separated on the cross the *æon* from the man Jesus, and left the human nature to suffer. Again, if the human soul of Christ was thus annihilated, the power of God could, indeed, create another similar soul; but it may be questioned whether Omnipotence itself could create the same soul; at least the assertion that it could, seems to involve some whimsical confusion in our notions of personal identity. Well, then, Christ suffered the curse of the law, and died, in Mr. —'s sense; how

could he say to the thief, "Thou shalt be with *me* in Paradise," when the person who then spoke was so soon to be as if he had never been:—and although the preserved spirit of the penitent might meet *a spirit* in the regions of bliss, it could not be the same that animated the expiring sufferer on the cross? How could our Lord address himself to his Father in the language of the Psalmist, "Thou wilt not leave my soul in hell," which implies an identity between the soul that constituted part of his human nature before his suffering, and which visited the invisible world when the former ceased to exist on the cross? How can it be said, that the *same* Lord Jesus who died, rose again from the dead, and ascended into heaven? The sameness must extend to soul as well as body, and the former had ceased to exist, had been *blotted from the creation of God!* Mr. — will say, that by recreation it was the same; but we deny it on the plainest principles of common sense, and tell Mr. —, that, if his views be correct, we have, indeed, an evidence that one bearing the form of man arose from the grave about 1900 years ago in Jerusalem, but that he either was not man, as not having a human soul, or was not the same man who, three days before, was put to death by wicked hands: and therefore, in neither of the cases have we any evidence that we shall rise again, as the *same* persons who have yielded themselves to the stroke of death? And the same awful confusion pervades all the work of Christ. He who ascended into heaven was not the same who offered himself a victim and a sacrifice on the cross, and therefore his offering for us cannot be acceptable, or, rather, he has nothing to offer of himself. The body and blood has been shed, but not by the High Priest who enters the Holy of Holies. How, too, can it be said, that we have a High Priest "who can be touched with a feeling of our infirmities," who can sympathize with us, who has purged our sins by the offering of himself? His soul at his resurrection was a new creation, had never suffered, and sorrowed, and felt for and with man; and hence all the cheering and elevating reasoning in the Epistle to the Hebrews is overturned, if, indeed, the ascended Jesus has a human soul at all, and that the Logos does not perform in Mr. —'s theory, as in the old heresy of the Apollinarians, the part of a human soul.

We are, indeed, not a little struck by the indistinctness with which our author, bold as he is, speaks upon this subject, and that he nowhere uses the plain language which his system requires. He speaks of "natural life being resigned by one, who, having died, now lives again;" of being, as to body and soul,\* "quickened by the Spirit," p. 28. He speaks of this being the power of "the divine life" which believers possess on this side the grave; but he never alludes to our Lord's assertion of his power "to lay down his life, and his power to take up the same life again;" still less does he

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\* The only passage we have remarked in which there is a recognition of a human soul after his resurrection.

seem aware of the consequences resulting from his extinction of the Saviour's soul. How does Mr. — connect Christ's resurrection with that of unbelievers, for there "is a resurrection of the unjust as well as of the just." "Christ rose," he says, "by the power of the divine life, that life not forfeited, and hence "is not the consequence, much less the proof\* of his humanity." p. 17. "His people partake of the same life, and the Spirit is the earnest of resurrection" to these. p. 29. Why then do the unregenerate rise? by what power do they shake off the bonds of death? It would seem that "the earnest of resurrection, which is the work of the Spirit," is not an exclusive one, as the sinner rises too. But Mr. — replies:

"True, the unregenerate do rise, but mere resurrection is no proof of immortality, though they are generally treated as identical. Lazarus, and many others mentioned in Scripture, were raised from the dead, were restored to life, and yet died again in course of time. And why? Because they were restored only to natural life, and natural life is mortal life. And so, in order that all may appear before the judgment seat of Christ, it is declared by him (John, v. 29) that "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." p. 30.

Hence, then, the possession of the Spirit, which is "the earnest of the resurrection," is no pledge of immortality, for mere resurrection is no proof of it; and hence all the reasoning of the apostle, in 1 Cor. xv. which seem to identify the two, is overturned by Mr. —'s discovery. Hence, too, we learn that the resurrection of the just and unjust is the same in its origin as that of Lazarus and others, though we thought that the one was connected with our Lord's resurrection, and the other was a miraculous manifestation of the power of God in particular cases. Mr. — cuts off all connection between Christ's resurrection and that of man, though, in the passage quoted by him, and justly commented on, he declares Himself to be the *resurrection*, intimating that, through Him, all men should rise, and *the life*, that to His people, renewed and complete existence should be that of happiness and glory. But, according to our author, some rise by the power of the divine life, and others in order that they may appear before the judgment-seat of Christ, in the power, we suppose, of material life; though we look in vain, in all the passages in which the resurrection is spoken of, to discover some ground for the distinction.

But a stranger view presents itself to us here. It is suggested to our author that "In this view of the atonement, it as much precludes any suffering after death from forming part of the

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\* We scarcely understand this passage. What divines have ever asserted to this?

sinner's sentence and condemnation, as an infinite duration of suffering; inasmuch as Christ did not suffer the one no more than the other." He admits the truth of the objection: "The damned live after their departure from this life, until\* that event emphatically called the *second* death." p. 18. "But while a state of intermediate suffering between the first and second death is thus distinctly here admitted, it is at the same time denied, first, that this after-existence is a consequence, still less a proof, of constitutional immortality in man: and, secondly, that it is any part of the "wages of sin," or of the sentence which Christ died to expiate. No: it is asserted without fear of refutation, that this is ever in Scripture spoken of at a special condemnation awarded to those who are unbelievers—'who received not the love of the truth that they might be saved;' who have heard but 'have not obeyed, the Gospel of Christ.'—Being the sentence of those who disown the Redeemer, no one ever was redeemed from it. It presupposes the atonement; and therefore could not be the object of it."—pp. 18, 19.

In remarking on this strange statement we would briefly observe, that on this theory the curse of the law which Christ came to remove either is identified with the extinction of existence alone, or, as that phrase is usually understood with regard to the condemned, it is made up of extinction and an antecedent punishment. Now, with regard to the latter, we would just inquire, where any such complex statement is made, where a division of punishment is marked out so distinctly as our author intimates, and if not, how he can assign it? As to the former, if the curse of a violated law be only extinction, and not punishment, how will he account for such passages as Rev. xxi. 8. Why is it that the *unbelieving* form only one section of those who are cast into the lake, and that "murderers, idolaters, whoremongers," are classed along with them, as meeting this awful punishment, if that punishment be appropriated solely to the rejection of the Gospel. But, in truth, with the appearance of peculiar accuracy in this statement, there is really great indistinctness and confusion, which, we are free to say, seems to us to arise from notions as confused on the subject of faith. Whence proceeds all sin, from its least to its most aggravated species? whence but from unbelief, or, rather, all sin and unbelief from that state of mind which is "enmity against God." Why is the Gospel rejected but from a love of sin? Unbelief is itself a violation of the law of God, nay, the greatest of all violations, and it seems somewhat strange to assert that the punishment awarded against guilt, whose enormity consists in being the greatest and most flagrant breach of the law, forms no part of its penalty. What is the meaning of "indignation and wrath, tribulation, and anguish," denounced against every man that "doeth evil," if it be not this lake that burneth with fire

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\* This is hardly consistent with Mr. —'s acknowledgment, that after this event they will live an indefinite but limited period. But how can error be consistent with itself?

and brimstone—if it be not the punishment of the law against “the Jew first and also against the Gentile? Indeed, this declaration of the wrath of God against the Gentile is absolutely inexplicable upon our author’s theory, which injudiciously adopts, and renders more complex, the errors set forth by Mr. Erskine and his school.\*

But we are told that the rejection of the Gospel “presupposes the atonement, and therefore could not be its object.”—If our author merely mean that unrepented sin calls down the wrath of God upon the sinner, we do not differ from him; but surely it is a strange assertion, that whatever presupposes the atonement cannot be its object. Surely no sin has ever been forgiven but in the anticipation of that atonement; surely all sin, since the atonement was completed on Calvary, has presupposed it, and more especially in nominally Christian countries, where sin and iniquity prevail so awfully, do they not presuppose the sacrifice of Christ? Yet shall we say there is no pardon with God for such sin? Take the case of one who has been misled by ingenious sophistry, who has embraced sceptical opinions, and denied his Saviour; does not this presuppose the atonement? yet are we to say that the power of divine grace has never brought the truth to such an heart, has never revealed the efficacy of the Saviour, or unfolded the wonders of redeeming love?—Far from us be such a statement; and we feel it is far, too, from our author’s opinion, though it would seem to follow from his theory.

We candidly confess, that our great difficulty, in pointing out to our readers what we conceive to be the errors of this pamphlet, consists in discovering a variety of phrases to express the same misleading principle, and of language to mark our wonder at its influence. From the beginning to the end, the assumption that *death* signifies extinction, prevails in every sentence, and whenever, in Scripture, that word or its opposites, or its synonymes occur, our author seizes on the passages, and parades his capitals, and would fain persuade his readers that it is a decision of Holy Writ in his favour. This is very conspicuous in the part to which we hasten, in which our author insists that regeneration is identical with continuity of existence, and that the Scriptures in teaching “that immortality is only through Christ, and is in fact the life of God—of Him ‘who only hath immortality,’—participated by the redeemed, teach also the doctrine of regeneration by the Spirit of God, an *actual communication of the Spirit* as the commencement of a new life, as that life in itself.” Our readers will ask what arguments are advanced for this opinion? We reply, an usual *assertion*. The word *life*, which is so repeatedly asserted to be the purchased gift of Christ, is identified with existence; the communication of spiritual life or regeneration is merely the giving

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\* See the admirable observations on this view in Wardlaw’s *Essay on Assurance and Pardon*, p. 252–254.

of the principle of continued being. "But the great proof that immortality is identical with the indwelling Spirit of Christ, or regeneration, is in the connexion ever stated in Scripture between this truth and the resurrection—that is, the resurrection of the believer—'the resurrection of LIFE,' as it is emphatically called."—p. 27. Hence, "as in Christ, so in the regenerate, the Spirit is the earnest of resurrection." To this is added the usual insinuation against the popular creed, that it, teaching "that man has eternal life by nature, has been constrained to explain regeneration in such a way as reconciles it with this persuasion—to make it identical with conversion, and a change of heart or affection, which is, in fact, to deny that there is any such thing as regeneration, strictly speaking; and to interpret it as a metaphor, 'a bold figure of speech,' as it has actually been called!" that it treats the union with Christ as allegory, p. 29, and so on. A very few words will suffice to show the fallacy of this. It is undoubted that the word *life*, in Scripture, bears the meaning of spiritual and renewed existence, and that change of nature which modern divines have marked by the word regeneration. To argue that life bears this meaning is unnecessary. The change from a state of moral destitution and darkness, to light and communion with God and spiritual peace, marked, as it is, with all that can betoken a new existence spiritually considered, new tastes, new desires, new feelings, new objects, obviously justifies the use of the word, and explains its force. Now, we do not, for our own parts, see how the popular creed, in declaring this statement, resolves the doctrine into an allegory or figure. Its reality, its permanence, its power, its Divine Author, its Divine Supporter, we uphold as strongly as Mr. — can do; nor do we conceive that one jot of spiritual influence is lent to it by his theory. We do not identify it with conversion,\* which we would regard as the consequence of regeneration, a word that more immediately refers to the work of the divine agent, and to the state thence produced; nor do we confound it with change of heart, though change of heart is necessarily the result of this communicated new and spiritual nature. Imputations like these, levelled at "the popular creed" by our author, when unsupported by proof, require no confutation, but denial.

But our author appeals to our Lord's conversation with Nicodemus, and conceives, that in the language employed by him to the Jew, and the doubts the latter expressed, a corroboration of his statement is to be found:

"How did he answer him? Did he say, that he had only used the expression figuratively for conversion to God or genuine repentance? Had he so said, there is no doubt he would have at once set to rest all the doubts

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\* "Conversion," says a great writer, "is to be distinguished from regeneration thus: Regeneration is a spiritual change; conversion is a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of this power: in regeneration there is given us a principle to

and removed all the difficulties of the inquiring ruler; for we cannot suppose a Jew, and especially "a ruler of the Jews," and "a Pharisee," to be perplexed and confounded at hearing of the necessity for conversion or true repentance—doctrines which had been inculcated in every page of the prophets. He corrected, indeed, his misconception; but how? not by saying that he did not mean a literal new or second birth, but that it was not, as Nicodemus thought, a second birth *after the flesh*, a second birth of *natural life*; and is the meaning of this only, that he still speaks of conversion, but adds that the influence of the Spirit is necessary to produce it? If so, it is still as unaccountable as ever that his hearer's amazement should remain. But the following words show what he did mean: "That (he continues) which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." As if he had said, "Your mistake is in taking the second birth to be after the flesh; it is a birth of the Spirit; and these two are utterly distinct—the one constituting man a child of God, a partaker of the Divine nature."—p. 24, 25.

Now, it is plain that the whole force of this argument, if it be an argument, consists in the assumption that conversion is all that we meant by regeneration, and that regeneration itself cannot signify that complete, entire, and *radical* spiritual change which the *popular creed* intimates, except such be connected with a physical change too. Every word said by Mr. — is as applicable to the views of his opponents as of his own; nay, more so, for, except our author can adduce from the Jewish Scriptures (which he has declined doing) irrefragable proofs of his theory, it will be difficult to account for our Lord's question, "Art thou a master in Israel, and yet knowest not these things?" Not merely repentance and conversion, but the changing and renewing power of the Spirit of God had been clearly intimated in the Law, the Psalms, and the Prophets; but the carnal and worldly prejudices of the Jews blinded them to the spiritual character of these statements, and rendered the language of our Lord inexplicable even to a master in Israel. We cannot read our author's theory in the Old Testa-

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turn; conversion is our actual turning. In the covenant, God's putting his Spirit into us is distinguished from our walking in his statutes from the first step we take in the way of God, and is set down of the cause of our motion, Ezek. xxxvi. 27. In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them: regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a lively body. A principle of activity will produce action. In regeneration, man is wholly passive; in conversion, he is active. The first reviving us is wholly the act of God, without any concurrence of the creature; but after we are revived we do actively and voluntarily live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle: from this principle all the acts of believing, repenting, mortifying, quickening, do spring. In all these a man is active; in the other he is merely passive."



ment, and therefore cannot admit the justice of his observation. He has not proved it from the Old Testament, and surely is not justified in assuming it.

Our author appeals to 1 Pet. i. 23-25, as deciding that with the indwelling of the Spirit is "connected immortality, that the Holy Ghost is truly 'the Lord and Giver of life;'" and he gives, in his largest capitals, a part of the text, such as, "liveth and abideth for ever, endureth for ever." Now, he should have remarked here, that it is not man of whom the apostle speaks, but of the Word of God; there is not any thing declared with regard to man, or to his continued existence, but of the instrument employed for his regeneration, the word of God, "that word which we preach unto you;" that Gospel which, by its declarations, denunciations, and promises, all of which will be fulfilled through eternity, "continueth for ever;" that Gospel which is the instrument used to renew the sinner, and thereby make him partaker of a blessed immortality which passeth not away. Surely Mr. — must perceive that this simple statement overturns his elaborate reasoning from this passage. But, again, the contrast is drawn, in this passage, between the temporal life enjoyed by man here, the pomps, vanities, and follies of this world, and the permanence of that principle which, while they vanish, continues and confers happiness. This is obvious from the language in which the glory of man is compared to grass which withereth and falleth away, when connected with the fourth verse of the same chapter. And in the last place, what does he mean by saying, "that incorruptible, in its strict meaning, says nothing of the saved that is not equally true of the lost, according to the prevailing opinion?" In its strict sense, as used by the apostle, it could not be applied to the lost; but in Mr. —'s meaning, which he substitutes for the apostle's, without proof, it might indeed. We are satisfied with taking its uniform meaning in the Scriptures, and repeating our challenge to Mr. — to produce a single passage in which it means merely continuity of existence.

But it is in the resurrection of Christ that he finds his strongest arguments. We have already remarked upon his view of this event, and its connection with the atonement, and shall merely observe upon the statement he makes, that Christ's "actual life was *completely* resigned by the Redeemer; and when he lived again in soul and body, and rose from the dead, he was, *as to both*, quickened by the Spirit." Does our author, in these words, mean to say, that Christ did not reassume a *natural* life? If so, he is not the man, a perfect man—he has not that soul and body so united and so animated as that in which he lived and suffered; he is not such an High Priest as we require. Will Mr. — acknowledge these to be fair deductions? But all this he infers, strange to say, from the declaration, 1 Pet. iii. 18, that he was "put to death in the flesh, and made alive in the Spirit;" but how he collects the annihilation of the soul from the former clause, or

his not reassuming his *natural* life when he was quickened by\* the Spirit, we cannot conjecture. The obvious meaning of the passage is surely the death of the body sustained in his human nature, and that same life which he laid down, assumed again by the power of the Spirit, to whom all such works are ascribed.

But he enlists the passage, Rom. i. 4, in his service, and this because it states that Christ was "declared to be the Son of God with power, according to the Spirit of holiness, by his resurrection from the dead." "In other words"—mark the comment—"that it was not in the power of natural life that he was raised, but in the power of the divine, and as having the Spirit without measure." p. 27. We are told that critics upon Homer see in him more than Homer ever knew, and we lament that similar exegetical freaks are being tried upon St. Paul. By what possible artifice could Mr. — fancy he had discovered this meaning in the Apostle's words? Where does he read any negation of natural life after his resurrection, or an interchange between it and the divine life? The obvious meaning of the passage presents us with the contrast between his human nature "of the seed of David," and his divine nature as "Son of God," (*κατα σαρκην, κατα πνευμα αγιου*), and this latter proved by the very test to which he had himself appealed, his resurrection from the dead. Does Mr. — forget that the very charge of blasphemy made against our Lord, was that of making himself the Son of God—for this he was convicted and sentenced, and this was established by his resurrection from the dead?

Our author draws similar conclusions from other passages, and with as much success. Eph. i. 19, because it speaks of the agency of God employed for the believer, as being the same that raised and exalted the human nature of Christ, is supposed to declare his theory; though it might as well, according to his meaning, prove that each believer was raised to the same height that Christ now occupies. Rom. viii. 17, which refers either to the resurrectionary power quickening the dead bodies of the children of God, or, as is more likely from the preceding context, to the sanctifying influence of the Spirit conferring spiritual life. John, v. 29, seems to us to be connected with his theory just so far as a general resurrection makes part of it; and when he proves *life* to mean mere existence, then *damnation* will mean annihilation;—and when referring to John xi. 25, he asks, why does our Lord say, "I am the resurrection and the life?" We should not feel ourselves particularly ashamed even if we could not answer this very pertinent question: but surely the connection may easily be made out; and the phrase intimates that not only is our Lord the author of a resurrection from the dead, but of all existence, temporal, spiritual, eternal; and the two parts of the statement are connected with the succeeding promise: "He that believeth

\* Mr. — should warn his readers when he intends to improve the authorised version.

shall live; he that liveth and believeth shall never die." Resurrection implies death—life does not.\* Nor do we see how Mr. — can draw any support to his theories from this passage, but by assuming that *death* has but one meaning, and that annihilation. Such are the arguments, and such the scriptural foundation for our author's assertion, that regeneration is identical with eternal existence—a view that rests upon the assumed meaning of the very words in dispute—that is built upon the perilous theory of the annihilation of the human soul of the Redeemer; and that, while it seems to provide for the resurrection of the righteous, by giving to them the divine nature, in which alone Christ arose, robs us of a High Priest who can be touched with a sense of our infirmities, and leave unaccounted for, the fact that the wicked as well as the righteous shall rise at the last day. If the righteous rise by the power of the divine life, by what power do the unrighteous?

Our author proceeds to consider the state of those who have not received the Gospel, and to examine in his own way the texts that *seem* to declare their punishment to be unceasing. It is here that we might expect his greatest strength would be put forth; but, whether it arises from the difficulty of bending this part of his subject to meet his views, or that he deemed it unnecessary to waste his powers, no part of his unsatisfactory pamphlet is so unsatisfactory; and, with the exception of a tabulated array of texts, pointed with capitals and italics, his tone is lower, and his statements more meagre than usual. He does not deny that many passages in our English version have the appearance of a statement contrary to his theory, nor that a mere English reader would suppose an eternity of misery marked clearly in that book which alone can reveal the state and condition of the invisible world. Passages in which the penal fire is said to be everlasting, Matt. xviii. 8; the punishment to be everlasting, Matt. xxv. 41, 46; that the smoke of their torment ascends for ever and ever—that they shall be tormented for ever and ever, Rev. xiv. 11, xix. 3, xx. 10; that the worm of the guilty dieth not, and their fire is not quenched, Mark, ix. 43, 46; that there is a *dwelling* with devouring fire, and everlasting burnings, Isa. xxxiv. 14; that a mist of darkness is reserved for the wicked for ever, 2 Pet. ii. 17; that everlasting shame and contempt, and the vengeance of eternal, of unquenchable fire is to be their portion, Dan. xii. 2, Jude, 7, Mat. iii. 12, Luke, iii. 17; passages like these must mean something—their awful statements must have a corresponding reality; and although, in all languages, the words *everlasting*, *eternal*, *for ever*, may be modified by circumstances expressed or understood, and, if such exist, let them be pointed out, still, in the ordinary acceptation of language, the eternal continuance

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\* In this view we agree with our respected fellow-labourer, Mr. Pouden, to whose excellent and scriptural reply to these heresies, we willingly refer our readers.

of the instrument and objects of punishment seems to be pointed out.

Now to this what can the advocate for finite punishment reply—only by impeaching the translation of the original word which is rendered everlasting, and asserting that

“ Indeed we may go further, and say that the strict and proper sense of the Greek *αιωνος* is limited duration. For, *αιων* is an age, a limited period of time ; and its adjective *αιωνος* is properly *lasting for an age or ages*.” p. 35. “ The subject of the Lord’s Second Advent has, happily, of late years, acquired a great increase of notice in the church. But while that period shall be emphatically THE AGE of blessedness, and is ever so held up to the believer’s hope—‘ the time of the dead, when they shall be judged,’ and when the Lord ‘ will give reward unto his servants the prophets, and to the saints, and them that fear his name, small and great ;’ (Rev. xi. 18,) and is now much spoken of in this view—it is not, perhaps, sufficiently considered in another of its bearings, namely, as ‘ The day of judgment’ as it respects the ungodly, when, as the same passage adds, God ‘ will destroy them that destroy the earth.” pp. 37, 38. “ The expression, ‘ for ever and ever’ is, in all those passages, ‘ for ages of ages,’ (*εις τοις αιωνας των αιωνων*;) an expression which, it is not denied, often implies endless duration ; as, for instance, in the numerous Doxologies of Scripture, such as Gal. i. 5, &c. &c. But the *subject* in these latter passages decides the meaning ; and besides, it is in them used without the addition of words peculiarly to be noted in the passages above quoted—viz. the words ‘ day and night,’ which in themselves bound the duration of the sentence by the existence of the present system, and forbid our extending it beyond that great and final period, which divides between the course of time and a boundless infinity.” p. 41.

This, with an assertion from the observations subjoined to “Scarlett’s New Testament,” that *αιων* is used in the New Testament 128 times with seven different translations ; and *αιωνιος* 71 times, with 5 translations ; references to “Cruden’s Concordance,” and “Parkhurst’s Lexicon,” and a remark that “the occasion of the word *αιωνιος* is not of itself sufficient to decide the question as to the infinity of that to which it is applied,” constitute the whole that is said in objection to the received interpretation of the substantive *αιων* and the adjective *αιωνιος*. Now, be it remarked that one word for *everlasting*, that word in Jude, vii. *αιδιος*, is untouched by these observations, and being used but twice in Scripture, its meaning by all lexicographers is admitted to be eternal, either in the absolute sense or in the endless. We are perfectly willing, too, to admit a variety of meanings for the word *αιων*, while on the authority of Aristotle, we would assert the absolute notion of eternity in its etymology, but we would refer as perfectly distinct from any thing connected with the *αιων*, to the use of the phrase in the New Testament. Those phrases are, *εις τον αιωνα*, *εις τους αιωνας*, *εις τους αιωνας των αιωνων*, *αιωνιος*. Now, these phrases share the fate of all phrases in the

progress of language ; in the various modifications of singular and plural with the proposition *εις*, it is used 52 times in the New Testament, exclusively of those in which it is applied to future punishment, and if we have counted rightly, 28 times in the singular number, and 24 times in the plural ; in all, we venture to assert it is used in the endless sense, without a shadow of doubt, and if so, can we hesitate to say it must be used in the same sense when applied to future punishment in six other places. As to the adjective *αιωνιος*, it is used in the Scripture of the New Testament on 71 occasions, 66 of which it is used, or may be understood to be used in the endless sense, and five times it is applied to the punishment of the wicked. The reader will find in the note, an analysis of the different senses, and will be able to judge of our assertion, that in every instance of the 66 it is certainly or most probably employed to betoken eternity, and may also judge of the criterion which would limit its meaning in the remaining five instances.\* We would be content then to leave the whole controversy to this test : let a person unacquainted with the subject, but acquainted with the ordinary rules of interpretation, be told that certain phrases, which are allowed capable of being applied to express eternity, either absolute or endless, are employed in the writings of contemporary authors at least 128 times—that these can be proved to a great degree of certainty, to be used in the endless sense at least 117 times, would he not at once assent that this should be our guide for the remaining eleven.

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\* *αιωνιος* is applied to the Supreme Being in four texts, Rom. xvi. 9, 1 Tim. v. 16, 1 Pet. v. 10, Heb. ix. 14 ; these passages are clearly free from the hypothetical objection connected with the *αιων*, or age. In 2 Cor. iv. 18, it is applied to things unseen, and by the bare form of contrast must be considered as of an endless signification. Heb. ix. 12, it means the redemption of Christ ; Heb. xiii. 20, the Covenant of Grace ; Rev. xiv. 6, the Gospel—in all these instances doubtless betokening eternity. In 51 other texts it refers to the future life of the righteous, their habitations, their glory, their salvation, their inheritance. 2 Tim. i. 9, Tit. i. 2, may most reasonably be understood in the endless sense, as referring to the eternal purpose of God ; and in the same way, Rom. xvi. 25, to the mystery kept secret through eternity. Phil. xv. 16, Heb. vi. 2, Jude, 7, will, upon examination, appear to admit, perhaps it may be said to require, the same interpretation ; and 2 Pet. i. 11, can only be adduced as limited by those who deny that after the expiration of the *αιων*, Christ will continue to be a king, though the distinct mediatorial king may cease. We are aware that it may be said, that in these 51 texts, where the future life or glory of the righteous are spoken of, it is only the “age-lasting life ;” that it merely refers to the *αιων*, or millennial age ; but it must be remarked that this is mere assumption, without a shadow of proof ; that the word *αιωνιος* is in itself perfectly fitted to express eternity, and does in many of the texts above quoted, which should, therefore, direct us in the consideration of the others, that but one of these texts, that from Matt. xxv. can be ever brought into juxta-position with our author's peculiar views upon the subject, and that if it there be supposed to mean a limited duration, it will be difficult to find any passages asserting an eternity of blessedness to the righteous.

Our author asserts that the strict and proper meaning of the Greek *αιωνιος* is limited duration. We have consulted Schleusner, and find that he gives these meanings for the word, "omne quod fuit superiori tempore," "seculis elapsis," "quod est antiquum," which obviously conveys no idea of *limited* duration;\* 2. "Omne quod est finis expers." 3. "Æternum absolutum."

But we are told that *αιωνιος* is not like infinite or immortal, to which no second meaning can properly be applied. We fear Mr. —'s knowledge of English literature is limited, or his memory would furnish him with many, and we have just taken up the only English Dictionary in our reach, and find "unbounded, unlimited, immense, hyperbolically used for large, great," to be the definition. When we say that our author has taken *infinite* pains to prove his point, we are perfectly well understood, and the use of this word is sanctioned by the best authorities. It is true that the mere use of the word *αιωνιος* is not sufficient to decide the question, but there must be something in the object itself to limit its use, or it does so, and our author will not pretend that there is. But we believe that the other phrase on which we have remarked, *εις τους αιωνας των αιωνων*, in its application does in fact decide the point, for it is never applied but to mark infinity of duration. It has been, indeed, suggested to us by a valued friend that taking the meaning of *αιων* to signify, as our author would explain it, "a dispensation," the phrase is literally "dispensations of dispensations," which imply the permanent manifestations of God's power and glory; and unless our author deny that these attributes will be displayed through eternity, or excepts its ages from the government of the Supreme, he must admit that the idea of eternity is intended.

Our author does not deny that *εις τους αιωνας των αιωνων* often implies endless duration, p. 41, but he thinks that the words annexed to them in Rev. xiv. 11, and xx. 10, "day and night," limit the meaning, and "bound the duration of the sentence by the existence of the present system." Now, surely, it is reasonable to expect that the meaning of such a phrase as this, which is obviously a form of speech, should be taken, not from its literal, but its usual construction;—it is used three times by St. Paul, to mark his unremitting application "without ceasing" to

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\* We would add, that the only passages quoted by Schleusner, for the first meaning are, Rom. xiv. 25, 2 Tim. i. 9, both capable of the meaning of eternity. Wall gives the meaning "sempiternus;" Stephens, "æternus sempiternus," and quotes *βιος αιωνιος* from Plutarch; all admit that the word has other significations, but the direct and strict meaning seems to be eternal. Another word, too, is used in reference to future punishment, and which is never employed except to note a strict and endless eternity, *αιδιος*, which is found in the New Testament once applied to the Supreme Being, and once to the state of the wicked, Rom. i. 20, Jude, 7: the only meanings given for this word in the Lexicons, whether sacred or profane, is eternal.

labour for his own support, and to pray for his brethren, 1 Thess. ii. 9; iii. 10; 2 Thess. iii. 8; and four times by St. John, twice applied to the prayer and praise which ascend before the throne of divine grace, from the redeemed Church of God; once to the continued accusation of the people of God by their adversary, and twice in connection with future punishment. We ask Mr. — himself, as a fair and candid interpreter of the word of God, what is the idea intended in all other cases by Paul and John to be suggested by these words? do they refer, in the slightest degree, to the sun and moon, or the present system of the universe?—do they not rather and exclusively give us the idea of incessant and unremitting action, that enjoyment or suffering that knows no pause or intermission? does Mr. — limit the ascription of praise to “Him that sitteth upon the throne and to the Lamb,” to the period that the sun marks out, to *our* day and night? and how does he answer the text, Rev. xix. 3, where the same phrase occurs, similarly applied, but without the qualifying and limiting clause of “day and night?” We would like to know, too, what he thinks of the two last chapters of the Apocalypse; do they concern the millennial or the heavenly state? If the millennial, how does he reconcile the statements of Rev. xxi. 23–25, and xxii. 5, with his literal interpretation of day and night, in the previous passages? If the heavenly state, how can the declaration contained in xxi. 8, and xxii. 15, be made consistent with the completed course of punishment—the prophet speaks of that punishment as still in existence, while the New Jerusalem is manifested, and of those who are excluded from it, not as being non-existent, but alive and in suffering.

To the overpowering argument from Matt. xxv. 46, that the same epithet, betokening, of course, the same duration, is conclusively applied to the life of the saved as to the punishment of the condemned, our author replies in a way that can be done justice to only in his own words; he says:

“It is admitted that the life of the believer is spoken of here, and in a great number of other passages in a limited view, and with respect to a limited portion of it. For, the Scriptures, though they reveal ‘life and immortality as brought to light by the Gospel,’ and show how the believer is even now put in possession of both, do not propose to give the history of eternity, or to disclose what shall be the state or occupation of the redeemed during the countless ages of their future existence. Here we have only general terms, and the fact, in itself sufficient, that our life, being the life of Christ and of his Spirit, shall be evermore like his—blessed, holy, and glorious. But there is a certain portion of the believer’s future life, on which the Scriptures are full and explicit, both as it respects Christ and his redeemed—namely, that time and state emphatically named ‘The world to come;’ of which the apostle (in asserting the superior dignity of Christ) says, ‘Unto the angels hath he not put in subjection the world to come, whereof we speak;’ (Heb. ii. 5,) and which he goes on in the same chapter



to show, is not another world, but a future age and state of this world; when, according to the prophecy of Psalm viii. 'all things shall be put under the feet of Christ;' but which, he says, 'we now see not yet,' though we shall see it at his coming. Comp. verses 6, 7, 8, with 1 Cor. xv. 25-27.

"The subject of the Lord's second advent has, happily, of late years, acquired a great increase of notice in the church. By it will be brought in that blessed 'AGE' of which the Scriptures continually speak, and which has furnished the burden of the richest effusions of the Spirit of prophecy from the beginning: when, the kingdom of Christ being come, his saints shall rise to reign with him, and the world be universally subjected to his and their rule and dominion."

"That this same 'age to come' shall both begin and end in judgment, is also clearly stated in Scripture, and should be peculiarly noted: but after this judgment the 20th chapter gives an account of the reign of Christ and his saints, who partake of 'the first resurrection,' for 'one thousand years;' and then follows *another judgment*—the great assize, when 'the dead small and great, stand before God,' ver. 11, and when is awarded the sentence of 'the second death,' to those not found written in 'the book of life.' And that it is the *first* of these judgments, and not the last and general judgment which the Lord describes in Matt. xxv. is evident."

Now, we protest with great sincerity, that notwithstanding we have occasionally in this our CHRISTIAN EXAMINER endeavoured to guard our readers against the intemperance of prophetic interpretation, and have given perhaps an undue prominence to the difficulties connected with the present popular view of the subject of the millennium; yet never, in our most cautious attitude of warning, did we venture to print any thing so fatal to that hypothesis as what this writer, generally supposed to be a warm millenarian, has done in cool and serious argumentation. If we had dared to hint any connection, real or implied, between such errors, as those that deform this publication, and the views of our prophetic students, the censure that our well-meant endeavours have experienced would have spoken in thunder against our want of candour and common honesty:—let the pious advocate for the identification of the *ὁ αἰών* with the personal reign of Christ on earth look to it; for we feel satisfied that the effect of this pamphlet will be, not to make many assent to Mr. —'s opinions, because of the asserted connection with millenarian opinions, but lead them to doubt of the soundness\* of their views, because of their ready perversion to support errors from which they shrink. To them we leave the full vindication of their own

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\* We have heard, and with pleasure, that already symptoms of dissatisfaction have been manifested by some influential proficient in the school of prophecy. Would that it could induce them to reconsider the very foundation of their views, and to ask whether that tree can be regarded as sound, which has germinated in Irving's errors on the subject of Christ's human nature, and our author's on the eternity of future punishment.

views, and would only observe, that this same word *διωμιος* is applied in so many ways, and to so many different objects, when the *αιων* could not possibly be in contemplation, that we conceive every canon of sound criticism is opposed to his interpretation. In numerous instances it is applied to the life of the believer, when no such reference can be supposed, as in Romans, ii. 7, it is applied to the destruction of the wicked, *ολεθρον αιωνιον*, which must, therefore, either prove that destruction does not mean annihilation, for this implies a continuation of this *destruction*, and, if for a day, why not for eternity, or the epithet must mean eternal, since the annihilation, according to our author, does not take place till the *αιων* is completed. It is applied to the Gospel; is that only age-lasting? It is applied to the covenant, to redemption, to God himself. Now, why should a meaning that is obviously improper when the word is used in such a variety of places, be assigned to the word in one, except to serve a purpose? We have before alluded to the inconsistency in his views. This *Æonian* punishment commences for the Christian world who are alive, at the opening of the *æon* or age. Unbelievers who are dead are not its subjects. Those who join Gog and Magog, with whose suppression the *æon* closes, are not its subjects; and thus this punishment, which will only commence for the vast majority of sinners after the *æon* has ended, is still *κολασις αιωνιος*. Our author has not distinctly stated how his system disposes of the Gentiles. Are they annihilated at death, or are they in a state of insensibility, or a state of punishment? We must confess, too, that when we remember the awful manner in which the judgment is spoken of, the terror with which even the devils themselves are represented as contemplating it, and those tremendous figures that are employed in its representation, we are astonished that any one could deem that judgment to be annihilation, to which the condemned must rather look forward as their deliverance from the wrath to come. Mr. — seems to think not, but we appeal from his decision to the universal law of common sense.

We have been struck by the avidity with which our author seizes upon every passage that could give him the slightest foundation for an argument, and his ingenuity in directing the eye of his reader to the strong point in the text. Matt. iii. 12, is quoted, and *burn up* marked in capitals, but *unquenchable* left undistinguished, though it assuredly shows the true meaning of the burning. Mal. iv. 1, has three of its clauses thus specified, though the figure merely expresses the vehemence of the Lord's wrath, the complete destruction of the proud, and of them that do wickedly from their temporal estate; and, in a succeeding verse, they are found in existence, being trodden down as ashes. 1 Cor. iii. 12, is quoted, but we really do not see for what purpose. 2 Thes. i. 7, 8, has the *destruction* in capitals, though the very word itself in full accordance with Mr. —'s theory, implies that it is not annihilation but punishment. Heb. vi. 8, has the eye directed to

*burned*, though the real stress is on *rejected*, and burning does not imply annihilation. Matt. x. 28, is quoted with the following comment: "The whole prerogative asserted by God consists in his being 'able to *kill* the soul.'" Now, let us remark that it does not tell much for our author's controversial candour to omit remarking that the parallel passage in Luke has, "after he hath killed, hath power to cast into hell." Was he afraid of the use in the passage of the strong word "killed," as connected with a continued existence? or did he fear its coming into contact with his own statement that St. Matthew asserts the prerogative of God to be able to kill the soul? The Evangelist says no such thing. God's power to do so is not to be denied, but that power is not alluded to; and the careful change of language in the sacred writer, from *kill* to *destroy*, should have put a less cautious writer than our author on his guard. Does "destroy" signify "annihilation?" What, then, does our Saviour mean in this very chapter by "he that loseth his life for my sake," when the original, literally translated, would be "destroyeth his soul," *απολεσας την ψυχην αυτου*? and how does Mr. — argue from the power\* of God to his actually executing the fulness of that power. Mark, ix. 43—46, is endeavoured to be answered, by asserting that it must be explained by Is. lxvi. 24, from which it is a quotation, and, according to our author, refers to the Millennium. We fully admit that our Lord refers to that passage of the prophet, though, from his not mentioning or alluding to it, we would deem that he did not intend to apply it in the same limited sense that the words convey in Isaiah. It would seem, from its context, to be a species of proverbial expression, borrowed from the prophet's language, but not more necessarily limited by his employment of it, than the word *Gehenna*, in the New Testament, is, by its literal use in the Old for the valley of the Son of Hinnom. It is admitted that the prophet borrows his imagery from this valley, "when the worms continually preyed on the dead carcasses that were cast out into it, and a perpetual fire was kept to consume them," p. 51; and our Lord and his apostles used the common language of the Jews, and the same familiar metaphors to express the state of the condemned. We see no strength in our author's explanation. With the millennial view of the subject we meddle not, but we cannot think that the awful language of our Lord, given in St. Matthew, whose Gospel was pri-

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\* Mr. — speaks of "the *preservation* of the condemned in a state of endless life." We are sorry to find his language so nearly approaching that of the learned but eccentric and deeply erroneous Whiston, who talks, too, of "the *preservation* of the wicked to endure the torments of an endless eternity." If, by *preservation*, these writers mean any thing beyond what the condition and circumstances of human nature extend to, they should know that we disclaim such a view; such a misrepresentation may serve to stigmatize our view as cruel, but it is not consistent with truth; the continued existence of the wicked is the result of the nature bestowed upon them by their Creator.

marily intended for Jews, and in St. Mark,\* who wrote it is generally believed, for the Roman Christians, can be satisfactorily explained but by an endless duration of punishment.

But we hasten to the close of our author's arguments. He seems, in p. 45, to think that he has disposed satisfactorily of all the texts that are usually urged as proving the eternity of punishment, and adds, with amusing self-complacency, "they can scarcely be said to cause a difficulty," particularly "when placed in parallel with the numerous passages which state the final award of the wicked *in terms which cannot be mistaken!*" Our readers must be aware of the manner in which his demonstration proceeds. He assumes that "the Old Testament is uniformly in favour of the decision he seeks to establish," p. 46. He then *assumes* the meaning of every word which is applied to mark the punishment of the wicked in the New Testament, and exhibits a variety of such phrases, with their proper accompaniment of comment and italics, and then assumes that he has proved his point. Why, he could prove any thing by a similar process, which partakes too much of the neological liberty of interpretation, we confess, to please our old fashioned taste. The words he selects are "death, perish, perdition, destroy, destruction." Now, surely, before he can assume that these words mean non-existence, when applied to the future state of the unrighteous, he should have exhibited some unequivocal instances that the words in Scripture, we might say in any author, bear the meaning he affixes to them; if they do not, or that he has failed to prove it, surely it is rather too much of a *gratis dictum* to allude to the frequent recurrence of such words as demonstrative of that which they cannot intimate. We have taken the trouble to count the number of times these words severally occur in our authorised version of the New Testament, and the following is the result of our labours, which we request our readers to examine and verify or correct. Death, and its connected words, occur 244 times, and of these, 166 in which it can, by no possibility, mean non-existence; all the other instances are those in dispute. Perish is found 38 times, of which 23 are not applied to the wicked, and can, by no reasoning, be supposed to mean non-existence, though used in various other senses. Destroy, destruction, &c. are used 65 times, and in 37, however varied the signification, they cannot be perverted to signify annihilation. Now, let our readers pause; here the dispute is about the meaning of certain words applied to a certain class of objects; it is not denied that either of the two events, asserted to be characterised by these words, may, in possibility, be true of these objects; they either may remain for ever, or they may, in the will of God, and by an exertion of power, be annihilated.

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\* Our author singularly enough, p. 35, refers for the word, *γαινα* to Mark, yet afterwards asserts that it is only used by Matthew and James, who both wrote for Jews.

Now, these same words are applied to other objects in the same writings some hundreds of times, and never in one of the senses pleaded for; their signification is very various, but always exclusive of the very idea sought to be established:—again, the words occur numberless times in all other writers, and yet it may be difficult, if not impossible to find a single instance in which of themselves they bear the meaning sought to be assigned to them, and yet our author, arbitrarily and against all this induction, reasons as if that meaning was their only one. We have never met so singular an instance of the violation of every rule of sound reasoning. It is unnecessary to say how often and how variously *death* is applied; he himself admits it to mean a separation of soul and body; therefore eternal death, according to our author's reasoning, should signify an eternal separation of soul and body; yet he himself admits a resurrection for the unbeliever. Perish is used just as variously, but never for annihilation.\* Destroy, destruction, as frequently, all intimating violence, a change of state, pain, and misery, but never giving the slightest shadow of semblance to the assertion that they intimate non-existence.

Our author closes by a disquisition on the words translated *Hell* in the authorised version. "First,  $\alpha\delta\eta\varsigma$  (Hades) a word which simply means the invisible place of the dead, and applies equally to the saved and lost; and second,  $\gamma\epsilon\epsilon\nu\nu\alpha$  ("Gehenna," or "the Valley of Hinnom,") which is that part of the Hades allotted exclusively to the damned." His object is to show that the time will come when "Hell shall be no more—when death and hell shall be cast into the lake of fire." p. 52. He grounds another argument upon the locality assigned, he thinks, in Scripture to Hell, which, he thinks, must be placed somewhere in the central parts of the earth; that therefore, when the earth is "dissolved, to give place to a new heavens and a new earth, hell is necessarily involved in the general conflagration, and has no place in the new creation." With this he mixes up some ideas of his own, and some of Bishop Horsley. He thinks that no spirits of the just went to heaven before Christ's ascension, but that all go there since; and he assents to the Bishop's view, that the situation of hell is in the interior of the earth. Now, in the first place, though we were to grant him his locality, nothing is gained thereby, for if  $\alpha\delta\eta\varsigma$  means the general receptacle for the dead, of which Paradise and  $\gamma\epsilon\epsilon\nu\nu\alpha$  form the respective parts for the righteous and the wicked, since that receptacle will be rendered unnecessary by the reunion of soul and

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\* We would strongly recommend to the reader who is interested in these researches, Hammond's two letters on "the Judgment worthy of God." They are contained in the first volume of his works. We were struck by one remark: while alluding to the authors against whom he writes, he expresses his conviction that whatever else they may assert, they never can contemplate the annihilation of the soul of Christ! Hammond had never read "Christ our Life," or he would know it was not beyond the limits of human boldness.

body in both cases, its locality may be destroyed without affecting the eternity of future punishment which continues in the lake of fire, "the passages respecting which have been already considered." p. 55. Hence it is plain that the question is perfectly independent of the elaborate dissertation bestowed upon it by our author. Bishop Horsley is, perhaps, not the safest guide for a theologian that can be well chosen, and he who follows the bishop through all his theological speculations will be likely to arrive at any thing rather than sound views. We think him without the least foundation for the opinion quoted by Mr. —; that his view of 1 Pet. iii. 18–20, is radically unsound, his view of the object of our blessed Lord's descent perfectly unscriptural, and his argument from Eph. iv. 9, at least not convincing.\* Our author thinks departed spirits did not ascend into heaven until after our Lord's ascension. We confess we see no evidence that any such change was produced by that glorious event; we see no scriptural foundation on which to build such an hypothesis as our author's; and are inclined to think that the heavenly state which is to be eternal is enjoyed wholly by soul and body. But we restrain ourselves, and while we confess that we see no evidence for our author's views, and much in Scripture to give us room to believe that the "heavenly places" and "the lake of fire" mark the states and places for the eternal residence of the righteous and the wicked, in contradistinction to paradise and *γεεννα*, we venture not to dogmatise, but are satisfied with referring our readers to Pearson's inimitable work on the Creed, where this and every other subject is handled with a learning and solemnity that became him—"the very sweepings of whose study was gold."

And now our readers have before them the arguments that the latest advocate for the destruction of the human soul has been able to produce from his range of reading and scriptural inquiry, and we would ask any candid mind capable of judging, is it such as you will peril your convictions upon? Is it such as to justify your separating from the opinion of the universal Church, the *semper et ubique et ab omnibus* of opinion? Is it such as should induce you to expose yourself to the risk of the errors that might thence arise. We do not, indeed, think that there is in the whole course of theological controversy so strange an instance of a grave argument being carried on without the slightest attempt at a proof, nor that, since the days of Zeno, such a singular exhibition of *petitio principii* has been exhibited. Our author assumes, without proof, and contrary to proof, that death, and its corresponding terms, intimate annihilation; that man had no immortality of soul originally conferred; that death, in the original writings, means annihilation; that the curse of the law is only annihilation;

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\* See Pearson on the Creed, folio, p. 228, and compare John viii. 28, Ps. cxxxix. 15, lxiii. 9, in which the phrase *lower parts*, or similar language, is certainly applied to the habitable earth, or its surface, and the passage itself either to our Lord's resurrection, or to his incarnation, or his burial.



that atonement means an authenticated equivalent; that Christ's human soul was annihilated on the cross; that yet the newly created soul was the same soul: that Christ rose not in his natural, but in his divine life, he who had declared that he had power to lay down, and power to take up his life; that regeneration is the same with eternal existence; that everlasting punishment is punishment for an age or dispensation, and yet is to last beyond that age; and finally, that hell is in the central parts of the earth, and that the spirits of the righteous that died before Christ have ascended from paradise into heaven. Now, what is this to prove? Why, that which, if proved, would make every friend of religion shrink, and every profane person rejoice. The promises of the Gospel, the terrors of the law, the denunciations of eternal wrath, in how many instances are they all fruitless! And we confess that we look with fear to a theory to diminish the apprehended penalty, to remove the sanction, and to proclaim an immunity which is sure to be received with triumph by the profligate and careless. It is true, that if it be indeed the truth of the word of God, our fears and feelings must give way, and our apprehensions be exchanged for convictions that they are vain; but let us be assured that such is the case, and let not the respect that we may pay to talent or piety mislead us from the inquiry.

Our author closes his book by a recapitulation under nine heads; on which, following his order, we shall state our opinions. 1. The original constitution of man, so far from favouring his views, exhibits, as we apprehend, strong intimations of the reverse, and proves that man is not on a level with the brute creation. 2. We find in the sentence that formed the sanction of the first command, and the preventing the sinner's access to the tree of life, reasons to believe man to be naturally immortal, in Mr. —'s sense. 3, 4, 9. The language of Scripture always signifies more than mere existence by the words immortality, life, &c., and therefore these could not be applied to the unbeliever, while death, destruction, perish, &c., in no one instance can be proved to signify annihilation. 5. The atonement can only be enlisted on Mr. —'s side, by assuming the meaning of *death*, perverting the true notion of atonement, and destroying the identity of the Redeemer. 6, 7. Regeneration and resurrection\* are connected with his views, only by the same assumption and without a shadow of proof. 8. If language have any definite meaning, there are several expressions, that unequivocally declare the sufferings after death to be infinite in duration, and their force can only be broken by assumption and hypothesis.

But our author, in addition to all these, assigns another, which

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\* "Life" is said in this paragraph to belong, in its strict sense, only to the saved. What does our author mean by eternal life? or are "eternal life" and "life" the same thing?



is, he thinks, of sufficient force in itself, to convince many of the truth of his system :

“ In reflecting on the fact that the enemies of God have, since the fall, ever formed the larger portion of mankind, and that consequently many, very many, the majority (of those at least to whom his truth has been revealed) are lost, as the Scriptures plainly state, Matt. vii. 13, it cannot but strike the mind that, according to the popular creed, which assigns never-ending existence to all these, there never comes a time when evil ceases to exist ; but both evil and the enemies of God are made to exist as long as God himself. The contrary, however, it cannot be denied, seems to be promised in many very plain passages of Scripture.”

“ But take away the notion of immortality as essentially belonging to man by nature, and admit the ultimate destruction of the wicked, and both consummations hold true without any inconsistency. The sentence of the wicked is maintained to be final and irreversible ; and at the same time, and by the very execution of it, the period arrives so delightful to contemplate, so worthy of God, and so congenial to the minds of all who have his glory at heart—when he is indeed ‘all in all,’ and when nothing opposed to his will, or contrary to his nature, is found in existence.

“ And we do believe, and are well assured, that the time will come when we may traverse the whole of God’s creation from one end to the other, and not find a trace of sin or evil ; not see the curse in any form ; not hear a sigh or groan ; not meet with an enemy of God ; but when every heart that beats shall respond to His will, and every voice that sounds shall swell the chorus of His praise.”

Now, surely, this is altogether an assumption, as if we knew the whole of God’s works, or could discover his designs. The great and paramount, we might say the only good, as to it all others tend, is the *glory of God*, and how this is best promoted we cannot judge:—we may speculate, like the fly on the column, and suppose *that* glory to be diminished by what falls without our ken, but it breathes neither the spirit of a believer or of a philosopher to substitute for the records of Revelation our own imaginations, or permit our interpretation of those records to be swayed by such considerations. How can we presume to call the inflictions of infinite justice, and goodness, and holiness, an *evil* ? Surely if that justice require, and how do we know that it may not, an infliction of punishment infinitely extended, we cannot say that such would not be a good, in the true sense, good for the system, good as exhibiting and maintaining the glory of God. Our station in the universe we cannot know, and how far other systems, now or hereafter to be in probation, may be affected by the results of God’s dealings with those the inhabitants of our earth, what motives they may present, what strength they may communicate, how efficacious they may be to save from final ruin. These considerations are not intended to answer any difficulty, for the existence of the difficulty is

supposed by them, but they assuredly may teach us submission, caution, and silence, and prevent us from being warped by our notions of what is good, from the plain language of Scripture and revelation. If feelings are to be indulged, we certainly think the absurd and unscriptural doctrine of universalism far more according to our notions of benevolence and goodness, than the violent experiment of annihilation, which removes evil indeed, but by blotting out existence. But the word of God is effective against each.

Our author's bold and presumptuous views are stated distinctly, when he comes to consider the *practical* bearing of his opinions, where he speaks of the *severity* of the popular creed, of destruction being more *equitable* than infinite punishment. We regret our author, of whose piety we have no doubt, has been so misled by his own theory, as to exhibit that piety in an attitude any thing but humble; and we would ask him how he can, how any man can, without presumption, use such language on a subject as yet under discussion, and of which it is confessed, our ideas are most inadequate?—To determine upon the justice of an act of a human legislator, requires a knowledge of various circumstances, arrangements, motives, and consequences that few possess, and hence prudent persons suspend their judgment; but here is a case that requires infinite knowledge, a perception of the infinite sinfulness of sin in all its effects, and of the infinite holiness of God, each operating through the infinite variety of God's works and dealings, and yet puny man dealing thus with infinities dares to compare them together, and to assign the measure of equity and justice that belongs to each. Mr. — speaks of the spirit of infidelity, and that "the popular creed" encourages it;—if we know the spirit of infidelity, bold, reckless, confident, and assuming, that measures the ways of God by our ways, and assigns limits to revelation, we fear that it is to be traced just in such dangerous speculations and such injudicious decisions, and we write this, convinced that the author would shrink with horror from the imputation of such a spirit. But "the heart of man is deceitful above all things," and we would, for ourselves, as for others—for we, too, may be disguising our own views under the semblance of orthodoxy—pray that the author of every good and every perfect gift may grant us a sound judgment in all things, rightly to divide the word of truth. We firmly believe that it is not by way of concession or speculation that either the Socinian or the deist, for whose welfare our author laudably feels interested, will be brought to "the truth as it is in Jesus;" but by the plain, and direct, and uncompromising setting forth of Scripture. There is in most cases, we might say in all, perhaps, a moral, not an intellectual deficiency, and that which sin will regard as an immunity from punishment, will certainly not be likely to lead to a spiritual or saving knowledge of redemption. It is a good thing to induce even profession, it is

better to remove the prejudice, that might prevent the reception of the truth; it is a privilege to see "new force and beauty in scriptural expressions and language, p. 69, but all these may be purchased at too dear a rate, if the truth of Scripture be sacrificed, or even trenched on, and in the words of a quotation used by our author, "let God be true, though every man a liar."

The author of this pamphlet congratulates himself on the consequences to be expected from the truth of his system, but has he ever seriously apprehended the evils connected with its propagation? Has he ever asked himself whether he is justified in putting forth opinions which may alarm the conscience, arouse the scruples, and weaken the trust of many weak believers; whether he has considered the risk, without any assignable benefit, of wounding the tender, and setting free the ungodly? Is he so ignorant of Church History as not to know that various and similar attempts have been made, with as much learning and talent, and piety as he possesses, and that they have failed, not through prejudice or bigotry, but after careful examination and inquiry. Was it, then, wise or benevolent, at a period like the present, to divide, on such a subject, the Church, already so rent; and to patch up an old and exploded theory, with some new and more doubtful additions. We would fain hope that Mr. — himself rejects it—that he would willingly call in a pamphlet which has already, if we are rightly informed, robbed him of some of the most estimable members of his congregation—we can assure him that their withdrawal from his ministry will be but ill supplied by the crowds that from a thirst for novelty may succeed, still less by the fading glory of an unsuccessful theory. Speculation and novelty have their day, and their votaries: opinions that escaped the saint and the philosopher have swam buoyant for a few moments, but they have burst, and nothing goes down the current of time and anchors in eternity, but the truths of the Gospel. How far our author has conformed to them, how far he has infringed on them, how the spirit of his work is conformed to it, and how far his theory would unsettle or confirm these truths, we have endeavoured to show. We have not spared his opinions, because we respect the author. We deem it indispensable in the present day to come forward to oppose strongly, though temperately, the monstrous novelties that are continually obtruding themselves upon the public mind, and among them we regret that we must class the strange and melancholy production on which we have been animadverting. We can assure its reverend author, that he has not a friend who would more sincerely rejoice at his deliverance from the self-woven bands of excitement, speculation, and fancied discovery, than the writer of these lines, or who has rejoiced more sincerely over his usefulness, or who now mourns more unaffectedly over his fall; for fall we must conceive it to be found symbolising with a Smalciust, and a Crellius, with a Whiston and a Taylor, against the saints and sages of the Gospel, and intro-

ducing opinions tending to undermine the very essentials of the faith in which we find and feel comfort. Mr. ——— may not experience the deteriorating influence of these things himself; his own devotional feelings may protect him from them, but there are millions who can reason but not feel; who can feel, and not feel rightly; who will apply his principles to the atonement and intercession, and draw the logical conclusion; who may lose orthodox convictions and comforts in the mazes of Socinianism, or who, in the recklessness of profligacy may say, "we will eat and drink, for tomorrow *we die*."—May God grant that the agony of having contributed to such a catastrophe may be spared our author, from whom, in perfect charity, and with the most unfeigned good wishes for his temporal and eternal welfare, we part.

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SCRIPTURE CALENDAR.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

THE commemoration of the Centenary of the Reformation has, I trust, turned the minds of many to consider the value of the Holy Scriptures, and the privilege which we enjoy in having them in our hands for constant daily use. It is a subject of grief that so many calling themselves Protestants, and priding themselves on their possession of the Bible, are so little in the habit of daily and regularly reading the Holy Scriptures; and surely any plan that promises to be effectual in increasing the number of individuals and families that shall make the Bible their daily study deserves consideration and encouragement. I beg leave to make known to you, and through your pages to your readers, a plan which I have found much blessed in introducing in my neighbourhood much regular reading of the Bible. We have drawn up a Calendar, marking a particular chapter for each day of every month in the year; and we have got many of our neighbours to agree to read the chapter as marked in the Calendar, regularly each day. We should have been glad to have selected the chapters appointed by our Church, but we feared that the quantity thus required would have been more than the labouring poor around would have been able to read with attention and regularity. We marked out, then, but one chapter a day in our Calendar; and as a long time would be spent in going thus through the Old Testament, we selected a few references from the New, to be consulted in connection with each chapter in the Old. The plan has succeeded better even than had been anticipated. Many individuals, who before read the Scriptures but occasionally, now read them regularly. Many families who had not been in the habit of assembling together around the book of God, now meet regularly every morning or evening, to read together the chapter marked

out in the Calendar. The chapter of the day, or those read through the week, furnish the subject of religious conversations at little meetings held for the purpose of scriptural instruction, as well as present a topic for private intercourse amongst those whose hearts are alive to divine things.

My experience of the utility of this simple plan, makes me anxious that it should be more generally known, and more extensively brought into use. I have, therefore, determined to reprint in a twelve-page tract, at the lowest price which will cover the expense, our Calendar for twelve months. I expect to have it ready for sale early in December, so that those wishing to enter upon the plan may have time to circulate it before the 1st of January, 1836, on which day the regular reading will commence.

That your readers may understand the plan, I beg to send you an extract from a little preface prefixed to our original Calendar, and I also send you a copy of the Calendar for January, which will at once put your readers in possession of the plan, and enable them to judge how far it might be profitable to them and their neighbours.

R. D.

“The following calendar is drawn up for the purpose of encouraging every individual, in every family, to read, at least, one chapter in the Bible every day. This one chapter is not proposed with the idea of confining persons who have leisure, and a love for God’s Holy Word, from reading more; but it is proposed as furnishing a quantity which every person, the most occupied, can read, and ought to read. It is proposed, that all on the same day should read the same chapter, that thereby a subject for mutual conversation, on divine subjects, may be provided; that ministers may have, at once, a subject for conversation when they visit the houses of their flocks; that all who engage in this plan of reading may have a subject for profitable conversation when they meet together, as Mal. iii. 16. ‘They that feared the Lord spake often one to another; and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.’

“To make the reading of the Old Testament the more profitable and interesting, a few texts out of the New are marked in connexion with each chapter, which, it is hoped, the reader will not neglect to consult. They will help to show him the unity existing between the Old and New Testament. The New Testament lies hidden in the Old. The Old Testament lies open in the New. They are (as an old author has said) inseparable friends, the two daughters of the great King, with their faces like the cherubim, one toward another, and both toward the mercy-seat! May the blessing of the Lord rest upon the reading of the portions of Scripture here marked out. May the Spirit of the Lord be with the spirits of those who read them in private, and with those that speak of them one to another, for Jesus Christ’s sake. Amen.

“‘My word shall not return to me void.’”—Isa. lv. 11.”

"JANUARY.

JAN.	GENESIS.	
1	i.	John i. 1-3. Col. i. 16. 2 Cor. iv. 6. Acts xvii. 28.
2	ii.	Heb. iv. 4. Rom. vi. 23. James i. 15.
3	iii.	Rev. xii. 9. Rom. v. 12. John iii. 8.
4	iv.	Heb. xi. 4. 1 John iii. 11, 12. Heb. xii. 24.
5	v.	1 Cor. xv. 49. Heb. ix. 27, xi. 5.
6	vi.	Rom. iii. 10, &c. Matth. xv. 19. Heb. xi. 7.
7	vii.	2 Pet. ii. 5, iii. 5, 6.
8	viii.	1 Pet. iii. 20. Matth. xv. 19, 20.
9	ix.	1 Cor. x. 25. 1 Tim. iv. 3-5. Eph. v. 18.
10	xi.	Acts ii. 8-11. 1 Cor. xiv. 11. Acts vii. 4.
11	xii.	Acts vii. 3. Heb. xi. 8. Rom. x. 18.
12	xiii.	Eph. iv. 31. James iii. 16. Acts vii. 6.
13	xiv.	Heb. vii. 1, &c. Rev. x. 5, 6.
14	xv.	Rom. iv. 1, &c. Acts vii. 6.
15	xvi.	Gal. iv. 22, &c. Tit. ii. 9.
16	xvii.	Rom. iv. 11, 12. Phil. iii. 3.
17	xviii.	Heb. xiii. 2. John xv. 15. Eph. vi. 4. 1 Tim. ii. 1.
18	xix.	2 Pet. ii. 6, 7. Jude vii. Luke xvii. 32.
19	xx.	Eph. iv. 25. Col. iii. 9.
20	xxi.	Gal. iv. 22, &c. Heb. xi. 11.
21	xxii.	Heb. xi. 17-19. James ii. 21, 22.
22	xxiii.	Heb. xi. 13. Acts vii. 15, 16.
23	xxiv.	2 Cor. vi. 14. Eph. vi. 5-7. 1 Tim. vi. 2.
24	xxv.	Rom. ix. 10, &c. Heb. xii. 16, 17.
25	xxvi.	Heb. xiii. 5. 1 Pet. iv. 9.
26	xxvii.	Heb. xi. 20, xii. 16, 17.
27	xxviii.	2 Cor. vi. 14. Eph. vi. 1, 2. Heb. i. 14, xiii. 5.
28	xxix.	1 Pet. iv. 9. Eph. v. 30.
29	xxx.	Acts vii. 8. Luke i. 25. Phil. iv. 19.
30	xxxi.	Rom. viii. 31, 36. Acts xviii. 10.
31	xxxii.	James v. 16. Eph. iii. 8. Luke xiv. 31, 32.

## NOTICES OF BOOKS.

The Psalter; a Collection of Psalm and Hymn Tunes, carefully selected from the works of the most eminent Composers; arranged for one, two, three or four voices. 24mo. W. Curry, Jun. & Co. 1835. Price 2s. 6d.

THIS beautiful little book, which is of the size suited for binding with the ordinary class of hymn-books, is quite a curiosity in musical publication. It contains within a few of ONE HUNDRED of the most favorite hymn tunes, engraved by Kirkwood, in a style, which for elegance and distinctness we have never seen equalled; and at the extremely low price of 2s. 6d. But it is even more remarkable for what one does not expect to find in so small a volume—

the arrangement of *the airs in parts*, which is done with the greatest taste and judgment, as well as a peculiar regard to the circumstances of congregational singing, which is so often sacrificed in the modern publications of sacred music, to a false taste for refinements, and complicated and difficult harmonies, utterly unsuited to Psalmody, which should ever be characterized by the greatest simplicity. The adaptation of the TENOR, so as to be sung by female voices, where convenient, without injuring the harmony, is, in this view, peculiarly happy.

If we were to suggest any improvement to make this little book

quite perfect, we would say, that the *chords* might be lightly marked in the treble line or air, which, owing to the great clearness of the engraving, we perceive could easily be done if the work were reprinting; and then it would be adapted as well for instrumental accompaniment in families, &c., as singing, to the many who cannot play from score, and have not the knowledge of thorough bass. But, as a portable volume for congregational singing, it could not be improved.

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Narrative of a Six Months' Residence in a Convent. By Rebecca Teresa Reed. 18mo. Dublin, 1835. Price 1s.

This unpretending little narrative has attracted a good deal of attention at the other side of the Atlantic, and we do not at all wonder at the interest that it has excited. We desire especially to recommend it to the notice of our fair readers. It is very well calculated to disenchant the retirement of a *convent* of the lovely, but illusory colouring of peaceful sanctity, literary ease, and happy seclusion, which may have been most undeservedly reflected from the bright fancy and amiable simplicity of their younger relatives and acquaintances, upon those shades of a worse than sepulchral gloom.

One of the principal merits of the story that is before us is its extreme simplicity and entire freedom from affectation; and, accordingly, we feel sure that a most favourable impression of the artlessness and candour of its injured narrator must be the result of its perusal.

Deceived and ensnared into a CONVENT, by the varnished wickedness of a Popish bishop, and the guilefully specious hypocrisy of the *superior* of this den of misery, (for such it must have been,) conjoined to the shallow lukewarmness, and sickly, pestilent, and deadly liberalism of NOMINAL PROTESTANTS, she is *fortunate*, as it would seem, in having escaped the fatal drug of the poisoner, or the iniquitous thralldom of a constrained imprisonment, that would have terminated, or would yet have to terminate, only with her life: still

more fortunate, we will trust, in having escaped the yet deadlier drug, and the yet more terrible, and more enduring thralldom of spiritual ruin. Tyranny, fraud, malice, cruelty, are, and have always been, the unfailing characteristics of the bond slaves of the Church of Rome—those whom, nearly eighteen hundred years ago, an inspired apostle's unerring pen described as *speaking lies in hypocrisy, having their conscience seared with a hot iron*.

Through the instrumentality of this and similar disclosures, a gracious and overruling Providence has bestowed upon us the awful and, alas! the but too much needed warning, that in the utter MISERY which is entailed by that corrupt and apostate church, upon all whom she holds, or can entice, within her giant grasp, and in the fiend-like spirit of envenomed CRUELTY, no less than in the moral and intellectual darkness, which she engenders in her *faithful* children, and as far as she can effect it, in her amateur admirers of other denominations, or of no denomination at all, she *does* approve herself, as she *has always* approved herself, to be what the excellent Cecil most justly called her, "The master-piece of Satan."

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The Irishman's Treasure, a Harmony of the Four Gospels, in the Munster Vernacular Irish, with English Version and Douay, in Parallel Columns, and short Explanatory, Devotional, and Practical Notes in both Languages. Part First. 8vo. Limerick, 1835.

This is a specimen of the anxiety of Christian people of the present day to benefit the aboriginal inhabitants of this country; and to the truly excellent persons who have expended so much labour, time, and expense upon it, many thanks are due. We think it is calculated to be very attractive. Every thing is done consistently with truth and a good conscience, to conciliate those for whose benefit it is specially intended. The mass of information, both in prose and verse, that it contains is astonishing; it is selected with great judgment; and, we think, will prove, through the blessing of God, truly



useful to many. The following statements will, we trust, induce many friends of the Redeemer to contribute to the completion of a work of which this is the commencement.

The greater part of the notes in the "Gospel Harmony" are in both languages. On Luke, ii. 22, (p. 90,) is a marginal note in Irish, of which the following is a translation:

"*Do bhrigh,*" &c. "As some persons assert that the Virgin Mary was born without sin, and that it is right to worship her, together with the Holy Trinity, let us see what authority there is for this in the Catholic or Douay Bible. The following are all the passages in which she is mentioned: Luke, i. 27, 28, &c. 46, 47, &c." Harmony, p. 12, &c. "Although it is admitted she was a blessed woman, being the mother of the Saviour according to the flesh, through the power of the Holy Spirit, yet in none of those places is it said that any worship was paid to her, but that she herself worshipped her Lord and Saviour, saying, 'My soul doth magnify the Lord, and my spirit hath rejoiced in my Saviour-God.'"

Again, John, ii. 4, shows the mother of Jesus had no authority over him.

John, ii. 12, xix. 26, 27; Mat. xii. 46-50; xii. 55, 56; Mark, vi. 3; Acts, i. 14, are thus referred to, and briefly commented on to the same effect; and two reasons are given why the Saviour ought to be worshipped, from Matt. i. 21, 23: "*For he shall save his people from their sins.*" Compare Isa. xliii. 11, and Matt. i. 21, 23. And another reason is, *his name*, "Immanuel;" i. e. God with us.

The last passage referred to is, Matt. ii. 11, where the wise men worshipped the young child; but it is not written they worshipped any other.

The note on Luke, i. 46, 47, p. 15, &c. has greatly delighted multitudes, and been learned by heart, as I have been informed. It is in both languages.

Every chapter of Matthew has a metrical heading in both languages.

On the important doctrine of repentance, Matt. iii. 2, is the following marginal note, of which the head-

ing is in Irish, but the texts quoted from the Douay are given in English, and the words, "repent," "repentance," &c. are in capitals:

"This is the true meaning of the word, 'repent,' to be sorrowful on account of our sins, and our hearts turned to God through faith in Jesus Christ, as may be seen in the *Catholic Bible itself.*"

Then are quoted, 2 Tim. ii. 25; Rom. ii. 20; Acts, v. 31; Mark, i. 14, 15.

Then follows a remark in Irish: "We often see a person who has done penance, or undergone corporeal punishment, and, after this, can drink, curse, and fight; but if true sorrow for his sins is felt in his heart, he then hates sin, because it is hateful to God, and because the Saviour was crucified to save him from it." And then is quoted, Joel, ii. 13, from the Douay, "Rend your *hearts*, and not your garments, and turn to the Lord your God."

The note on John, ii. 11, contrasting the Saviour's miracles with those of Moses, (par. 62 in Irish, and par. 73 in English,) has been much approved of. One man, I was told, repeated it in Irish without missing a word.

The 15 reasons for the Scriptures (par. 92, &c.) contain a condensed statement, which some have greatly liked.

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*Rosebuds Rescued; and Presented to my Children.* By the Rev Samuel Charles Wills, M. A. Small 8vo. London, 1835.

We have only room to thank Mr. Wills, as parents who wish our children to cultivate poetical taste in due subordination to piety, and not to separate imagination from religion, for his *Rosebuds*; they are no indifferent specimen of the beauty of the garland that he who collected them could weave, and the fragrance is that of chastened and elevated piety. "It is a pity," said Wesley, "that Satan should have all the good tunes," and good poetry too, we add; and we thank Mr. Wills for giving us another volume, to prove that religion and imagination are not so far separated as certain persons may suppose. We may, perhaps, recur to this little volume.

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A SERMON.

“Thou shalt not follow a multitude to do evil.”—Exodus, xxiii. 2.

MAN is, by nature, a social being; and is formed with wants, and wishes, and affections suited to that condition. Amongst other tendencies which thus qualify him for such a state of life; there is implanted in his original constitution, a proneness to conform himself to the habits of his fellow-men; to imitate what he sees them practise; to like what he sees them like; to go with the stream of custom; and, as my text expresses it, to “follow a multitude.” We are, all of us, though we seldom think of it, or advert to it, daily and hourly yielding to the influence of this principle. Every thing we do, almost, in the common routine of life, is done in a way which grows out of this unconscious imitation. The manners of those who are strangers to our country prove this clearly. In a thousand nameless instances we are struck with a difference between a foreigner and ourselves. And all this arises from the fact, that men are in the habit, in numberless trifles, of conforming to what they are accustomed to see, without perceiving it.

Nor are we forbidden, by the laws of religion, to comply with customary habits, where those habits are laudable, or indifferent. Thus far the imitative disposition, wisely implanted in us, may be, and ought to be, indulged. But against the perversion of so powerful a tendency, a strict and jealous guard is wanting. And in thus guarding us, the language of my text is plain, and positive.—“Thou shalt not follow a multitude to do evil.” Such a warning is the more necessary, because false reasoning often conspires with natural disposition, to lead persons astray in this particular.

They behold the great majority of men pursuing either a sinful, or, at least, a careless course ; and consider that what has so many suffrages must be right. "Is it reasonable," say they, "to suppose, where we see multitudes on the one side, and an insulated few on the other, that the multitudes are wrong, and the few are right ? Are the peculiar opinions of a mere handful of individuals to be set in the balance, against the convictions of all around them ; against the general sense, and common suffrage of mankind ?" To such reasonings we might at once reply—that this rejection of the doctrines of the cross, by the world at large, has been expressly foretold in Scripture, and must be fulfilled ; that the natural man cannot receive the things of the Spirit of God—that the carnal mind is not subject to the law of God, neither indeed can be.

But, even admitting that the general suffrage of society is always right, and that peculiar sentiments, opposed to that suffrage, must consequently be wrong ;—yet a distinction is to be made between men's convictions and their practices. And assuredly nothing can be more inconsistent than the opinions and the conduct of the world, in matters connected with religion. Certain it is, that many who are living just as the multitudes around, are, at bottom, persuaded that they are leading a foolish, unprofitable, and dangerous life. It is hard, in general, to come at this conviction ; for, in fact, it is the great object of life, with such persons, to stifle it, or to conceal it even from themselves. Business, and sports, and company ; the fulness of the table ; and, even when they are alone, dreams of the past, and castles in the air for the future, keep up a certain hurry of mind, which has wonderful success in parrying the assaults of conscience, and putting down the risings of serious reflection. And if they can, in some degree, conceal these suspicions from themselves, they can do so, far more effectually from others. Long practice gives thorough skill in appearing satisfied, when a man is ill at ease ; in looking gay, when his heart is disquieted within him ; in seeming to like the very persons he most dislikes ; in joining, with apparent pleasure, in things which in his inmost soul he feels a tiresome, toilsome drudgery. Such a skill is one of the leading accomplishments of what is called good society. And no wonder that in a system of such practised falsehood, and refined hypocrisy, it is not easy to discover the real sentiments of the heart.

Nevertheless, in the midst of this self-deception, and this deception of others ; in spite of all that outward homage which the multitude pay to the maxims of the world ; there is, in the breasts of the very individuals who compose that multitude, a secret suspicion that the whole is a system of the most consummate folly. Conscience will often pierce the clouds in which they are enveloped. It will break in upon the wretched delusions of a worldly mind, as the sun breaks in upon the crowded rooms, the faded lights, and lingering dregs of, what is termed, a night of

innocent amusement. And, at such moments, how agonizing must be the convictions of the children of this world! Believe me, that many who appear amongst the gay, and happy, bear ample testimony against themselves. What am I living for?" they will sometimes ask themselves—"and what is to be the end of this? Am I pursuing the same fruitless course I was ten years ago;—with no difference, but that I am growing older; that every object is less fresh and interesting than it was; and that I am drawing nearer to the gate of death? Have I rejected the service of God? Have I thrown from me the blessedness of loving God with all my heart; that I may be the slave of that world, which I know, in my conscience, is all delusion, and which will be sure to give me over, in my grey hairs, and upon my dying bed? Am I scraping up riches, that strangers may gather them; or that my children may wish me dead, that they may scatter them? Or, am I following after pleasure—after pleasures which have lost their relish; pleasures which I pursue only because I have cultivated no higher tendencies, no purer tastes; or because I am afraid to show the world that I consider her ways as vanity, her paths as misery, and her gods as idols?"

Oh! my brethren, these questions are sometimes asked in the silent chambers of the soul, and are answered, in some cases, by misgivings of the heart, which are secrets to all but those who feel them; and in others, by rushing again into the world, as a horse rushes into the battle.

Such persons may affect indifference towards, if not contempt for, piety: but, here again, their heart misgives them. They inwardly admire that fortitude, that manly courage, that only sterling principle which, in the face of general disaffection, and revolt, maintains true allegiance to the King of Heaven. They envy those who dare—to live as conscience dictates—to practise the religion they profess—to perform the solemn promises they have made to God—to aim at *being* happy, rather than at *appearing* so—to confess that Saviour, in their lives, who for them endured the shame and agonies of the cross. Yes, my brethren, often will a worldly mind pay that homage to religion which is known only to itself. It will at times perceive a wisdom, and a sunshine of the soul, in true religion, which make it pine its loss in solitary places; and look on those who are faithful to their God, with an agony like his who lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom; and contrast its dark and gloomy prospects, with those scenes of light, and glory, to which a joyful resurrection will conduct the righteous.

But there is another argument by which those who follow the multitude, would satisfy their consciences. "The multitude may be safely followed," say they, "because it is a thing incredible, that God will suffer the greater part of his creatures in this world to perish." To this I answer, that even on the

false and horrid supposition that every child of man, hitherto born, would finally be lost, their numbers would be, to the countless myriads of God's creation, but as a handful, to the sand upon the sea shore. And while worlds unnumbered have held fast their integrity, and are filled with blessed spirits, and loud hosannas unto God, this may be, as it were, the petty prison-house of the universe, in which alone are found the children of disobedience. This earth may be like a miserable and insignificant corner of a distant province, in fruitless rebellion against a monarch who rules a mighty and illustrious empire, with the mild authority of a father. What argument can then be drawn, against the danger of following a multitude, from numbers? From numbers, which though all the human race were lost, would sink into nothing, in comparison of God's happy children and faithful subjects in his universe at large?

But, independently of this, prophecy informs us, that the days will come, even in this world, when the multitude will be on God's side; that an age of righteousness is yet in prospect, when they shall be all taught of God, and all shall know the Lord, from the least to the greatest. "It shall come to pass, in the last days," saith Isaiah, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." In like manner the Prophet Jeremiah speaks, chap. xxxiii. 22. "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant." And Malachi, in terms equivalent, chap. i. 11. "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." But I need not multiply such passages. The few recited will bring to the recollection of every reader of the Bible, how full the Scriptures are upon this important point; and with what bright and cheering evidence, both the Prophets and the Psalms give witness, that the knowledge of the Lord shall cover the earth, as the waters cover the sea; and that the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. Thus we have reason to indulge the hope, that those who are saved during the latter days, will so outnumber those who perish in the great apostacy, as to leave, on the final reckoning, a balance abundantly in favor of the numerical happiness of the sons of Adam.

But, however this may be, no delusion can be more complete than to feel a security merely in going with the crowd. Would it have been safe, in the days of Noah, to take the multitude as our rule;—when the world was teeming with inhabitants, and one family alone was rescued from destruction? Would it have been safe to do so, amongst the men of Sodom and Gomorrah; when fire and brimstone came down from heaven, and brought

the heavy wrath of God, upon every living soul that dwelt there? Would it have been safe to do so, in the time of our Lord's abode on earth;—when the whole multitude were, with one consent, calling down his blood upon themselves, and upon their children? Would it have been safe to do so, in the very teeth of his tremendous declaration—that “many are called, but few are chosen;” that “strait is the gate, and narrow is the way, which leadeth unto life;” that “wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat?” No, my brethren. It would not have been safe to follow the multitude then: nor is there any salvation for those who do so now.

Laying aside, then, all delusive arguments, let us—while we rely upon the Saviour's merits alone for pardon, and his Spirit alone for sanctification and for guidance—humbly obey his indispensable commandment, and strive to enter in at the strait gate. Let us take our rules from the word of God, and not from men who inwardly condemn themselves. Let us spurn a confederacy in folly, however general: a confederacy to elevate the body above the soul, and the world above the God that made it. Let us rise above the multitude, who have lost their way, and grope in darkness, which they have preferred to light; let us rise above them, to the element for which our souls were formed; to the communion of saints; to the fellowship of angels; and to the friendship of the blessed God. Now, we see through a glass darkly; but, a little while, and we shall see face to face. A little while, and those scenes and objects, which faith contemplates in the distance, will be present with us, and all around us. Once admitted to the bright regions of the blessed, old things will have passed away, and all things become new. Then to “follow a multitude” will be our wisdom, our duty, and our happiness. Then “the broad way” will be “the way of holiness;” and to do as others do, will be to delight ourselves in the Lord. Then “numbers without number” will be on God's side. And while memory, as it doubtless will do, recalls the past; and brings us back, in thought, to times of trial here below; and places again before our view those fellow-soldiers, with whom we fought against a world in arms; Oh! with what transport shall we contrast that little band with the countless millions who cover all the plains of heaven; angels, “as the sand which is by the sea shore innumerable;” multitudes, which no man can number, of all nations, and kindreds, and peoples, and tongues; crying with a loud voice, and saying, salvation to our God, which sitteth upon the throne, and unto the Lamb, for ever and ever.

I cannot, my brethren, dismiss you without a few words, applicable to the present circumstances which surround us. The times are long gone by, when a man who sincerely desired to serve God, had comparatively no difficulty in discerning the line of conduct which my text points out. To renounce the vanities of time; and to exchange the allurements of a flattering world

for a life hid with Christ in God;—this was the trial, and the cross. And though the flesh was weak, yet if the Spirit was willing, the grace of God became, to those who diligently sought it, the power of God unto salvation : and when once the choice was made, the path was clear. There were not then, as in the present day, two wide spread systems, the one called religious, and the other worldly society ; in either of which, though greatly differing, I grant, the pilgrim might miss his way to heaven. That there has been, of late years, a great revival in spiritual things, no man can fairly deny. Nevertheless, this extension of religion has its peculiar trials for the children of God. It has rendered that line, which used to separate them from others, less distinct than it was before. They are now, in many places, surrounded by a large society, professing the same peculiar doctrines ; protesting against the same dissipations ; and zealous in the same outward activities as themselves. Amongst this multitude, that Satan has not failed to sow his tares, we may be well assured. Hence a new danger arises to the Christian : I mean the difficulty of preserving the separation so indispensably required, from those who are marked off from him by no visible distinctions. Hence, with redoubled caution, a spirit of less simplicity, and devotedness to God steals insensibly upon true believers, because the infection breathes in the house of their friends.

The truth is, that the soldiers of the cross have, in these remarkable times, a powerful, and marvellously compacted confederacy against them. The most discordant principles coalesce ; the most hostile elements intermingle and combine.—Superstition that believes every thing, and liberalism that believes nothing—those who make reason the whole of their religion, and those who exclude reason from all share in their religion—all find a centre of union, and principle of combination, in enmity to the truths of God. The danger is all around us. The clouds are gathering, and grow darker every day. There is a hurry in the times. Events are flying on the wings of every passing breeze. There is a velocity in the motion so rapid as to elude our vision, and to present the appearance rather of an awful pause. When that pause is over ; and, when the overhanging clouds discharge themselves ;—I do not ask, what they will bring forth : but I do ask, whether you stand prepared for whatever may be coming on the earth. I do not ask you whether you believe, as many do, that the Lord is near at hand : but I do put it, as the most important of all questions, whether, if he were to appear in the clouds of heaven, you would fly affrighted from his presence, or whether you would lift up your heads, knowing that your redemption was nigh. No question, I repeat it, can be more important. On this depends the main point, namely, whether our hearts are right with God. For, assuredly, no true love or loyalty can dwell in the bosom of that man, who



would consider his Saviour's appearance, as a calamity and misfortune.

But, my brethren, how near, at all events, may that day be to you, when you must stand, naked and disembodied, in the presence of your Judge! Oh! if you were now in the land of darkness, from which no traveller can return: if you were now beyond the possibilities of repentance, in a lost, and miserable eternity;—what an angel of mercy would one appear to you who came with the offer of pardon and deliverance! But no such messenger could reach you there. "Behold, now is the accepted time; behold, now is the day of salvation." Will you, then, before it is too late; will you, while you have it still in your power, lay hold on the mercies which are freely offered you? Will you add another jewel to your Saviour's crown? Will you increase that joy which he set before him, when he endured the cross, and despised the shame;—when he counted not his life dear unto himself, so that he might save us from our enemies, and from the hand of all that hate us; and guide our feet into the way of peace?

H. W.

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RAE WILSON'S TRAVELS IN FRANCE AND ITALY.\*

Books of travels are certainly, of all light reading, the most allowable and the most instructive; and even when the traveller describes what others have described, or seen what we ourselves have seen, yet, bringing to bear, as he may, qualifications for observation which others did not possess, or we ourselves have not enjoyed, we willingly follow him, aware that the capability lies in the observer more than the thing observed. It is astonishing what little mental improvement is attained, and what little information acquired by unprepared minds in passing along the beaten tracks that English and Irish tourists pursue when leaving their own Isle; and we are sure that many of our readers have participated in the disappointment felt on questioning a travelled GENTLEMAN as to the result of what he had seen and heard. That the Rhine was wide and rapid; that on its banks were vineyards and old castles; that Switzerland was very mountainous, and Lombardy very flat; that there were old ruins and bad air at Rome; a smoking mountain and lazy lazaroni at Naples; that Malta was a strong place and very warm, and Gibraltar still stronger, and on its rock were to be found apes. Such may be the amount of knowledge which cost some thousands to acquire, and which

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\* Records of a Route through France and Italy; with Sketches of Catholicism. By William Rae Wilson, F.A.S. A.S.R. Author of "Travels in the Holy Land, Egypt," &c.; "in Russia, Poland, and Finland;" and "in Norway, Sweden, and Denmark." London: Longman, Rees, Orme, Browne, Longman, Paternoster. 1835.

was graced by no other accomplishments that we could find out than an inordinate affectation of smoking cigars, and of wasting the powder of tobacco on the nose and the moustaches. There are, to be sure, others who are more susceptible, who may come home with a superior knowledge of cookery—whose *tact gastronomique* may be very much refined; or they may have acquired very *liberal* ideas; they may return with the conviction that all religions are equal, because all are equally false, and that, perhaps, the Italian system is the best, which, while asserting the privilege of infidelity for the higher ranks, leaves the lower to wallow contentedly in the mire of superstition. These coming home informed according to the fashion at Florence or Paris may desire to introduce (yes, and it is to be feared they have in a great measure succeeded) such un-English liberality as they deem conducive to the well-being of their own country, and thus make fashionable a feeling which would treat all religious distinctions as unimportant, because all are equally to be despised, and all, in the progressive perfectibility of the human race, to be overthrown. Bishop Hall in that exceedingly able and quaint treatise of his, entitled *QUO VADIS*, makes the following remarks on the evils that may result to unprepared minds from foreign peregrinations. For this long quotation we shall make no excuse, because we feel that it is easier for our readers to lay their hands on a book of modern travels than on the folio from which we make our extract, and because we are sure that there is a sound sense in the observations of this pious prelate which will commend itself to the common sense of those who desire that English society and English opinion should not be Frenchified, or Germanized, or Italianized.

“ And now let vs set downe, and see what we paid for this stock, and count our winnings: What must our compleat traeller stake downe for this goodly furniture of his gentrie? If not losse, danger, danger of the best part, if not all: a double danger; of corruption of religion, and deprauation of manners; both capital: And can we thinke these endowments so pretious they should be worth fetching vpon such an hazard! Will any man (not desperate) run into an infected house, to raffe for a rich suit? Will any man put his finger into a fiery crucible to pull out gold? It is wittily taken of Chrysostome, when our Sauour said, *Ne exeatis in eremum*; that hee saies not, Go forth into the desart, and see, but belecue not; but giues an absolute prohibition of going forth at all, that they might be out of danger of misbeleuise. Tush; idle and melancholicke feares, say some of our gallants: Wherefore serues discretion, but to seuer good from ill? How easily may a wise man pull a rose, and not pricke his hand? How freely may he dip in this streame, and not be drowned? Little doe these peremptory resolvers know eyther the insinuatue power of euil, or the treachery of their own heart in receiuing it, or the importunitie of decievers in obtruding it. They are the worse for their trauell, and perceiue it not. An egge couered with salt, as our philosophers teach vs, hath the meat of it consumed, whiles the shell is whole: many a one receiues poyson, and knowes not when he tooke it. No man proues extreamly euill on

the sudden. Through many insensible declinations doe we fall from vertue ; and at the first are so gently seized by vice, that we cannot belecue our accusers. It is mischief enough, if they can bee drawne to a lesse dislike of ill, which now, by long acquaintance, is grown so familiar to their eyes, that they cannot thinke it so loathsome as at the first view. The society of wilfull idolaters will now downe with them, not without ease ; and good meanings begin to be allowed for the clokes of grosse superstition. From thence they grow to a fauourable construction of the mis-opinions of the aduerse part, and can complaine of the wrongfull aggrauations of some contentious spirits ; and from thence (yet lower) to an indifferent conceit of some more politike positions and practices of the Romanists. Neither is there their rest. Hereupon ensues an allowance of some of their doctrines that are more plausible and lesse important, and withall a censure of vs that are gone too far from Rome. Now the marriage of ecclesiasticall persons begins to mislike them : the daily and frequent consignation with the crosse is not to no purpose : The retired life of the religious (abandoning the world forsooth) sauours of much mortification ; and confession giues no small ease and contentment to the soule. And now, by degrees, Popery begins to be no ill religion : If there cannot be a false fire of mis-devotion kindled in them, it is enough, if they can be cooled in their loue of truth, which how commonly it fals out amongst vs, I had rather experience should speake than myselfe. Some there are that by a spiritual *Antiperistasis* haue growne hotter in their zeale, by being encompassed with the outward cold of irreligion and error, who, as they owe not this grace to themselues, so are they more for wonder than imitation. If Daniel found a guard in the lion's den, shall another put himselfe thither for shelter ? And if Peter walk't upon the pauement of the water, did the rest of the disciples step forth and follow him ? That valiant champion of Christ (since we are fallen vpon his name) who durst draw his sword vpon a whole troupe, after all his protestations of his inseparableness from his Master, was yet infected with the ayre of the High Priest's hall : and whiles he but warmed himselfe at that fire, cooled in his respect to his Sauour. Although perhaps this cogitation working (as it commonly doth) remissely, causeth not any sudden alteration in our traueller, but (as we say of comets and ecclipses) hath this effect when the cause is forgotten. Neither is there any one more apparent ground of that luke-warme indifferency, which is fallen upon our times, than the ill vse of our wanderings."

It is further to be observed respecting the little advantage that results to an unprepared mind from foreign travel, that those who thus wander forth leave a bad impression on continental people ; and in places of great English resort, while taking advantage of the money they spend, the natives look with deep dislike on the islander, whose pride, self-sufficiency, and unwillingness or inability to give information respecting his own country, render him equally unamiable and unsociable. We have ourselves, in this way, heard, in France and Germany, serious complaints of our countrymen, and wonder expressed that the great wealth of England was not more employed in giving her

children a better education. We have ventured on the above observations, previous to our notice of Mr. Wilson's new book of Travels, because we feel that it is the previously prepared mind of a traveller that alone can fit him for receiving information on his route, or for making those observations which may afterwards be committed to paper for the instruction of others. It is, then, because Mr. Rae Wilson is a religiously disposed man; because he is alive to the sanctions and benefits of true religion; because he sees with clear vision the misery and degradation which have been entailed on Christendom by that false system which has usurped the name and influence of the true, that we review his book; and we deem its publication seasonable and useful, because, in the present day, Popish writers and orators desire to impress the Protestant mind of England and Scotland with the idea that Romanism is changed; that all she has been accused of is now falsely charged against her, and that, in fact, there is little or no difference between her and the Church of England with respect to doctrine, and therefore she is now to be looked upon complacently, and perhaps, in due time adopted as the venerable and apostolic church that has kept the faith, and, in the order of her succession and in the unchangeableness of her position may be considered as *that* against which the gates of hell shall not prevail. That the Romanism is quite a different thing, when working in the face of Protestantism, from what it is when it is protected by the Inquisition, and can play the "Chartered Libertine," has been long ago observed. Sir Edwyn Sandys, who travelled in Elizabeth's days, and wrote his *Europa Speculum*, thus speaks—and we again advance that we are not ashamed of our long quotation:

"The Roman religion, which of all other Christian, I suppose to have most manifestly declined and degenerated from the truth and puritie of that divine originall once so well published and placed amongst them; as having in those middle times, when there were none to controll them, light into the hands and handling of such men as made their greatness, wealth, and honour, the very rules whereby to square out the Canons of Faith, and then set clerks on worke to devise arguments to uphold them, seemes notwithstanding at this day not so corrupt in the very doctrine, as in schooles they deliver it, and publish it in their writings; where manifold opposition doth hold them in awe, and hath caused them to refine it; as it is in the practice thereof, and in their usage among themselves; wherein they are as grosse in a manner as ever: so that sundry whom the reading of their bookes hath allured, the view of their churches hath averted from their partie.

"For to omit the endless multitude of superstitions and ceremonies enough to take up a great part of a man's life to gaze on and to peruse; being neither uniforme in all places, as some would pretend, but different in diverse countries; so huge sort of them are so childish also and unsavory, that as they argue great silliness and rawness in their inventors, so can they naturally bring to other than disgrace and contempt to those exercises of Religion wherein they are stirring.

“ And to restraints myself in this part especially to Italy, where the Roman religion doth principally flourish; the communicating divine honour to saints and angels, by building churches, erecting altars, commending prayers, addressing vows unto them; by worshipping their Images; going in pilgrimage to their reliques, attributing all kind of miracles both to the one and other; hath wrought this generall effect in those parts, that men have more affiance and assume vnto them a greater conceipt of comfort in the patronage of the creatures and servants of God, than of God himselfe the Prince and Creatour. And touching the blessed Virgin the case is cleere, that howsoever their doctrine in schooles be otherwise, yet in all kind of outward actions, the honour which they doe her, is double for the most part unto that which they doe our Saviour: where one doth professe himself a *Devoto* or peculiar servant of our Lord; whole townes sometimes as *Siena* by name, are the *Devoti* of our Lady.

“ The stateliest churches are hers lightly, and in churches hers the fairest altars; where one prayeth before the crucifix, two before her image; where one voweth to Christ, ten vow unto her; and not so much to her selfe as to some peculiar image, which for some select vertue or grace together with greater power of operation of miracles they chiefly serve, as the glorious *Lady of Loretto*, the devout *Lady of Rome*, the miraculous *Lady of Provenzano*, the *Annunciata of Florence*; whose churches are so stuffed with vowed presents and memories, that they are faine to hang their cloysters also and church yards with them. Then as their vows are, such are their pilgrimages. And to nourish this humour; for one miracle reported to be wrought by the crucifix, not so few, perhaps, as an hundred are voiced upon those other images. Yea, their devils in exorcisme are also taught (for who can think otherwise?) to endure the conjuring on them by the name of God and the Trinitie without trouble or motion; but at the naming of our Lady to tesse and torment, as feeling now a new force of an unresistable power. Neither will I omit this no lesse certaine, though lesse apparent; where one fasts on Friday, which they count our Lords day in devotion to him, many fast the Saturday, which there they compt our Ladies day, and in devotion to her. In all which the people doe but follow their guides, who, as in the admeasuring of devotions by tale on beads, they string up ten salutations of our Lady to one of our Lords prayers, so themselves also in their sermons make their entrance with an *Ave Marie*: yea and the solemnest divine honour which I see in those parts, and which being well used were to bee highly renowned and recommended to the imitation of all worthy Christians; namely, that thrice a day, at sun-rise, at noone, and sun-set, upon the ringing of a bell, all men, in what place soever they bee, whether field, street, or market, kneele downe and send up their united devotions to the high Court of the world. This honour is by them entended chiefly to our Lady, and the devotion advised is the *Ave Marie*, and the bell which rings to it hath also that name. And lastly, their cheife preachers do teach in pulpit, that the church doth very well whatsoever is found in Scripture spoken of Christ the Sonne of God, to apply it to our Lady also, being the daughter of God: that it is the opinion of a learned man, and not contrary to the Catholic faith, that though Adam had not sinned, yet

Christ should have been incarnate to do our *Ladie* honour ; that all the angels and saints of heavens are vassals unto them both, and cast downe their crownes at the feet of both, and present mens supplications kneeling unto both ; that our bond of dutie and thankfulness must needs bee exceeding to her ; seeing it may bee said after a sort, that man is more advanced in her than in Christ himselfe, seeing in Christ the nature of man is exalted onely, in our Lady, the very person also, which Christ hath not. Finally, that nothing passeth in heaven without her expresse consent, that the stile of that court is *Placet Domine* : yea, they are taught that matters of justice come more properly from him, and expeditions of Grace from her ; and that some rare holy men have scene, in vision, that certaine whom Christ would have condemned, yet in regard they were her servants, by her intercession have beene absolved . so that no man neede mervail if this doctrine and practice have diverted the principall streames of affiance and love from him who had the onely right unto them ; and turned them upon those unto whom neither so great honour is due nor so undue honour can be acceptable."

Mr. Wilson has not gone far in his journey until he has occasion to remark on this imported liberality, which would rub off all the salient points and rough corners of religion, and make our Sabbaths as gay and as illuminated with the *colour de rose* as they are found to be on the Continent.

" One marked distinction between London and Paris, and such I trust it ever will continue to be, unless the change should be made by the latter city, is the absence of the Christian Sabbath. In the French capital, the seventh day seems to be set apart for any thing save religious duties and spiritual purposes—for extra frivolity and for profane amusements of all descriptions. The whirl of dissipation then becomes madder than ever : gambling-houses, theatres, bull-fights, shows, and lounges of all sorts, seem then to be in especial requisition. These are the things which are encouraged, while religion seems to be just tolerated, and no more. Our intercourse with the Continent of late years, has, I fear, transplanted something of this latitudinarian liberality among ourselves ; at least, there are many among us who have intelligibly enough hinted, that, by way of rendering an English Sunday less *dull*, we might take a lesson from our Gallican neighbours, who transform it into a day of revelry and diversion. Some of these philosophical and philanthropical gentry, whose charity is shocked by the crabbed austerity of a Sabbath-day in England, spoke out their sentiments pretty freely when Sir Andrew Agnew's bill \* was

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\* " Whatever may be thought as to the policy of bringing forward a measure hardly in unison with the 'spirit of the times,' the subject deserved to be treated with decency ; and some credit for sincerity might have been given to its author, since he was sure to encounter all the virulence and ridicule of the self-styled liberal school. The crack wit of the day, the prince of punsters, did not fail to show up Sir Andrew Agnew, and at the same time expose his own utter contempt for all puritanical prejudices, by very plainly giving us to understand that, in his opinion, Sunday ought to be observed as a day devoted to worldly pleasures and amusements. According to Mr. Thomas Hood, who, by the by, is most furiously lauded by the Athenæum, the decalogue requires correction ; the Christian Sabbath is not to be kept holy, but

under discussion. Even some "honourable gentlemen" expressed themselves, on that occasion, with a flippancy that was little short of disgusting, and which, I am willing to believe, was utterly un-English. Some urged that it interfered too much with the amusements of the lower orders, and not at all with those of the wealthier classes. A wonderful discovery truly! How, in fact, should any regulations of the kind operate otherwise? Would they, who complain that the bill was already too harsh and inquisitorial, have had it more so, and interdicted persons from spending the day just as they pleased within their own houses? If not, what was to prevent a wealthy man from indulging himself on one day more than another? Most undeniably, men cannot be made religious by act of parliament, yet may they be compelled to observe the externals of decent respect for the Sabbath and its ordinances, and be prevented from openly profaning that day, whether by public business or public amusement. For his own offences each individual must be responsible; but it is the duty of a Christian government—such as it is to be hoped ours will ever continue to be—to uphold the form and observances of religion."

Mr. Wilson, in passing through Dijon, on his route through Italy, remarks on the fact we have already alluded to, namely, that the infidel, who is extremely desirous to abuse, abase, and, if he can, destroy vital Christianity, is very tolerant, very indulgent, towards superstition, and the grosser it is, the better he seems to like it. Accordingly the French infidels and democrats, who swept away every thing else before them, often spared what fed idolatry:

"Superstition has suffered less than art or religion: the miraculous statue of the Virgin is still safe in a chapel in the church of Notre Dame. Perhaps its extreme ugliness may have been its preservation, for hardly any one would have carried it off for its value or beauty. Imagine a coarse wooden figure, with a black visage, and rendered more hideous, I might say grotesquely ludicrous, by being dressed up in paltry trumpery, like a huge doll. The faithful and her devotees appear to be pretty numerous; even now, in spite of the march of intellect and philosophy, they believe that the sable hue of her complexion was occasioned by the smoke of the Swiss cannons, when she was carried out against them in 1513; and they as firmly believed that the miraculous efficacy of this image caused the siege to be raised. Did not experience show us how apt infidelity and superstition are to coalesce, and make common cause with each other, it would appear wonderful almost to a miracle, that in a country like France any person should now be found so besotted as to kneel down in stupid homage to such vain idols. That such idolatry should not at all scandalise those who are superior to all religious prejudices, is sufficiently intelligible. They are perfectly aware that, so far from partaking of real

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to be devoted to recreations by no means of the most spiritual kind, because, forsooth,

‘After creation should come *re-creation*.’”

I wonder what Johnson would have said of the man who could utter, not only so despicable, but so truly infamous a pun as that.”



religion, to which they are for the most part opposed, 'upon principle,' it rather tends to render the profession of religion contemptible, and so bring over proselytes to their own negative creed. They are doubtless aware, also, that such devotion is not incompatible with nearly as much moral laxity as avowed infidelity itself allows its professors. The religion of the heart has no share, at least very seldom indeed, in Roman Catholic superstition. In fact, holiness of life and rectitude of conduct become altogether works of supererogation, when the rewards held out to them can be secured by genuflections, masses, tapers, rosaries, paternosters, and other ceremonies, including prostrations before 'miraculous images.'"

We may as well, while on this subject, produce another *experience* of Mr. Wilson; and his French and Italian picture, with a little change of cloud and ground, of colouring and grouping, much resembles an Irish scene, when the Whiteboys went devoutly to mass before they proceeded to murder Mr. Hoskins; or when, as we have known, a party of Tipperary Whitefeet put off a bloody fight until the Sabbath afternoon, and when the oration of one of the leaders was, "Come boys, let us go and HAVE MASS, and then we will have a *râle* gathering."

"Pre-eminent in miscreancy among the wretches at Civita Vecchia, was the infamous bandit—I leave others to style him, by a violent catachresis of language, the *celebrated*—Antonio Gasparoni: who was confined in a small close cell, strictly watched by two sentinels with loaded muskets constantly at the door. This detestable monster, who commenced his trade of murder at the precocious age of sixteen, has been accused of committing one hundred and forty-five similar atrocities, besides numerous rapes and other crimes. Of these, he has confessed himself guilty to the number of one hundred and five. His *débüt*, at the age above mentioned, consisted in murdering his parish priest, because the latter refused to grant him absolution!! To prove to the world the sincerity of his penitence, and how well he merited the absolution he had been defrauded of, he fled to the mountains, joined a gang of banditti, and obtaining a triumph over the military and police sent to apprehend him, was forthwith elected by his comrades to be their captain and leader—

So should desert in arms be crowned!

He now set up his standard, and obtained a large accession of followers, consisting of those generous, ardent spirits, who are solicitous to correct those abuses in society which arise from the unequal distribution of property. One of their heroic exploits was to storm a convent of nuns at Monte Comedo, and to carry off thirty-four girls who had been placed there for their education. What an interesting incident for a novel or a melodrame! This gallant achievement, however, loses much of its lustre, when it afterwards turns out to have been executed, not from obedience to the all-powerful instinct of love, and the irresistible influence of beauty, but in the expectation that a heavy ransom for the captives would be readily paid by their parents. Shocking degeneracy! Well may we exclaim that the age of chivalry is gone. Ransoms were accordingly paid, varying from two hundred to a thousand dollars;

and these the noble Antonio had the courage to treat for in person ;—so great, it is said, was the terror excited by his name ! Truly, a most comfortable and well ordered state of things—‘ most worshipful society ? Or, it might be, that he was supernaturally protected by the amulets that he wore upon his peron, in the shape of divers crosses and images of saints. Odd as it may sound to an English reader, the brave Antonio was, like Pope’s ‘ pious Needham,’ actually devout—a good Catholic ; as the stress he laid upon the efficacy of absolution ought to convince us. According to his own positive declarations, he never was once guilty of committing murder—*on a Friday*. What exquisite delicacy of conscience ! What refined theological casuistry does that single trait discover to us ! He also fasted upon vigils and other holy-days ; and to make sure of absolution, compelled a priest to bestow it upon himself and his brave companions in arms regularly once a month. A more pointed satire upon Catholicism can hardly be imagined. One priest employed for this purpose had, however, greater regard for worldly honesty than for the piety of his penitents ; and was hard-hearted enough to betray them, and cause the apprehension of the whole band.

“ It seems, however, that the ‘ pious ’ Antonio, who so scrupulously abstained from murder on Fridays, and who rigidly observed the rites of that church for which he manifested so much zeal, was not too bigotedly attached to its ministers. He could draw fine distinctions, and discriminate most nicely between what was due to the church itself, and what was due to its servants. The parish priest has already afforded one instance of his subtle logic of conscience in similar cases ; and another may now be recorded. Happening to return home once from a skirmish in which his troops had been worsted, he noticed a bishop and a friar who had been made captives the day before, and who now began to treat with him about their ransom. On this, Gasparoni is stated to have treated the bishop as a Portuguese is related to have avenged himself on a mortal enemy—declaring that he would not pardon him unless he would first deny his Saviour, and then instantly stabbing him to the heart ! Warned by the terrible fate of his fellow captive, the friar obstinately refused to obey the atrocious mandate, when Gasparoni exclaimed, ‘ Thou wilt be an acquisition to Paradise, and mayst save the bishop’s soul from purgatory ;’ then instantly shot him dead !”

Our tourist, who does not seem good at description, and who, as far as we can judge, appears not very susceptible of what is beautiful or grand in nature, gives, in our opinion, a very lively picture of Naples and its principal street :

“ What the Palais Royal is to Paris, St. Mark’s Place and the Grand Canal to Venice, such is the Strada di Toledo to Naples—its focus, its vortex. Even our apprenticeship amidst the bustle of Leghorn had but ill prepared us for the incessant hubbub and uproarious throng that prevail here : it is a continued Saturnalia, a year-long carnival, where one would imagine the entire population to be collected, some stationary, others passing and repassing in an incessant tide. Although the number of inhabitants does not exceed four hundred thousand, and by some has been estimated at much less, Naples appears far more populous than Paris or

London; for here almost every body is out of doors; shoemakers, and various other artisans, work at their respective trades in the streets. On my remarking this to a friend, he observed: 'True; the people here seem to have built houses only that they may keep out of them, and crowd together in the streets, for the sake of making which the houses themselves, I suspect, have been erected. The whole city is ambulatory—all are peripatetics.' In most other places, let the throng be ever so great, you see people walking on, and the chief noise arises from the rattling of carriages; here, on the contrary, especially in the Strada di Toledo, every one is in a bustle for the nonce, and most vehemently so. Their tongues, too, are quite as active, or even more so than their feet; for those who are sitting or standing about are invariably talking, and of course gesticulating—both with extraordinary vehemence; for Neapolitan talking is what elsewhere would be termed vociferating and screeching.

"No wonder their Punchinello is so great a favourite with them—all ranks, the highest as well as the lowest—since he is but a personification of the national character, and by no means an exaggerated one. Women and children are not the least efficient performers in this *al fresco* street concert, and their voices make up in frequency and shrillness for what they want in depth of bass. Add to this the continual bawling of hundreds of Stentorian lungs, whose owners are hawking about fruit, and innumerable other retail commodities; and as if all this were not quite sufficient, both the throng and the concert are further swelled by numbers of donkeys, each of which has a large bell attached to its neck. Let the reader conceive the effect of a thousand postmen's bells ringing at once, and all day long, and he will obtain some notion of the music of the Strada di Toledo. There is, to be sure, one counterbalancing advantage, namely, that the noise of carriages is quite drowned by this congregation of dins—masculine, feminine, adult, infantine, asinine—at least asino-tintinabular. And this circumstance again points out how indispensable it is for a pedestrian to be ever upon the alert, and to abstain from reveries and musings, lest some vehicle should cut them short by driving over him—the unfortunate *absentee*. In fact, no ordinary presence of mind is required for perambulating this part of the town, amid an atmosphere of stunning noise and tumult, which are such, that, as Webb remarks, they 'sink Charing-Cross to the level of *still-life*.' Nor is the eye *stunned* much less than the ear, so incessant and so varied is the procession of magic-lantern figures and groups one here beholds. Lazzaroni, monks, porters, beggars, pickpockets, hawkers, idlers, busy-bodies, wheelbarrows, cabroilets, donkeys, carriages—all pour in swarms from the neighbouring streets into the Toledo. Here you observe handsome modern shops and *cafés*; a little farther on you come to a range of butchers' shops, which, although they bespeak abundance of good cheer, and the Neapolitans' inclination for it, and notwithstanding that some fancy is shown in decking them out, are not particularly inviting objects for delicate folks. In some of them may be seen a row of hogs hung up just after being killed, and the blood draining from them; in others, the entrails of animals, and long chains of sausages suspended like garlands, and macaroni

hanging like ropes. And as if a third sense should not be unregaled, where two others are filled to repletion, a passenger may enjoy gratuitously the mingled effluvia arising from broiling, frying, and cooking in the open air ; for such culinary operations are here performed in the street, by those who are always ready to furnish a customer with an *impromptu* dinner. No one can accuse the Neapolitans of being an artificial people, for they do almost every thing as naturally and unceremoniously as possible. The lower orders work, eat, drink, scold, and quarrel in the streets : they have no curtain lectures among them, but all *pro bono publico*, and for the edification of the numerous by-standers. Occasionally a short pause intervenes : a procession of some brotherhood, with long hoods over their faces, and bearing their holy standards and ensigns, comes in sight ; and the populace, who have just been laughing or quarrelling, begin to fall down on their knees, and beat their bosoms in the most zealous manner ; for who shall say that they are not devout, if thumps and bruised knees constitute devotion ? These symptoms of devotion, however, seemed to be confined to them, for the upper classes take no notice of such exhibitions ; nay, some—as far as they dare venture to do so—express their contempt of them.”

The Neapolitan clergy are described as follows :

“ It would be difficult to say which are the more numerous class, Lazaroni and beggars, or monks and priests : all of them absolutely swarm here ; so that whenever you stir abroad, you are certain to come in contact with some of them. In fact, they may be all comprehended as being only so many varieties of the same genus. The lower grade, at least, of the clergy at Naples, are by no means distinguished by decorum and propriety of conduct : many of them will freely accost strangers, and beg them to give them something ; and, if we may credit what is asserted by the author of ‘ *Tableau de Naples*,’ some do not even scruple to proffer their services, and act as their conductors to places of debauch ! This disgraceful meanness is attributed to their being so miserably ill-paid—not sufficient to provide them with the bare necessities of life ; which again arises from the disproportionate number of ecclesiastics, a great part of whom enter the church merely as a convenient refuge—not so much because they are inclined to it, as because they are disinclined to all occupation. Whatever the advocates for the ‘ *Voluntary System*’ may say, never can a clergy maintain its respectability and character, and consequently its due influence as a spiritual body, unless so far independent in their worldly circumstances as to be raised above paltry temptations, and not exposed to the necessity of courting a pitiful popularity, as their sole chance for obtaining a livelihood. Those who would refer us to the example of the Apostles, and their immediate successors, as the model for the economy of a Christian ministry, quite overlook one circumstance, which is, that in order to render the case perfectly parallel, as regards all parties, there must also be a community of primitive Christians. When laymen begin to sell their possessions, and distribute their goods to the poor and to the church, they may then, with

some degree of consistency, call upon the clergy of modern days not only to maintain the doctrines of the Gospel, but to imitate the poverty and self-denial of its first preachers."

From what is above said it might be imagined that there was no endowment for the clergy in this popish state. But Mr. Wilson certainly meant to convey no such meaning: there are immense endowments, both for the secular and regular clergy in Naples, as in all other parts of Italy; but the Church of Rome depends not only on the establishing and endowing, but also on the Voluntary System. After making her prelates princes, her parochial clergy comfortable with tithes and dues, after covering and encumbering the land with immense preserves, where Benedictine, Gilbertine, and Augustinian monks are fattened up—then brings to view the Voluntary System, for the support of friars of all colours and smells—Black, White, and Grey—Franciscan, Dominican, and Carmelite—Calced and Discalced—and so it would be in Ireland.—Endow the bishops and parish priests; give them glebes and mensal lands; make them, as is said, independent; save them from the degradation of the Voluntary System; save the country from the awful consequences of their administering, as they find it necessary to do, to the passions and animosities of the people.—Well; but observe who come after, and take up the ground that the parish priests have retired from. The friars will come on, nothing can keep them back: they are already treading on the heels of the parish priests. What the canker-worm leaves the caterpillar eats; and so the politician who would remove the evils of the Voluntary System, under which Ireland now suffers and bleeds, by an endowment of the parochial clergy, will find to his cost that as long as Purgatory lasts, there will not be wanting those who will work on the fears, and pander to the passions of the people.

How the following passage reminds us of Ireland:

"Neapolitans are like their own Vesuvius, apt to break out into sudden fits of rage, but it generally subsides again very quickly; and, indeed, if they have a good deal of fire and combustibility in their tempers, they have also, Vesuvius-like, no small quantity of mere vapouring, fume, and smoke. See some of the lower orders quarrelling, and you would imagine they were going to tear each other to pieces, when, lo! a few minutes afterwards they are as calm as if there had been no affray whatever:—a tremendous eruption of abuse and imprecations, and, for that time, the storm is over. Not unfrequently, however, matters turn out differently; bloodshed to death—*murder* is an ugly word—ensues; and when such is the case, it is regarded rather as a misfortune than a crime on the part of the survivor. *Povera! Ha avuto una disgrazia!* A sanctuary is at hand, and a pecuniary compromise, with the relatives of the murdered person, generally settles the business; although there are cases where the friends are not so easily appeased, they being so unreasonable as to demand *justice!*

“ Few practices can be more opposed to reason, law, and moral principle, than the right of sanctuary claimed by churches. In ages of complete barbarism something might be said in its defence, as offering a barrier against lawless violence and persecution ; whereas at present it is an infamous abuse, utterly irreconcilable with either policy or religion—with either divine or human laws. Is the temple to afford a shelter to miscreant baseness ? is the altar to be rendered an asylum for the blood-stained murderer—for the Cain who has imbrued his hands in his brother's gore ? Greater profanation of the sanctity of such places cannot well be imagined, because it is to convert them into a refuge for crime, in open violation of justice. It is grievous enough that law should be frequently perverted for the purpose of screening guilt ; that wretches, of whose criminality there cannot be the slightest doubt, should, through some miserable, yet successful quibble, be able to elude the punishment justly due to them :—at least, let not religion be made to appear to lend itself to similar dishonesty. What may seem mercy, as far as individuals are concerned, is a species of double cruelty towards the community at large ; because by promising a fair chance of impunity, it encourages the evils from which society suffers. Were punishment a speedy and inevitable consequence of crime, offences against law would greatly decrease. Strong, indeed, must be the temptation, most irresistible that passion that could prompt a man to rush upon certain destruction. *Sanctuary* is a foul blot, a spot of corruption, upon the Catholic Church : would that we had nothing at all similar to it, both in extravagance and perniciousness, here at home ! ”

We have just said how much this reminds us of Ireland. Why, are churches sanctuaries here, whither the bloodstained can flee, and lay hold of the horns of the altar ? Why, No. But is there not a safe sanctuary in the applauses and shielding pity of the people, where, as amongst our people, every door is open to receive the murderer, and where every door is shut against his pursuers ; where subscriptions are raised to support him, and where perjury is resorted to to protect him ? There need no sanctuaries in such a country as ours.

The Whig politicians have all along said, in accounting for the degraded and demoralized state of Ireland, that it was owing to the oppression of the Protestants, the grinding effects of the Penal Laws, and because for more than a century the working priesthood could not operate with due effect on the people ; a priesthood so pious, so gentle, and so heartchanging, that of a truth where it has fair play, it

*Emollit mores nec sinit esse feroc.*

Well : let us look to Sicily, an island fertile to exuberance—teeming with all the rich gifts that flow from Amalthea's horn, the granary once of the Roman Empire. Here popery has had her full sway—not a Protestant in the island—nothing to oppose the Catholic Apostolic Church, whose moral is truth, and whose

motto is holiness, from doing all the good she could, and averting all the evil—why, if Sicily pagan was the admiration of the world, what must be Sicily Christian and Catholic? Let us see :

“ This city must be allowed to take precedence of most others in the map of Catholicism. It abounds with churches and convents ; with monks and nuns ; and it can also boast of various religious exhibitions, of a class that have now disappeared almost every where else. The extravagance of some of their performances is hardly credible ; they being so absurdly profane, that a sensible heathen would blush at witnessing such stupidity. Among others, there is an annual performance, in which the biblical history is dramatised, and rendered about as edifying as the tragedy of ‘ Tom Thumb.’ Probably a good many of the linen lines are put in requisition on such occasions ; for children, with wings fastened to their shoulders, are suspended from the ceilings of churches, where they flutter about, not in the most angelic manner imaginable. Besides these, there are others who sustain the parts of evil spirits and angels of darkness ; and these latter, it may reasonably be supposed, are the better paid of the two, or they would not care to show themselves in such unprepossessing characters. On Good Friday, again, a procession takes place, when an effigy of Christ is borne along through the streets, followed by the Virgin,—at least, by a living representative of her—and formally entombed ; and on the following Sunday, the resurrection is performed in the same style ! Where religion is thus made an affair of diversion, it is no wonder that it is in such credit with the populace, since it requires from them little more than a taste for raree-show.

“ By way of giving some further notion of the pitch to which the faith of the people here proceeds, I may be allowed to mention an epistle, said to have been addressed to the Messinese by the Virgin Mary, on the day of her assumption, and despatched to them in a vessel from Joppa. This epistle, which is, by the by, a mere complimentary note, does no more than assure the Messinese of the Virgin’s particular regard for them, and her desire to be considered the lady patroness of their city ! Surely, the monks, who passed off this pious hoax upon their countrymen, might at least have seasoned the composition with a little good advice ; for it would not have been at all superfluous. This devout people might very properly have been exhorted to mingle a little morality with their devotion ; for at present they seem to be of opinion, that pilfering, pocket-picking, and thieving are not at all inconsistent with their pretensions to piety. It might also have been hinted, that religion does not positively interdict the study of the Scriptures : instead of which, the Bible is here a prohibited book.—Neither will I say that it deserves to be exempted from such interdict, because it does not merit much favour from Catholicism, since its doctrines tend more to invalidate than to countenance the doctrines of the Romish Church. If the latter be infallible, the Scriptures abound in strange heresies : in fact, they are so irreconcilably adverse, that whichever of them be right, the other must be wrong. Such, indeed, is the horror here enter-



tained of heresy, either in religion or politics, that no works are suffered to be read, unless previously scrutinised and approved by the priests. On the score of mere immorality they are not over and above scrupulous; but the slightest opinion prejudicial to the church renders a book contraband, and sentences it to the flames.

“ The priests and monks have, if not a very praiseworthy, a most natural and instinctive aversion to aught like the dissemination of instruction among the mass of the people, whom, not without reason, they regard as the stronghold of superstition: and, in point of information, nearly all the Sicilians may be classed as belonging to the populace. There may be a few individuals as enlightened as in any other part of Europe; yet they are mere exceptions, and either totally without influence, or, what amounts to the same thing, prevented from exercising it beneficially for the great body of their countrymen. Of the gross ignorance prevalent, even among those who might be supposed to have received some little tincture of instruction, we heard some curious anecdotes. Most ‘ blissfully ignorant ’ do they appear to be of what is going on in other countries, and to be no better acquainted with the state of Great Britain than with the state of the North Pole; and as to the latter, it may be questioned whether they ever heard of it at all. As a specimen of the extent of illiterateness and ignorance here, I venture to relate the following circumstance, which, although I have not the slightest reason myself to doubt its correctness, considering from whom the information comes, may somewhat stagger the reader’s belief:—A magistrate of some rank being upon duty at the office of health, a paper was handed to him for his examination, which he unfortunately took, and held upside down. A subaltern in the office called his worship’s attention to the error he was committing; when, instead of rectifying his blunder, or seeming at all ashamed of it, he exclaimed, ‘ *Bestia!* what should you know about it? If I choose to read papers upside down, that is no business of yours.’ ”

Admirable state of morals and manners; of mental vigour and intellectual improvement. Mr. Wilson then goes on to speak of the character of Sicilian and Italian women. He deplores the shameless grossness of conversation and of manners in terms which, though proper enough, and quite becoming a Christian man, we desire not to repeat: and then he speaks of English females travelling in these *warm* countries, and descants on the consequences of

“ That system of expatriation which transplants so many families, not only from the soil of this country, but from English habits and English feelings, to a residence, a domestication in Italy;—to an atmosphere of *cicisbeism* and gallantry. Unless they keep themselves quite secluded, and draw a *cordon sanitaire* around their own domestic circle, their children, the females more especially, must be liable to have their morals blighted at a period of life most susceptible of contagion. Can any advantages be allowed to outweigh such risk and peril? English parents will, I hope,

reply no. Should they not do so now, it is not likely they will become averse to the system of foreign domestication, in proportion as the example spreads.

“ Since I am thus digressing from the mere narrative of my journey, I will take the opportunity of introducing here what I passed over in the earlier part of my volume, to which it more properly belongs. It behoves those who consider cheapness of education on the continent, and the acquisition of a correct French pronunciation, as sufficient inducements either to remove with, or send their children thither, to weigh well beforehand all the objections that may be thrown into the opposite scale. No doubt, a correct Parisian accent is utterly indispensable for an English gentleman or lady, although our Gallican neighbours do not return the compliment in kind; so far from troubling themselves about acquiring a decent English pronunciation, they do not even condescend to print any English words or names without completely mystifying them;—no doubt, I say a correct accent is a *sine quâ non*, an accomplishment that no one, save a downright John Bull, would forego: and it had need be valuable, for it is sometimes paid for at a most dear rate. Those, indeed, who consider that *agrémens* are a full equivalent for principles, may be of opinion that no sacrifice of the latter can be too great for the acquisition of the former. Yet some there are, who still retain certain unbecoming prejudices, and who are not quite prepared to surrender up the religious principles of their offspring, for the mere chance of their obtaining a few flashy accomplishments. It is to such I address myself, and would warn them to deliberate well before they place their daughters in convents or in Catholic seminaries in France. Instances there have been many, and others may occur, where the daughters of English Protestant families have been treacherously prevailed upon to embrace Catholicism. A case of the kind occurred not very long ago, at Boulogne, where an English gentleman had deeply to regret the provident economy that had induced him to place his four daughters in a convent there for their education. Indeed, it seems the height of folly, in any one who wishes his children to remain Protestants, to place them in a religious house among persons who must consider it a most meritorious duty to convert heretics to their own creed. Proselytism to Catholicism may, indeed, be comparatively rare; still there is risk; and there is also another risk incurred, which is, that, although young persons so educated may not become Catholics, they may, nevertheless, cease to be Protestants, imbibing the latitudinarian principles of French society in general, and laying down one religion without taking up any other.

“ Lengthy as this digression has been—perhaps, unpalatable to some, I must yet make another remark, connected with the point whence it first started. The vitiated manners of Italian females, and the consequent vitiation of the whole constitution of Italian society, may be, in a great degree, ascribed to the position of the sex in that country, where, instead of being treated or educated as rational beings, they are either worshipped as idols, or degraded into the opposite extreme. A goddess may be all very well in her proper sphere; a mistress, in the opinion of some, far better

still; but, in the mother of his children, a man requires a companion and a partner—not a being whom he fantastically deifies, much less one whom he is compelled to despise. Unhappy indeed is that country where woman is not esteemable, except tricked out in the guise of a poetical divinity, and where her domestic character is not such as to conciliate pure attachment and respect. Such, unfortunately, is Italy: my prayer is, may England never resemble it at all in this respect.”\*

We could make many more extracts from this volume to show the effects of Romanism on the moral, social, and political state of the nations submitted to its sway. Mr. Wilson is confessedly an experienced man—he is no *raw* traveller; and though it is easily said that he is bigotted and prejudiced, yet when he but repeats the same statements made by such former travellers during the course of three centuries, as Sandys, Hall, Burnet, Addison, Misson, Middleton, Blunt, Webb, &c. &c., we cannot but consider his additional testimony as trustworthy as it is valuable, and do not hesitate to recommend his work to our readers, not only as a valuable record against Romanism, but as a very agreeable and intellectual report, by an accomplished man, of countries which, though often visited, will ever continue to present what is most interesting; and which when reported as tinged with the ever-varying colours of the observer's manner, may be both pleasant and profitable in the reading. The food, no doubt, is the same; and there may be nothing new in the fish or the flesh; but then the cook and the sauce may do wonders, in pleasing and satisfying those who have any appetite.

Mr. Wilson's concluding remarks bear upon a subject most interesting at the present juncture, when English priests and Irish priests, Doctor Baines and Doctor Murray would, in order that they might ingratiate their sidelong and slippery policy with the liberality of England, prove that it was a changed system, and was not to be answerable for the intolerance and atrocities of former days:

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\* “ I cannot forbear here quoting a passage from Webb, that, in my opinion, does him honour, and deserves to be thoughtfully weighed by those to whom it applies. ‘ It behoves us to hold fast our national institutions, which are our national distinctions, and to keep clear from the mire of our continental neighbours. It were well that we should refuse to educate among them our children; thereby hot-bedding them into Frenchmen and Italians, to whom British institutions must be as distasteful as its climate sky of painful inclemency. I speak not of special exceptions; but, generally, those English who barter their high privileges for the sensualities to which the Continent invites, disentitle themselves to their birthright, and, beyond that, wage, as far as their puny means can, a civil war against their country.’ A few lines after, he speaks of Italy as a country ‘ whose curse it has been to have *organised into imposture and fraud the truths of the Gospel*, and to have wrought out the restoration of pagan blindness, in forgery and mockery at once, of a religion whose purity were proof in itself that its origin is superhuman.’ ”—Webb's ‘ Minutes of Remarks,’ &c. vol. i. pp. 216. 218.

“ That I may not appear to bring these pages too abruptly to a close, it may not be unsuitable for me again to bring into notice what has frequently been touched upon in the course of them. I allude to Catholicism. In the opinion of some, I may have expressed myself, more than once, too contemptuously, too uncharitably—respecting its creed, no less than the superstitions founded upon it. Nevertheless, I stand justified to my own conscience for the opinions I entertain of it, although my comments themselves may be couched in terms somewhat more harsh, not to say petulant, than others might have cared to employ. My excuse must be, that I was more scandalized than edified by what I observed, or learned of it, while I had an opportunity of contemplating it, where it shows itself undisguisedly, as it affects the moral character and habits, not of a particular sect, but an entire people. To say, as some have done, that the present Christian world is indebted to the Romish church for having transmitted Christianity down to these later ages, is but a strange argument in its favour, when uttered by those who affect to acknowledge that, while it transmitted, it also corrupted and polluted. Are we then to imagine, that the doctrines of Christianity would have become extinct, had it not been for the impurities contracted in passing through that channel? Granting, however, that those impurities are not so much to be attributed to the church, as to ignorance of the times when they began to collect; granting that the ignorance itself of that period is in no degree to be ascribed to the policy of papal Rome; that is no excuse for obstinately persevering in errors, when detected and exposed. If its monstrous fables and superstitions are altogether distinct from the essential Roman Catholic doctrine, wherefore are they so pertinaciously retained, to the scandal of the Church of Christ, instead of being readily abandoned as deformities and excrescences that have attached themselves to it through negligence? By refusing to part with them, the Romanists certainly identify them with the creed they profess, and virtually concede to their opponents that it is impossible for them to get rid of the one without going to the extent of rendering up the other.

“ Romanism has so nailed itself down to its old and inveterate superstitions, as to render it impossible for it to liberate itself from them without abjuring the character it has wrought out of the elements of the Gospel, remoulding and transmuting them, as has best suited its own views. Either the Scriptures themselves are most obscure and defective, or the Roman Catholic church has unwarrantably ingrafted upon them very gratuitous and extraneous doctrines. Neither are those doctrines regarded by it as of inferior moment, compared with the fundamental and more explicitly enounced truths of Christianity; but full as much stress is laid upon the human inventions of after-ages, as upon what incontestibly belongs to our common religion as delivered to the world by its Divine Founder. So very far is Romanism from being consistent even with the spirit of the Gospel, in the numerous additions it has made to, and the complex system it has reared upon, that it requires the utmost ingenuity, the most subtilly-strained interpretation, on the part of its advocates, to make out even any tolerable show of consistency. They have recourse to obscure traditions,

and all kinds of doubtful, not to say fraudulent, authorities for their purpose, instead of abiding by the express and plain declarations of Scripture; and, while they thereby give a falsifying value to what can possess none, except as it coincides with scriptural doctrines, they reduce the latter to the level of those inventions they thus seek to exalt.

“Neither does there seem to be any disposition on the part of the Romish Church to suffer its exceptionable tenets gradually to fall into disuetude and oblivion, and so work a silent reform in its own bosom. What it has been, that will it ever continue to be, whenever and wherever it shall have the power of acting uncontrolled by circumstances. Never has it abjured a single one of its mischievous errors spontaneously; for to some of the most mischievous of all it still clings with a pertinacity hardly short of miraculous, after the powerful arguments that have been used against them. No: although the court of the Vatican is no longer what it formerly was, the spirit of papacy remains the same,—scotched and wounded, indeed, but not killed, nor even subjugated. Allow it but to recover itself and gain 'vantage ground, and its present seeming humility and moderation will be forthwith cast aside.”

We cannot conclude this review without remonstrating with Mr. Wilson on his application of Catholicity to Romanism: we feel surprised that so accurate and prudent a man should surrender the title that evidences his own faith as schismatical and heretical. Mr. Wilson in this instance, along with many of the English clergy, has fallen into the trap laid for them by popery, and conceded that to a church which their own carelessness has almost given a prescriptive sanction to. The Jewells, the Taylors, the Stillingfleets, the Ushers of former days would sooner have cut their right hands off than thus have written down papists as Catholics—for these wise men knew that though names are not things, yet names have a potent effect on things; and as such, Romanism has taken a sturdy and efficient advantage of them.

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DOCTOR WALL ON THE ANCIENT ORTHOGRAPHY OF THE JEWS.\*

DOCTOR Wall has chosen for his motto the well known sentence—Πάταξον μεν, ἀκουσον δέ; which, for the information of our less learned readers, we translate:—‘Strike—but hear me.’ The *challenge* indicates courage, and confidence in the soundness of the views which, on the very difficult, and much controverted

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\* An Examination of the Ancient Orthography of the Jews, and of the Original State of the Text of the Hebrew Bible. Part the First; containing an Inquiry into the Origin of Alphabetic Writing; with which is incorporated an Essay on the Egyptian Heiroglyphics. By Charles William Wall, D. D., Senior Fellow of Trinity College, and Professor of Hebrew in the University of Dublin.

subjects of his research, he has been led to adopt; and *the preliminary* required, ere the combat commences, must be admitted to be fair and candid. Still, *the demand* indicates the possession of not a little of *the tactique*, of one well skilled in this kind of warfare; for, in the first place, this Volume—of three hundred and seventy-eight pages, large octavo—is but ‘*preliminary*’ to the work which is the grand object of the learned author’s elaborate researches; and, then, the remainder is to be expected only as soon as ‘weak sight, and various occupations, will permit the author to have it ready for the press.’

Now, as publications such as ours—call them ‘periodical,’ or ‘ephemeral,’ or by any other term in the current nomenclature, are proverbially short lived and uncertain, it might be a problem of somewhat difficult solution,—not only *how long* the ‘*ακουσον μεν*,—is to precede the *παταξον*; but whether the latter—if we follow the course suggested by the author—is ever to succeed the former at all.

This being so, it might have been a question with other critics, Irish especially, whether the best way would not be to invert the order; and lay about us right and left, with heart and goodwill, first, and then,—if we lived long enough, and happened to have leisure, and were more in the vein for it,—hear what the author had got to say. But we *aim at* the character of Christian Examiners, who have no favorite theory to support—who are anxious to test everything by right reason, and the infallible Record; and to bring before our readers well-ascertained results for their guidance, instruction, and benefit. We shall, therefore, assist our readers in “*hearing*” the learned author, so far as he has unfolded his sentiments in this first part of his work; and shall look with intense anxiety for the sequel,—assured from the accuracy, caution, and profoundness of his research, evinced in this, that when the latter appears, the work of “*striking*” will be comparatively a sinecure. The importance of it,—at this period when the science of Biblical literature is becoming increasingly, every hour, more the subject of attention, and when the danger of lax notions on many departments of it is proportionably augmented, from growing acquaintance with the critics of the German School,—is such as to excite a very earnest desire for its appearance; the more especially as the author says, that he trusts he shall be able to satisfy the learned “that most of the discrepancies between the Hebrew text of the Bible and the Greek version of it are only apparent: to account for such appearances having arisen, and to shew how they can be removed.” What nobler service than this, could be performed, at this moment, to the cause of sacred Literature? What higher benefit bestowed on students of sacred philology?

For the present we must, however, confine ourselves to the work before us—the subject of which, *as preliminary*, is the origin of alphabetic writing, including an investigation of the

Egyptian hieroglyphics; this latter part being rendered the more valuable from the circumstance stated by the learned author, of his having, in the course of his investigations, "lit upon what he believes to be the true key to the decyphering of the Rosetta hieroglyphs." This subject—the Egyptian hieroglyphics,—*in itself*, is one of the most interesting in the whole range of antiquarian research, and has always occupied much of the attention of the learned who have directed their enquiries to the elucidation of the relics which have been preserved in those regions that formed the scene of some of the earliest transactions of the human race; but it derives additional importance from the efforts made by the enemies of revelation, to employ it as an instrument for throwing discredit upon the early Scripture history—the only original, authentic history of mankind;—and not less from the fact that, when thoroughly understood, it corroborates and confirms it.

It would be doing justice neither to our author, nor to our readers, were we to substitute a history, however brief, of the commencement, progress, and present state of Hieroglyphic research;—collected from the Kirchers of more ancient times—the Savans of France—the Youngs, the Champollions, and Klaproths of more recent days,—and the almost countless itinerants that have recently traversed and investigated these wonders of ancient Egypt; though a sketch would not have been out of place in such a work as Dr. Wall's. True it is that some of the Reviewers,—the Edinburgh, Quarterly, and others have, in their examination of the publications of Young, Champollion, &c. &c., given much information on the subject; but, in a work like the present, it should not have been assumed that either these, or the original works, were in all hands; and even though they were, such an outline would be valuable.

Dr. Wall, however, commences with the origin and progress of the graphic art; and then proceeds to prove that alphabetic writing was not an invention of man,—by arguments, facts, and Scripture testimony. In the course of his investigation of facts, it is, that he enters fully into the subject of the various kinds of Egyptian writing; investigates the hieroglyphic discoveries of Young and Champollion; and employing a mass of erudition which absolutely exhausts the subject, successfully repels the indirect attempts made to discredit the historic truth of the sacred oracles. He then closes this part of the enquiry, by adducing the authority of Scripture itself for the theory he upholds; one by no means a new discovery, but, on the contrary, the one that had been held in the "old times before us," but which had begun to be considered as obsolete and untenable.

We shall now, as far as our limits will allow us, accompany Dr. Wall in his learned investigations; and with the view of being intelligible and instructive to all our readers, shall commence with an explanation of some terms of constant recurrence in his and similar works. Written signs and characters,



such as are in use among the Chinese, and were so among the Egyptians, which represent or express entire words, are called *ideagraphic*, because they convey entire and definite ideas. Characters that express sounds, not ideas, are called *Phonetic*. When the former are employed as they must often be in the latter sense, not as conveying an idea of the objects they represent, but as conveying arbitrary sounds, they become, when reduced to their simple elements, the foundation of an alphabet of letters :

“ An example or two may perhaps make this distinction more easily understood. Suppose that in the ideagraphic system of the ancient Egyptian, a circle denoted the idea of the sun, and that this idea was expressed in his language by the word *Re* ; he would then read this character by pronouncing *Re* ; while a Greek, acquainted with the system, would read the same character by the word *Helios*, and though understanding it in the same sense as the former reader, would thus attach to it quite a different ideagraphic power.

“ Suppose, again, that a figure, somewhat resembling an open mouth, denoted an idea called by the Egyptian *Ro*, then he would read this second character constantly by the word *Ro*. If afterwards, by some means or other, he came to a knowledge of the use of phonetic signs, in consequence of which he was led to employ these two signs, among others, to express immediately certain ingredients in the composition of words ; and if, while he made the former denote solely the very same articulate sound which it before ideagraphically expressed, he used the latter as an equivalent not only to the syllable *Ro*, but also to *any* simple syllable including *R*, or even to the letter *R* alone ; there would evidently be a very marked difference between the two powers. Such, then, as are of the first description I call mixed phonetic powers, as retaining the exact sounds of their ideagraphic origin ; while those of the second description are improvements on the first, and may, in comparison, be termed pure phonetic powers.”

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“ I now proceed to my subject, and shall commence with ideagraphic writing, as being that which was first in use among men.

“ The characters employed in this writing are of two kinds : 1. Images, or resemblances of external visible objects ; 2. Arbitrary marks. Each of these again may be subdivided into two kinds, according as the application of them is direct or metaphorical. However, the subdivision of arbitrary marks is less noticed, because both applications of them are arbitrary, and the metaphor does not strike our imagination as strongly in the use of these as it does when the signs of the first kind are employed. Hence the most usual distribution at present made of the characters used in the ideagraphic branch of the art, is into three kinds : 1. Images employed as signs of those things of which they are imitations ; 2. Images metaphorically transferred to being signs of other things ; 3. Arbitrary marks. And, *pari passu*, the writing admitted to have been invented by man may be distin-

guished into three sorts, according to the predominance in it of one or other of these three kinds of characters.

“ The origin of the invention, in its most general aspect, may, it is obvious, be traced to the natural desire of man to give a permanence to the expression of his thoughts, so as to render them communicable to those separated from him by distance of time or place.”

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“ It was by means of these pictural characters that proper names were first expressed by the Egyptians ; that is, they endeavoured to suggest a name by a likeness of the individual to whom it belonged ; and if he was the principal agent in the record, his figure was made larger than the other characters of the text. For instance, this superstitious people believed that a deity, whom they called Osiris, had the head of a hawk, and in consequence, a human figure with a hawk's head served with them to denote Osiris. In process of time, however, this god was so universally worshipped in Egypt, that a whole class of beings were supposed to have the like shape, and the character was thus changed from a pictural one to a general mimetic. It was then reduced to the same size with the others in the text, and a new method contrived for expressing the proper name. In fact there were three ideagraphic methods employed for this purpose by the Egyptians before the commencement of their phonetic system: 1. By a pictural character, some peculiarity being introduced which confined the likeness to the single being to whom the name belonged ; 2. by some emblem of the personal character of the individual ; 3. by a collection of such emblems. But the consideration of the two latter methods must be reserved for another part of this treatise. I shall only here observe, that the three methods were continued in use, through the force of habit and of national predilections, even after the Egyptians had learned, from their observation of a foreign practice, the very superior mode of immediate designation by means of phonetic signs. They still applied the first two methods to the denomination of their gods, and the third to that of men ; but this last way, before it finally went out of use, ceased to be connected with the proper name of the individual, and gave only a kind of supplemental name or surname, which M. Champollion called a *prenom*. After its nature and use had been thus changed, it ought to have been referred to the head of the Latin *cognomen* or *agnomen*, rather than to that of the *prænomen* ; but in another point of view the choice of the French word is very appropriate, if it be taken to mean the name according to the *previous* or older method of expressing it ; and in this sense, though quite at variance with the theory of M. Champollion, I shall venture to adopt the term.

“ The second kind of writing commenced when the images of visible things were transferred from representing them, to denoting other objects of thought, on account of some analogies, real or imaginary, between their original archetypes, and the new significations attached to them. It was chiefly by the Egyptians that this species of ideagraphy was cultivated, and certainly their hieroglyphs afford by far the most remarkable as well as the

most interesting specimen of characters thus employed. The metaphoric or figurative use of graphic images arose, I apprehend, partly from the impossibility of representing every idea by an immediate likeness, and partly from the natural inclination of the human mind to compare different things for the purpose of finding out points of similitude, and its consequent tendency to supply indirect resemblances where direct ones were not to be had. But the comparing faculty is so interwoven in our nature, that it shows itself in the metaphoric representation of our ideas not only by images, but also by arbitrary signs, and by these latter again not only when they are of a graphic, but also when of a verbal nature.\* The choice of figurative imagery is now indeed more noticed in the expression of whole trains of thought, but it was first applied to separate thoughts; and, were I asked that question of the English poet, 'where was fancy bred?' I should say, she was cradled in the very faculty now under consideration, and that her infantine exertions were displayed in framing metaphoric signs of single ideas, although she subsequently rose, on the wings of genius, to far higher occupation."

We have not space to pursue the doctor's investigation of this subject, in its gradations and varieties, as illustrated in the characters used by the Mexicans, Chinese, Japanese and others; but those who take pleasure in such researches will find the matter very ably handled; and the arguments of Warburton, always learned, ingenious, and eloquent, but often fanciful—in favour of the human origin of alphabetic writing, as derived from the hieroglyphical, successfully refuted.

The doctor next examines the different kinds of ancient Egyptian history, by the aid of "the Rosetta Stone,"—the well known passage in Clemens Romanus (*Strom.* v. p. 405, *et seq.* *Ed. Hein.*) and some other fragments of antiquity,—almost the only lights that have been transmitted to remove the obscurity that has brooded over the ancient "wisdom of the Egyptians." The "Rosetta Stone" was dug up near the place whence it derives its name, by some French soldiers, in forming the foundation of a fort. It is now in the British Museum. It contains a decree made in the ninth year of the reign of Ptolemy Epiphanes, that is the year before the Christian era, 196; this decree is in three kinds of writing, hieroglyphs, enchorial; (that is the characters commonly used in the country,) and Greek letters. Thus this authentic specimen of the hieroglyphs, accompanied by an alphabetic illustration, has furnished the key to unravel these mysteries; for the inscription itself declares that it is the same decree which is given in these three different characters.

Clemens, who was of Alexandria, has given, in the passage before referred to, an account of the various modes of writing

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\* The last of these indications of the faculty in question is alluded to by Locke, in his remark, that words are borrowed from sensation, to express the ideas of reflection.

in use among the Egyptians; a passage which has given rise to much discussion, for an account of which we must refer to Dr. Wall, who, after demolishing the hypothesis of Warburton and Letronne, and giving the due meed of praise to Dr. Young,—whose investigations formed a new era in Egyptian antiquities,—and dealing out stern but even-handed justice to Champollion, whose scepticism led him to employ the basest means for making his researches subservient to discredit the Scripture history, though when fairly employed, they corroborated it, sums up as follows :

“ In placing M. Champollion in his true light before the public, I do not feel the same compunction. With ability enough to enable him to be mischievous, this writer endeavoured to sap the foundation of religious belief, by attacking the historic truth of the Bible; for he pretended to establish, through means of his phonetic system, the correctness of a chronicle which is at variance with the account of time deducible from the Mosaic record, by at least three thousand five hundred years;\* and, whenever the nature of his subject permitted it, he lost no opportunity of throwing out hints against the veracity of the Jewish historian in other matters as well as in chronology. To expose, therefore, the nature of his efforts, in order to defeating them, will, I trust, be considered a useful act; and although it is impossible not to pity the miserable being who could have been capable of pursuing such an object, still the mischief he attempted is not to be allowed to pass without obstruction, merely from a reluctance to subject him to public scorn. He has been convicted, from his own writings, of falsehood—of falsehood for the purpose of robbing another of the exclusive credit of a discovery to which he knew him to be justly entitled. He endeavoured, under false pretences, to suppress a publication which interfered with his dishonest claim; but some copies of it escaped destruction, and have since come out, to prove at the same time his falsehood and his dishonesty—admirably fit companions for infidelity. I must, however, add, that with all these damning qualities, he united an industry, a zeal, and an ingenuity, that were worthy of a better cause, and his works are written in a remarkably light, easy, agreeable style. But poison is not the less dangerous because it is varnished over with an agreeable colouring, nor is danger to be disregarded and despised, merely because it comes from a reptile.

“ In offering this plain, undisguised representation of the character of M. Champollion, I feel that I need make no apology to his countrymen.

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\* The Chronicle of Manetho (which M. Champollion pretended completely to verify as far back as 1774 B. C.) extended the Egyptian monarchy through thirty dynasties, and made it commence more than five thousand three hundred years before the reign of Alexander the Great, or three thousand three hundred years before the time at which the Bible history would lead us to place the Flood. But the commencement of the Egyptian monarchy can hardly be dated so early as two hundred years after that event.

The French are too honourable and enlightened a people to approve of the above-named vices in any quarter; and have been foremost in exposing and censuring the insincerity and fraud of M. Champollion<sup>4</sup> in the instance alluded to. It only remains for me to put his infidelity in a proper point of view, and at the same time to show that the attack made by him on the truth of the Bible has no foundation whatever to rest on."

In the next four chapters Dr. Wall pursues his investigation with great success, establishing his own views, and overthrowing those of his opponents; but without details which, we fear, many of our readers would think dry; and the aid of plates appended to his book, which are indispensable to do justice to his reasonings, we could not make this part of the subject interesting to many who may peruse our work. We, therefore, pass to the closing chapter, from which we shall make very copious extracts,—the more especially as from the size and price of the work, without taking into account the abstruse nature of its contents, it will not, probably, find its way into the hands of a considerable number of our readers. The object of this chapter is to afford "direct Scripture proof of the origin of alphabetic writing;" and, in affording this proof, and rebutting objections,—much light is thrown incidentally on several portions of the Word of God. The doctor commences this part as follows:

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"If alphabetic writing be not an invention of man, it must be a miraculous gift to him from God. This consideration necessarily leads us to search for its origin in the Bible—in which alone is any authentic account of miracles to be found—and particularly in the Pentateuch, as being the very oldest book, alphabetically written, of those which have reached our times.\* But the author of the Pentateuch does not mention any use of letters before his own time, and therefore it most probably began with himself. Had the knowledge of alphabetic writing been previously conveyed to man, we have reason to think that Moses would have recorded the fact; for, in the case of arts of far less importance, and, under the present point of view, of far less interest, as having been arrived at without the aid of any miraculous interposition, he has noticed their commencement. Thus he has specified who were the inventors of tent-making; playing on

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\* See "Examen Critique" of M. Klaproth, first five pages; also "Aperçu sur les Hiéroglyphes d'Egypte," Paris, 1827, Preface, p. xi.; and compare with these statements the following declaration of M. Champollion: "Je dois dire qu'à la même époque [that is, in 1819, when Dr. Young's remarkable essay on hieroglyphs was published,] et sans avoir aucune connaissance des opinions de M. le Docteur Young, Je croyais être parvenu, d'une manière assez sûre, à des résultats à-peu-près semblables."—p. 18.

\* It is possible that the book of Job may be older; but it is also possible that it was originally composed in hieroglyphs, and afterwards transcribed by Moses into alphabetic writing. Some reasons in favour of the probability of this supposition shall presently be given.

stringed and wind instruments of music; working in brass and iron, &c. &c.

“ We are not however confined to mere negative reasons for fixing here the termination of our search. That Moses was the first who made use of alphabetic writing, and that the perception of its nature was a gift miraculously conferred on him, may, I apprehend, be positively collected from his own narrative. He does not, indeed, dwell upon the circumstance, or boast of it—this would not have been in keeping with his conduct in other instances—but he has left us materials, from which the inference can be drawn with a very high degree of probability. Let us compare with each other the accounts he has given us of the two sets of tables of stone, on which the commandments were written. Of the first he tells us, that ‘they were written with the finger of God.’ Ex. xxxi. 18, and Deut. ix. 10. And again, that ‘the writing was the writing of God, graven upon the tables.’ Ex. xxxii. 16. Now, I take it for granted that this miraculous writing was not inferior to the kind which Moses afterwards employed in transmitting to us the sacred history, and therefore that it must have been alphabetic. This being admitted, it is certain he understood letters on the delivery of the tables to him; otherwise those tables would have been, in reference to his apprehension, quite unintelligible and useless; and it is equally certain that he was not acquainted with their use before; for if he had a previous knowledge of them, he would have been directed to write on the tables with his own hand. Of this we may be sure, not only from observing the general conduct of Providence towards mankind, in never working a miracle without a necessity for it; but also from attending in particular to God’s dealing with Moses in the remainder of this very transaction. For, after the first set of tables had been delivered to him, from which time it is evident that he understood this species of writing; when the breaking of the set rendered it necessary that they should be replaced by others, we find him ordered to write the second set himself. ‘And the Lord said unto Moses, Write *thou* these words.’ Ex. xxxiv. 27. ‘And he wrote upon the tables the words of the covenant, the ten commandments.’ Ex. xxxiv. 28. Since, then, he had not the knowledge of letters before the delivery to him of the first set of tables, and had it immediately after, the conclusion is inevitable that it must have been communicated to him on that occasion, when the letters were exhibited to him in a miraculous manner, or, as he himself twice expresses it, when the tables were delivered to him, ‘written with the finger of God.’

After showing that the Egyptians cannot be proved to have been acquainted with the use of letters before the time of Moses, in fact, that there is no trace of a rational alphabet belonging to them before the third century of the Christian era, and that they had not any *phonetic* signs till long after the Pentateuch was written, he says:

“ But, as a similar claim has been made for the priority of Assyrian letters, I shall briefly examine the grounds on which it is maintained. These may be reduced to, 1. the testimony of ancient authors; 2. the great antiquity of.

astronomy and astrology in Chaldea. Under the first head nothing is brought forward worthy of the least notice, except the following passage of Pliny: ‘*Litteras semper arbitror Assyrias fuisse.*’—*Natur. Hist.* lib. vii. c. 56. Now certainly the authority of the Roman naturalist is not to be lightly rejected upon any subject which can be fairly considered to have come within the reach of his judgment; but, in the present instance, it may be observed that, 1. by his use of language, which would seem to aver the eternity of letters, he admits their origin to have long preceded any authentic records to which he had access; 2. he does not pretend to give any testimony on the point in question, but merely expresses an opinion; and 3, that opinion is not a very decided one, as he thinks it right to subjoin two others, in the following words, which come immediately after those just quoted from him; ‘*Sed alii apud Ægyptios a Mercurio, ut Gellius: alii apud Syros repertas volunt.*’ And the last of the three, I may add, rather favours the supposition of the use of letters having originated among the Jews—a remark in which I am supported by the concurrence of Eusebius.\*

“ Under the second head, the following argument is principally relied on by the learned Bishop Walton; but for which circumstance, indeed, I should not consider it deserving of any attention. Simplicius, in a passage of his commentary on Aristotle’s Treatise respecting the Heavens, states, upon the testimony of Porphyry, that the astronomical observations which Callisthenes had sent from Babylon, by order of Aristotle, extended back nineteen hundred and three years. From this it is inferred that the Babylonians must have had the use of letters before the age of Moses, and even before that of Abraham.† Now, putting out of view how very doubtful is the authority of Porphyry, and how doubtful also is that of the Babylonish astronomers in asserting such a remoteness of their first observations as would make them out coeval with the building extended back so far; yet, with all these concessions, the great antiquity claimed of the Tower of Babel, and even supposing for a moment that their tables really for the Chaldean letters would not be established, as such tables could have

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\* “ Ἐπεὶ δὲ οἱ Σύροις γράμματα ἐπινοῆσαι λέγουσι πρώτους· Σύροι δ' ἂν εἴην καὶ Ἑβραῖοι, τὴν γένεσιν Φαινίκης, καὶ αὐτὴν τὸ μὲν παλαιὸν Φαιίκην, μετέπειτα δὲ Ἰουδαίαν, καθ' ἣμᾶς δὲ Παλαιστίνην ονομαζομένην, οἰκοῦντες.—EUSEBIJ *Præparatio Evangelica*, lib. x. c. 5.”

† “ Apud Simplicium etiam legimus Comment. 46. in Arist. lib. i. de Cælo; observationes astronomicas quas Callisthenes e Babylone Aristotelis jussu miserat, fuisse annorum mille nongentorum trium, quas refert Porphyrius ad Alexandri Macedonis tempora servatas fuisse. Harum vero initium erat paulo ante Turris Babylonicæ structuram, et circa annos ducentos ante natum Abrahamum. —apud Assyrios literarum usum fuisse longo tempore ante Mosem supra ostendimus—jam probavimus literas apud Assyrios fuisse ducentis saltem annis ante natum Abrahamum.—WALTONI *Prolegomena*, p. 7.

“ The passage to which the bishop refers, is to be found in the commentary of Simplicius, not on the first, but on the second book of Aristotle’s treatise; and is thus rendered in the old Latin translation: “ —propterea quod nondum quæ a Callisthene ex Babylone missæ fuerunt observationes deveniant in Græciam (Aristotle hoc objiciente ipsi), quales narrat Porphyrius esse annorum mille et nongentorum trium usque ad tempora Alexandri Macedonis salvatas.”



been constructed without letters, merely with the aid of numerical figures and celestial signs. And a similar answer might be given to all arguments of this description which are derived from the records of profane history: they rest chiefly on the great age of astrology, astronomy, and other sciences in the East; and undoubtedly they go far to prove the early use, among the Chaldeans and other ancient nations, of some sort of graphic signs, but not necessarily of alphabetic ones."

These objections thus disposed of, Dr. Wall discusses those which might be alleged on the authority of Scripture itself:

"I shall next consider the arguments which Scripture may possibly be thought to supply against the inference above drawn from the narrative of Moses. And here the remarkable exclamation of Job will, no doubt, occur to the reader, and is naturally presented to our notice: 'Oh, that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock ever!'—xix. 23, 24. As Job, in this passage, speaks of such writing as is expressive of words, it is very commonly inferred that he understood the use of alphabetic characters, or at least of some kind of phonetic signs; and even Sir Isaac Newton took this view of the subject, as may be perceived by the following extracts from his Chronology: 'When the Edomites fled from David with their young king Hadad into Egypt, it is probable that they carried thither also the use of letters: for letters were then in use among the posterity of Abraham in Arabia Petræ, and upon the borders of the Red Sea, the law being written there by Moses in a book, and in tables of stone, long before: for Moses, marrying the daughter of the prince of Midian, and dwelling with him forty years, learnt them among the Midianites: and Job, who lived \* among their neighbours the Edomites, mentions the writing down of words, as there in use in his days, Job, xix. 23, 24; and there is no instance of letters for writing down sounds, being in use before the days of David, in any other nation besides the posterity of Abraham. The Egyptians ascribed this invention to Thoth, the secretary of Osiris; and therefore letters began to be in use in Egypt in the days of Thoth, that is, a little after the flight of the Edomites from David, or about the time that Cadmus brought them into Europe.'—4th edit. p. 210. 'These Edomites carry to all places their arts and sciences; amongst which were their navigation, astronomy, and letters; for in Idumea they had constellations and letters before the days of Job, who mentions them: and there Moses learnt to write the law in a book.'—p. 12.

"Here, at the very outset, I must observe, that from Moses having learned letters in Idumea, it does not at all follow that he was taught their use by the inhabitants of that district. There is at least a possibility of his having acquired the information in another way, and whether he actually did otherwise acquire it, is the very question at issue. Perhaps I have here put a wrong construction on the words of Sir Isaac, and I am most ready to suppose myself mistaken,

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\* "Augustin. de Civ. Dei. 1. 18. c. 47."

rather than attribute inconclusive reasoning to this great philosopher. But, at any rate, if he has not given the above assigned reason for a knowledge of letters existing among the Midianites before the age of Moses, he has given no reason at all for it; and, on either supposition, the claim for them of such antecedent knowledge entirely falls to the ground.\*

“ For two of the errors contained in the above extracts our author is not to be blamed. The proofs, founded on irresistible evidence—1. that the phonetic system of the Egyptians was totally foreign from the alphabetic writing of the descendants of Abraham; that in fact it had not an Asiatic, but an European origin; and, 2. that it did not commence till long after the introduction of letters into Greece; these proofs have been deduced from a discovery only lately made, and of which he could not have had the remotest idea. But the point here principally to be considered is the inference deduced by him from the passage he quoted from Job; an inference which he certainly would not have drawn if he had at all studied the subject, for there is no difficulty to which the human intellect is equal that he could not have mastered, if he had turned his attention to it; and the one before us is of so trivial a nature that it could not have caused him any embarrassment, if it had occurred to him to reflect on the nature of ideagraphic reading. It is true that hieroglyphs immediately denote only ideas, and that to a person reading to himself they denote nothing else; but when he reads out, they necessarily lead him to the words that are in his language connected with those ideas; and if he be in the habit of so reading, then the ideagraphic characters come to be for a time as firmly associated in his mind with words as if they had been in their immediate signification phonetic. Thus 365 might, by the force of habit, come to signify the words expressing the number of days in a year, in the mind of a person who was not acquainted with a method of more immediately and directly denoting those words; and as an alphabetic reader speaks of the groups

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\* “ ‘The Chronology of Ancient Kingdoms Amended,’ was written by Sir Isaac Newton at an advanced period of life, and consequently does not afford a fair criterion of his prodigious talents; neither is it fair to estimate those talents, as it is now too much the fashion to do, by comparing the present state of physical science with that in which he left it. Undoubtedly since his time many valuable results from his discoveries in natural philosophy have been arrived at, and considerable improvements in the mode of calculation invented by him have been made; and the French, who have chiefly contributed to those results, and given the first impulse to those improvements, are thereby entitled to great credit. But however highly gifted the men of science in that nation may be—and no one can study the writings of La Grange, of La Place, of Poisson, without admiring the clearness with which they treat on difficult subjects, and the splendid powers of investigation which they display—yet I must say, that not one of these writers, not even the one I have first named, can bear a comparison with Newton, or be classed in the same rank with him. In the career of physico-mathematical discovery he has absolutely distanced every candidate for scientific fame who has as yet appeared in the field. Were there any room for doubt respecting this fact, I should not presume to offer an opinion on the subject; and my only reason for considering it necessary to assert the real state of the case is, because the works of Sir Isaac are not at present so generally read by the learned as they formerly were.”

of letters, 'three hundred and sixty-five,' as if they were the words themselves, of which they really are only the signs, so the person just described would speak of the combination 365. From the mere statement, then, that the 'words' expressing the above-mentioned number were written down, it cannot be determined in which way they were written. If, indeed, it were known beforehand that the person making the statement was himself an alphabetic writer, then, from his using the term 'words,' it might very fairly be inferred that he was speaking of alphabetic writing. But to meet the case before us, such previous knowledge cannot be conceded, for this would be tantamount to taking for granted the very point under discussion. To any one who has turned over the preceding pages, I should hope this brief illustration of the subject will be sufficient. In fact, the exclamation of Job leaves the question totally undecided, and consequently still open to investigation through other means, whether it was to ideagraphic or phonetic writing that he was alluding; and from the expressions therein used by him, we might just as fairly infer that he was acquainted with printed books,\* as that he understood the nature of alphabetic characters. But with his claim to the knowledge of letters falls that of the people from whom he is supposed by Sir Isaac to have learned them; and therefore no ground has been established for the Edomites having had that knowledge before the days of Moses.

"If from the history of Job we proceed to the Pentateuch, we shall find that no stress can be laid on the arguments which are thence deduced in proof of alphabetic characters being older than the writing on the tables of testimony. The mention made of a book in Numbers, xxi. 14, is nothing to the purpose; for the second event referred to, as recorded in that book, namely, the passage of the river Arnon by the Israelites previous to their victory over the Amorites, did not take place till towards the close of the life of Moses, nearly forty years after the time I have assigned to the origin of letters. Neither is an earlier date made out for the employment of them by the circumstance of Moses relating God's command to him to 'write for a memorial in a book,' (Ex. xvii. 14,) before he describes the delivery to him of the tables, viz. on occasion of the victory over the Amalekites. For the very next event related in the history of the Israelites, is their arrival at Mount Sinai; and the command may not have been given till after that arrival, though the historian, in the order of his narrative, records it before, in immediate connexion with the transaction which gave rise to it. The same observation may be applied with still more force to the directions to grave on the plate of pure gold the words, 'Holiness to the Lord,' Ex. xxviii. 36; and on

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\* "From comparing the English translation with the original, it is evident that by 'printed' (which corresponds with *קטף* in the Hebrew) is meant 'imprinted (with a graving tool) or insculped;' and that the word is not at all intended to convey the idea that Job was speaking of a *printed* book in the modern sense of the term. By the way, from this interpretation (which is probably the correct one) of Job's expression, it would appear, that the materials of which books were formed in his day must have been of a very clumsy nature; and that what he considered a book would at present hardly be so called."

the two onyx-stones, the names of the twelve tribes of Israel, Ex. xxviii. 9, 10; for these directions were not given till after Moses had actually ascended the mountain; and there is no necessity for assuming that the events which took place on its summit are related by him in the exact order of their occurrence. However, even if it were conceded that the above directions were given to Moses before he received the tables, all that could be thence inferred would be, that he had a previous knowledge of some kind of writing, but not necessarily of such as was alphabetic. This writing might have been only hieroglyphic, learned by him from the Egyptians; and he would at first understand the commands in reference to the graphic system with which he was already acquainted; though, as soon as he was taught an immeasurably superior method of recording words, he would of course avail himself of that method in obeying the divine injunctions."

Having now proved the miracle, Dr. Wall proceeds, and removes every objection that we can find or conceive to be made against it from either sacred or profane documents. We hope we shall be excused for suspending the course of our argument a moment, to consider the occasion on which this miracle was performed.

"And here surely, if any where, we must admit there existed—the *dignus vindice nodus*—a noble and sufficient cause for an extraordinary interposition of divine power. Whoever reflects on the nature of writing, such as man is able by his own contrivance to produce, must see that, although ideagraphy may answer well enough for the purposes of present communication, it is totally inadequate to supplying a permanent record. In fact, an ideagraphic record can be depended on as an accurate medium of information, only just as long as oral tradition could—not one instant longer. Had, then, Moses been left to commemorate, through means of human invention, the revelation made to him on Mount Sinai, the benefits of it would have been confined to a few generations of our fallen race. But the mercy of the Creator is over all his works, and extends to the most distant ages of the world. This is the true cause to which is to be ascribed the miraculous origin of letters; which were made to accompany the delivery of the divine law, in order to perpetuate the advantages of so great a blessing to the children of men.

From the account of this miracle transmitted to us by Moses, and now, I hope, explained to the reader's satisfaction, it appears that, not only is the Bible the word of God, but also that the very writing in which that word is conveyed to us is essentially 'the writing of God,' 'written with the finger of God;' it is derived from writing which He miraculously impressed upon the mind of his prophet, for the very purpose of extending to us, and every succeeding age, as long as time shall last, the means of gaining that knowledge which leadeth to salvation. Great indeed and innumerable are the other advantages which we owe to the instrumentality of alphabetic writing; for whatever information we possess above that of the wretchedly ignorant Chinese has been through it acquired: but the greatest of all the advantages it originates, or benefits it promotes—far greater, indeed, than all the rest combined—is, that it serves to guard from extinction the knowledge of true religion.

And this—be it recollected—this was the primary and immediate purpose for which the heavenly gift of letters was conferred on man.”

The obvious conclusion from all this, if Dr. Wall is correct, is, that whatever writings existed in the world, prior to the giving of the law, whether of Moses or others, must have been of the *ideagraphic* or hieroglyphical sort. Now, the Book of Job,—whether written by Moses, or by the patriarch himself, and as to the authorship, there is by no means unanimity among the sober and orthodox critics, for of the neologists we make no account,—is considered as having been prior to the giving of the law; and so, upon this hypothesis, must have been originally written in hieroglyphics. This, accordingly, the doctor maintains; and not only so, but from the fact that this was the earliest mode of writing, deduces the origin of the most striking peculiarities of the Hebrew, and the cognate Oriental languages. This subject is so interesting, and will be to many so new, that a few selected extracts will not be unacceptable:

“It remains for me here to notice certain peculiarities of Hebrew orthography and style of expression which I wish to place before the reader's view in connexion with the present subject. This joint consideration will, I expect, answer a double end: it will supply evidence of the strongest kind—internal evidence derived from the nature of the writing itself—in support and confirmation of the construction which I have put upon the words of Moses respecting the above miracle; and it will also serve to account for the peculiarities in question, which have never hitherto been satisfactorily explained, because they have never before been brought home to their true cause.

“The first of the properties to which I allude is, that when a combination of words in Hebrew is pronounced as one term, it is written as such, and the component parts are completely blended, so as to form only a single word. In all languages this blending takes place more or less in speaking, but it is generally avoided in writing; or even when a combination is written as pronounced, the elisions are marked by apostrophes, and the component words are kept distinct in the mind: as may be observed, for instance, in the expressions, *you're right*; *what's this*? Or if we take the last example in French, in which the words, in speaking, run more into one another, it will afford a stronger illustration of what I mean. The same question is, in this language, expressed in six words, *que est ce, que ce est*, written *qu'est ce, que c'est*, and pronounced *quesqueces* (or, according to the English mode of denoting the same collection of articulate sound, *kesskésay*). Here, then, to meet the case before us, let us suppose a Frenchman, totally ignorant of letters, to be by a miracle suddenly made acquainted with the French powers of the Roman characters, and enabled to combine them in writing; and let us consider how would he, upon this supposition, pen the above interrogatory? Is it not plainly evident, that, unless a second miracle were superradded to prevent his doing so, he would write the combination as he had been in the habit of pronouncing it *quesqueces*, or, perhaps, *quesquce*, but certainly as one word, and not as six? Now, this is precisely what takes place in the writing of Hebrew and the lan-

guages thence derived, the effect continuing after the original cause of the peculiarity had ceased. I do not here so much refer to the amalgamation of the root of a Hebrew verb with a preformative or affirmative indicating the person of the agent; because this is common to the writing of a great variety of languages unconnected with each other. But I more particularly speak of the still further process of incorporation, by which the personal pronoun, used objectively after the verb, is also absorbed into that verb, whence, constituting the termination of the new word, it is technically called its *affix*; as also of that by which the possessive pronoun is incorporated into the noun with which it is connected, and thence likewise called its affix.

“ Should it here occur to any one that the phenomena just described have been adequately accounted for by the assigned cause only in the case of the writings of Moses, it is to be observed, that never was a human being more venerated by his countrymen than this prophet was, and that, in consequence the style introduced by him was closely imitated by all the succeeding Hebrew writers. This is very decidedly proved by the fact, that although Hebrew continued a living language for nine hundred years after his time, yet there is scarcely more variation of orthography in the different parts of the Hebrew Scriptures than if they had been written by different authors in the same year. Part of this wonderful identity is, indeed, to be attributed to a cause (of which the remotest suspicion has not been hitherto entertained) which shall be explained in my next publication; but the remaining part is quite sufficient to establish the reality of the imitation in question, and thereby to account for the continuation through the subsequent Hebrew compositions of the peculiarities which are found in the Pentateuch.

“ As the old MSS. were written *uno ac perpetuo ductu*, without any marks of pauses between the sentences, or any separation between the words, so that long passages in them have the appearance of forming but a single word; it may possibly be thought that the semblance of junction between affix and governing term arises merely from the modern way of grouping the letters. But the fact is, this junction is indicated, not simply by the present mode of printing the text, but still more by the actual elision of part of the pronominal affix, and is known in the same manner as it is in the case of affirmatives or preformatives.

“ There is but one more objection that occurs to me against the force of the inference which has been here drawn from the peculiarity under consideration. The same peculiarity, with respect to affixes, is observable in the Coptic, which is neither in its words nor in the mode of writing them derived from Hebrew. But although in those instances in which the powers of Greek and Hebrew characters are directly contrasted with each other, the phonetic use of hieroglyphs has common properties with the former class, clearly marking out for it an European rather than an Oriental origin; yet we should recollect that above 700 years intervened between the commencements of the phonetic and alphabetic systems of the Egyptians, during great part of which interval they had much intercourse with the inhabitants of Syria and Palestine. Hence it is probable, that after having originally derived the powers of their first of phonetic characters from the Greeks, they subsequently modified the



use made by them of their second or alphabetic set by what they observed of eastern practice. Indeed, if it was not for this cause, and if they had attended to no foreign method of writing but that of the Greeks, it would be quite unaccountable that, in the long space of 1100 years, during which they were employing phonetic signs before the Arabian invasion, they should not, with the advantages of a Greek origin of their system, and Greek instruction, have arrived at the full and perfect use of consonant and vowel, which certainly they never did. Besides the influence of Asiatic intercourse upon their final graphic system is positively shown by the introduction of letters of *h* power into that system; for it is quite obvious that Greek orthography could not by any possibility have suggested to them the expression of aspirations by means of letters. It may then, I conceive, be fairly concluded that the Coptic mode of writing affixes was derived from the Shemitic example; and until the same peculiarity, holding to the same extent, be found in the writing of a people who can be proved not to have derived it directly or indirectly from the same source, the Hebrew phenomenon here canvassed must stand prominently forward in proof of letters having been learned instantaneously, and therefore miraculously, by the writer of the Pentateuch.

“ But to probe the case to the bottom, it will be necessary to take into account whatever can be ascertained to have been peculiar in the mode of expression or of thought to which this writer was habituated, at the time when the knowledge of letters is supposed to have been miraculously impressed upon his mind. Now, we are informed that ‘ Moses was learned in all the wisdom of the Egyptians,’ Acts, vii. 22; consequently he was a practised hieroglyphic writer. And if he was not equally practised from an early age in alphabetic writing, by learning it gradually through human instruction (as he would have done through his connexion with the Israelites, if a knowledge of letters had previously existed among that people); then some trace of the distinguishing properties of the former method of graphic communication must be discoverable in his phraseology. The consideration of this circumstance opens out a second class of criteria, whereby the correctness of the view which I have taken of his narrative respecting the tables of the law, may be put to the test. And here again the very peculiarities are presented to our notice in the Bible, which might be expected from a writer placed in his supposed situation, and which, I apprehend, cannot be accounted for in any other way but by that very situation. These peculiarities may be reduced to two heads, in reference to, 1, the style of writing; and 2, the nature of the poetry; which are observable in the Pentateuch, and thence throughout the rest of the Hebrew Scriptures, and indeed universally in Shemitic compositions.

“ Under the first head, a reference to the observations which have been made on the lines of the Rosetta inscription exhibited in Plate III., and in particular on group No. 7, will serve to point out a very marked difference as to clearness of expression between hieroglyphic and alphabetic writing. The characteristic defect of the former consists in the omission of subordinate signs more or less requisite to rendering the meaning precise and determinate; and if we had the means of deciphering any older legend than that of which part is contained in the above-mentioned plate, we should find



such defect still more striking. Suppose, then, a person not to arrive at a knowledge of letters till after he had been long in the habit of writing in this manner, and let us consider the effect upon his alphabetic composition thence likely in the natural course of events to be produced. Undoubtedly he would be delighted at the superiority he found in the new mode of expressing his thoughts, and would as far as he was able, avail himself of that superiority in the increased precision and fulness of his written expressions. But it is equally certain that, without the interposition of a miracle specially to prevent it, part of his old habit would adhere to him, and he would, without being conscious of it, continue to make some of the omissions to which he had been accustomed in the course of his previous graphic practice. Still farther, it is plain, with respect to the nature of those omissions, that, being unintentional, they would be, comparatively speaking, unimportant, and such as might be easily supplied by a due attention on the part of the reader to the context.

“ Now, whoever looks into the Bible will find, no matter at what page he may open, numerous omissions—omissions just such as I have been describing—and to satisfy himself on this point it is not necessary that he should understand Hebrew; it will be sufficient for him to observe the words printed in the English Bible in *italics*, as these words have none corresponding to them in the original Scriptures; and it is for the very purpose of pointing this out to notice that they are distinguished by a different character from that employed in the rest of the text—so faithfully has our translation been made. At the same time I must add, that the critical Hebrew scholar will find the number of omissions still greater than are thus indicated, as some of the less important ones have not been characterized in the above-mentioned manner. However, quite enough is placed before the view of the English reader to show him the true nature of the case, and impress upon him a very curious and interesting fact, which is, I may observe, in all its bearings perfectly consistent with the natural consequences of the situation in which Moses has, from other considerations, been proved to have been placed.

“ But, perhaps it may be contended that the fact in question can be otherwise accounted for. Let us inquire, then, how this is attempted to be made out. If it be stated that omissions are very prevalent in the eastern mode of expression—so prevalent, indeed, as to be thence called *orientalisms*—this may be at once admitted, but the difficulty is not thereby explained; it is only shifted to another ground, and the relation of causality is implied between the two subjects in an order in which it could not possibly hold. For we might just as rationally suppose that a river could flow back towards its source, as that the peculiarities of style in the oldest eastern composition now to be met with, could have had any effect on the phraseology of the Bible; the sacred volume being far older than any of those compositions. If it be supposed that the omissions in question are occasioned by any poverty in the original language, there never was a greater mistake: the Hebrew is, on the contrary, exceedingly copious, and admits of great richness and variety of expression. But even if this supposition were true, it would not account

for the circumstance under discussion; as will be instantly perceived by considering the nature of the omitted words, which are mostly terms of very common use, such as even the poorest language must necessarily include. Thus, for instance, when it is written, 'And God said, let the waters under the heaven be gathered together unto one place, and let the dry — appear;' or, 'Surely every man walketh in a vain show: surely they are disquieted in vain; he heapeth up — and knoweth not who shall gather them:' no one can be at a loss for the words to be supplied; the context evidently points them out, and terms of their signification are to be found in probably every language in the world.

"But the ellipsis which most frequently occurs in the Scriptures is made by the omission of the verb *to be* in some or other of its various inflexions; and it deserves to be remarked, that this is precisely the very ellipsis which might be most expected from a person who had been in the habit of hieroglyphic writing. Indeed, if the matter be duly considered, it will be found excessively difficult hieroglyphically to denote the verb *to be*. For what can be conceived to constitute its descriptive noun except the very identical thing whose existence is to be expressed? But the analogy of the formation of other hieroglyphic verbs would require this noun to be something distinct from the subject of the proposition, and which might equally be employed in expressing the existence of any other subject. Accordingly, it may be perceived, by reference to group No. 68 of Plate III, that although the context there evidently shows the meaning to be, 'wherever shall be a royal statute of king Ptolemy,' yet there certainly is no sign in that group for the expression 'shall be.' In the Scriptures, however, the omissions of this kind cannot be accounted for in the same way; for the sacred writers, it is quite evident, had no difficulty in expressing the verb in question, as they actually did very often express it. But the situation in which it has been proved the first of those writers was placed, completely accounts for the phenomenon; and in all probability it never can be accounted for in any other way; certainly the only cause which has been as yet assigned for it, is quite inadequate and unsatisfactory.

"The explanation to which I allude is that attempted by the Rabbinical commentators, and is as follows. When Moses inquired by what name he should designate the Almighty to the Israelites, the answer made to him was, 'And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.'—Ex. iii. 14. From the name thus appropriated to the Supreme Being, it is inferred, that the prophet must have felt the highest veneration for the expression, *I am*; and it is assumed that it was this feeling which made him abstain from the use of the verb *to be*. But in reply to this mode of explaining the matter, it may be observed, in the first place, that the hypothesis is put forward without a shadow of proof, and that even if it were true, it would account for the disuse of only one single inflexion of the verb; but, indeed, its truth is totally inadmissible, as the consideration of a very few cases will be quite sufficient to show. For surely respect for the words *I am* would not prevent Moses from applying them to the Almighty himself; yet

he does omit them in reference to the Creator, as well as to created beings. Thus, for instance, God is represented as saying to Jacob, 'I—God, the God of thy father,' Gen. xlii. 8; and to Moses, 'I—the Lord thy God, which have brought thee out of the land of Egypt;' and, 'For I the Lord thy God—a jealous God.'—Ex. xx. 1–5. The assumed cause of the ellipsis is quite inadequate to its explanation in sentences of this kind, as is evident not only from the intrinsic nature of the case; but also from the subsequent graphic practice of the Jews, which was regulated and formed on the model of that of Moses. If, therefore, it was a feeling of veneration which caused the above specified omissions, this feeling would have operated in the same way upon the writing of the Jews who translated the Pentateuch into Greek, and we might expect to find the same omissions in the corresponding places of the Septuagint version. But in every one of these places the verb is inserted, the three passages being: 'Εγώ εἰμι ὁ θεὸς τῶν πατέρων σου.—'Εγώ εἰμι κύριος ὁ θεὸς σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Ἀιγύπτου.—'Εγώ γάρ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτῆς. And this observation applies with still greater force to the New Testament, because we know more about the character of the writers of it than of that of the translators of the old one. Thus we know of St. Paul that he was brought up at the feet of Gamaliel, of the strictest sect, a Pharisee, being more exceedingly zealous of the traditions of his fathers—Acts, xxvi. 5, and Gal. i. 14; and we may be sure that any respect which he in consequence felt for certain words, occasionally employed in the designation of the Most High, would not be lessened by his conversion to Christianity. Yet we find him speaking of himself in the following terms; 'But by the grace of God, *I am what I am*;' ('Εγώ εἰμι.—1 Cor. xv. 10.) Surely if he had any respect for these words, independently of the subject to which they referred, he never would have thus applied them to himself. And if he who so zealously imbibed the sentiments of his forefathers entertained not this notion, neither can we rationally suppose that Moses was influenced by it, and some other cause for his making the omissions in question must be looked for. Under this head I have only to add, that, according to the theory which I have advanced, and, I trust, substantiated, the rarer occurrence of any such ellipsis in the New Testament is easily explained by the growing familiarity of the Jews with a style of writing quite foreign from hieroglyphic composition; whereas the circumstance is totally inexplicable on the ground which has been just discussed. For it would be absolutely absurd to suppose the writers of the New Testament had less respect for any name of the Almighty than those of the old one had; or that an increased familiarity with Greek writing could have in any way lessened that respect.

" But, in the second place, the expression I AM, in the original of the quoted passage is literally *I will be*, and, according to a peculiar phrase which is sometimes made of the future tense in Hebrew, it is there employed without restriction to any particular time. If, therefore, respect for this word had prevented Moses from using the expression *I am*, it would likewise have made him abstain from *I was*, or *I will be*; but it certainly did not produce this effect. For instance, he makes Jacob apply the first of these inflexions

of the verb to himself in speaking to Laban.—Gen. xxxi. 40. Still further, the name by which God is peculiarly designated in the Bible, and by which in allusion to that just considered, he called himself to Moses, in Ex. vi. 3, is יְהוָה (*Yehowa*); which, as well as the former one, expresses his existence at all times, but in its form has reference rather to the third than the first person, and is accordingly paraphrased by St. John, ‘Which is, and which was, and which is to come,’ (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος)—Rev. i. 8. Consequently if respect for the name of the Almighty had operated on the mind of the inspired historian in the manner that is supposed, it would have made him abstain from the inflexions, *he is, he was, he will be*, as from *I am*; but here again observation refutes the consequence, and therefore the supposition from which it is drawn. Moses applies the expression *will be* to Ishmael, in Gen. xvi. 12; and there is not an expression more commonly used in the Hebrew text than the form, *and it will be*; which, by a peculiar force of the conjunctive prefix in this language, comes to denote a mixed tense in which the preterite predominates, and literally signifies *and it afterwards was*, whence it is translated in our version, *and it came to pass*.

“A more plausible way of partly accounting for the phenomenon under consideration might, I think, be derived from the nature of the Hebrew tongue; in which there is, properly speaking, no present tense of the verb, the want of it being supplied by the participle present, or by the future tense used without restriction to any particular time. But the question here very naturally arises, whether this remarkable peculiarity of Hebrew and the derivative tongues be not a consequence rather than a cause of the phenomenon which it is adduced to explain. Certainly it is very hard to conceive that any language could have been originally without a proper present tense, and the dropping of it in the Shemitic tongues has never yet been traced to its source. While, on the other hand, the graphic practice of Moses being explained by the situation in which it has been proved that he was placed, does itself in turn account for this deficiency; as Hebrew became a dead language before the derivative tongues arrived at the forms in which they appear in the oldest compositions now extant in these tongues. However, I merely throw out this suggestion for persons who may be fond of pursuing such inquiries; the point is I admit, at present involved in obscurity, and I therefore do not wish to be considered as here laying any stress upon it. Even, then, supposing that the peculiarity in question existed in Hebrew before the time of Moses, and consequently exerted an influence upon his style of writing, this would account for his frequent omission of the verb expressive of existence only in one particular tense this and other numerous omissions of it can be explained solely by the circumstances under which it has been shown that he came to the knowledge of letters.”

“The other peculiarity to which I would point attention, as growing out of the hieroglyphic education of Moses, and proving that he knew nothing of letters till an advanced period of life, will be found in the nature of the poetry displayed in his writings, and in those of the subsequent prophets. That poetry depends entirely on the *thoughts* it excites, and not, in the remotest degree, on the nature of the *words* by which those

thoughts are expressed ; it is (if I may be permitted to transfer the terms from their more appropriate significations) *ideagraphic*, not *phonetic* ; it is in fact, so far independent of language, that it will appear with the same beauty and force in every tongue into which the original is translated with simplicity and correctness. The Hebrew Psalter, for instance, does not contain one atom of rhyme, or metre, or versification of any kind whatever ; it is as destitute of phonetic ornaments as its English translation ; and yet is there any where to be met with such magnificent poetry as in the Hymns of David ? \* When I have looked over the treatises of Bishops Lowth and Jebb, on the poetry of the Scriptures, I have been truly astonished at finding these pious and learned prelates pass over the grand characteristic of that poetry, to place its distinguishing feature in a very subordinate property indeed, in that of *parallelisms*. Certainly this figure of rhetoric is frequently employed in the pages of the sacred volume, but it also meets our view in the compositions, whether poetic or prosaic, of every writer who expresses himself with fulness and clearness on his subject. The works of Cicero, for instance, not merely his orations, but even his philosophic treatises, abound with parallelisms, and, to come nearer home for an illustration, so likewise do those of the late Dr. Johnson ; yet those eloquent men were never considered to be poets ; and even should it be admitted that they were, surely their compositions are not, in reference to poetry, to be classed under the same head as those of David and of Job. To me it appears—if I may venture to offer an opinion on a subject in the analysis of which such eminent divines have failed—the essential qualities of Scripture poetry consist in sublimity of thought, and in metaphor of thought.

“ I will endeavour to explain what I mean by an example. There is no subject more difficult to human apprehension than the omnipresence of God. By its abstruseness it baffles and eludes inquiry ; or if it come at all within the sphere of our contemplation, it seems more suited to the study of the metaphysician than to the imagination of the poet. Yet what noble and delightful poetry has David brought to bear upon the point, in his approach to this unfathomable attribute ? ‘ Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou—there ; if I make my bed in hell, behold, thou—I take the wings of the morning—dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right-hand shall hold me.’ I shall not stop here to search, according to the theory of one of the divines to whom I have alluded, for parallels synonymous, antithetic, or synthetic ; or according to that of the other, for parallels cognate, antithetic, synthetic, or introverted. Sure I am, that if I had these distinctions ascertained with the nicest accuracy, I should not thereby approach one single step nearer to the real beauties of the passage. Indeed some of those beauties are so conspicuous,

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\* “ There is, perhaps, more of metaphor in the style of Job, but, assuredly, in sublimity of thought, the Royal Psalmist is the first of all poets.”

and are so forcibly presented to the imagination, that it is astonishing how they could ever have been overlooked. There are others, however, less prominent, which, notwithstanding, are of a yet higher order. On directing our attention to the subject, we may probably be first struck with the boldness of the metaphoric train of thought, and the richness and aptitude of the imagery by which it is sustained; but we shall soon perceive that the passage is still more distinguished by its sublimity. For, by leading our thoughts from a natural attribute of the Deity to a moral one of the most endearing kind—his fatherly goodness—his providential care of his creatures—it is suited to excite in our minds the purest and the most exalted sentiments.

“The sublimity of the Bible poetry is unquestionably to be traced solely and exclusively to the divine inspiration of the prophets; no compositions, merely human, could ever have reached that sublimity. But the unphonetic nature of this poetry, that is, I mean its independence of any harmony of sounds, or modification of words, is clearly to be attributed to the habits of ideographic expression, contracted by Moses before he had acquired the knowledge of letters; and the particular kind of hieroglyphs in which he was instructed—the Egyptian ones, which all consist of images—exactly correspond with, and fully account for, the second special characteristic of the sacred poetry—the highly imaginative and metaphoric turn of thought which pervades it. The combination of the two characteristics here noticed is now indeed very commonly found in oriental poetry, and even in the style of language employed in the east upon the most ordinary occasions; but its appearance in Hebrew compositions cannot be thence explained; for, as I have already observed in a similar case, this mode of reasoning would invert the order of time which must subsist between cause and effect. Neither can the phenomenon be attributed to our common nature, as it does not generally prevail through the poetry of nations. Men, indeed, are fond of metaphoric expressions, but when they indulge in these to any extent, they usually clothe them in metre, or rhyme, or verbal harmony of some kind or other. Until, then, the combination in question be found in poetic effusions totally unconnected in their origin with the east, I must hold its prevalence in Hebrew song as a peculiarity, which is not only compatible with the cause that I have assigned for it, but also strongly indicative of the reality of that cause.”

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“When the whole of the argument now submitted to the reader’s judgment is duly weighed, I am in hopes it will be found quite decisive on the main point, namely, the nature and date of the origin of letters. From this argument it directly follows, that, if the book of Job be older than the Pentateuch, it must have been originally written in hieroglyphs; and the only doubt which the inference admits of, rests upon the possibility of a mistake as to the book’s age. The most probable opinion, and that most generally maintained among the learned is, that the poem is more ancient (though not by many years) than the writings of Moses; and one of the grounds for this opinion may be con-

sidered as very nearly established, namely, that Job lived before the time of the Jewish legislator.\* But the other ground for the position, viz. that the work was written by Job himself, or by one of his cotemporaries, is obscured by a difficulty; with an effort to remove which I shall commence this discussion.

"That Job was an inspired prophet, and that the history of his afflictions which has been transmitted to us is an inspired composition, there is not the slightest room for doubting. No one but a prophet could possibly in his day have foretold the final advent of a Redeemer, and the resurrection of the body; besides, he is held up to us in Scripture as an example for our imitation, and consequently his assertions must be relied on as true; but he has himself virtually declared his inspiration in the remarkable passage, xlii. 5.† As to the book which goes by Job's name, St. Paul has quoted from it in 1 Cor. iii. 19, and prefaced his quotation by the words, *it is written*, the form of expression employed by him to intimate a reference to Holy Writ. But the difficulty connected with the subject is to determine who was the author of this book; upon which point the learned are much divided, and principally between these two opinions, 1. that it was written by the prophet whose name it bears; 2. that it was written by Moses. In favour of the first opinion, the fact that Job was inspired appears to be nearly conclusive. The greater part of the advantage to mankind arising out of a revelation made to him would have been lost, if he had not, either by his own hand, or, what comes to the same thing, by immediate dictation to an amanuensis, committed the subject to writing. It is impossible that any other human being could have equally well recorded the communications miraculously impressed on his mind, unless that other person was inspired for the purpose; that is, unless a second miracle was wrought in order to effect an object which could have been just as well accomplished by means of the first miracle alone—a supposition which the whole conduct of Providence, as far as it is known to us, renders quite inadmissible. Besides, at the very time that Job delivered the extraordinary prophecy to which I have already alluded, he expressed in the strongest terms his anxiety to have it

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\* "His cotemporary Eliphaz the Temanite (as is shown by Dr. Kennicott in his *Remarks on select Passages in the Old Testament*, p. 152), was only fifth; while Moses was sixth, in descent from Abraham; and his anteriority is proved by a variety of other circumstances, of which I shall allude only to one, viz. the great length of time (140 years) during which he lived after his restoration to prosperity; whence his whole life can hardly be computed to have lasted less than 200 years. However a priority for him cannot be insisted on fully proportioned to the difference between the ages of the two men; because the length of Job's life may have been, by a special blessing, extended beyond that of his cotemporaries. If allowance be made for this circumstance in estimating the ordinary duration of life in his time, it may not have exceeded the number of years (137) which Amram, the father of Moses, lived, with whom Dr. Kennicott supposed him to have been coeval."

† "In this verse is given the declaration of Job, that he had seen the Almighty; but it was by visions miraculously impressed upon the mind that the Divine communications were generally made to the prophets of old, Num. xii. 6; whence they were denominated *Seers*, 1 Sam. ix. 9. Thus Samuel called himself a Seer, 1 Sam. ix. 19; and Isaiah entitled his eminently prophetic book, 'The Vision of Isaiah the son of Amoz.'"



committed to writing. Hence it appears that he had both a knowledge of some graphic method of recording truths (or at least of the existence of such method), and also an anxious wish to make use of it. Can it then be rationally doubted but that, when restored to ease and prosperity, he put that wish in execution? In favour of the second opinion, the chief stress is laid on the close resemblance between certain passages in the book of Job and some which are to be met with in the poetic effusions of Moses. But I shall not detain the reader with a detail of the arguments adduced on either side, as they are already well known, and may be found in the writings of many learned authors. Indeed those arguments are so strong that I do not see how they can be resisted; and I should hold both opinions to be right, even though I were unable to show that they were compatible with each other."

After adverting to the opinions of some learned men, who had held that the book of Job was written in a language different from the Hebrew, and translated by Moses into the latter; or though written in that language, transcribed and modified by Moses, while in Midian, for the use of his brethren suffering in bondage in Egypt, Dr. Wall proceeds:

"Now, however, that the notion is suggested of the book of Job having been originally written in hieroglyphs, the difficulty may be easily and obviously cleared up (provided that notion be not proved *a priori* to be untrue, which it certainly cannot); for it is evident that in the alphabetic reading of a hieroglyphic record, just as much as in the translation of a work from a foreign language, the transcriber's own form of expression must occasionally appear, even without the slightest intention on his part to deviate from the original. Let us then consider how the argument in support of this medium of reconciliation at present stands. It has been shown to be at least possible that the two opinions in question may be both true; consequently the reasons adduced in favour of the second do not militate against the first; which in this respect therefore is placed on a strengthened basis of probability. But if the first opinion be admitted, there is scarcely room for doubt in any of the succeeding steps of the proof; for if Job was author of the book, it was written before the time of Moses; consequently, before the origin of letters; consequently, in hieroglyphs.

"The corroboration which this reasoning derives from the internal evidence supplied by the work itself, is of a very powerful kind: indeed now that a cause is pointed out to the observation of the reader which adequately accounts for some of the more remarkable features of the composition, I do not see how he can avoid the ascribing their production to that cause. Both the peculiarities of style which have been noticed in the writings of Moses—the elliptic form of expression, and the ideagraphic nature of his poetry—are here presented to us in a far more prominent and striking manner, than in any other part of the Hebrew Scriptures. On the very high strain of metaphor which pervades the poem, it is unnecessary for me to dwell; this distinguishing feature has already had full attention paid to it by almost every writer who has commented upon the book; and to complete our view of this characteristic it is merely necessary to recollect, that there is not a particle of metrical euphony

in the original, any more than in its English translation. But upon the other characteristic I have to observe, in proof of its great prominence in this poem; that while in the rest of Scripture an ellipsis or chasm in a sentence can generally be filled up by the separate consideration of the single verse in which it occurs, such means are not sufficient for the purpose of translating the book of Job. Thus for instance in the following verse, 'Thy wickedness—a man as thou—and thy righteousness—the son of man,' xxxv. 8, the omissions have, I apprehend, been correctly removed from the English version by the introduction of words which the sense requires, as will appear from a due consideration of the context in a whole series of preceding sentences; but no one, however learned or ingenious he may be, who looked to this verse alone in the original, could determine where there are chasms in it, or how they ought to be filled up. The reader may find hundreds of such verses in the poem, and many in which a more extensive view of the context may perhaps be necessary in order to the removal of the ellipsis. Now that the two characteristics under consideration should appear more strongly in the book of Job than in the Pentateuch (or in the rest of the Hebrew text which has been written after the style of the Pentateuch), is just what might be expected from the supposed circumstances of the case. For in this book we have to look for traces of an ideographic mode of expression, not only on account of the writer being habituated to that mode, but also from his having actually had before him an hieroglyphic original to transcribe; and it would be very unlikely indeed that some of the peculiarities of such original should not be transfused into the alphabetic exhibition of its meaning.

"It may perhaps here occur to the reader, that among the peculiarities in question ought to be included a paucity and an unconnectedness of terms, corresponding to the nature of the signs employed in the more ancient hieroglyphic writing; and that the absence of this characteristic feature from the book of Job, in its present shape, is a proof that the original form of it has not been rightly assigned. But a brief consideration of parallel cases will at once remove this objection. Thus, for instance, nothing can be more abstract in form, or disunited in ingredients, than the ancient hieroglyphic sentence quoted in the second chapter of this essay from the Stromata of Clemens; which consisted of the images of a boy, an old man, a hawk, a fish, and a crocodile: and yet the Alexandrian presbyter's reading of this sentence is perfectly coherent and well connected: 'O you who are born, and you who die, God hates impudence.' Thus, again, let us turn our attention to Daniel's reading of the miraculous handwriting on the wall of Belshazzar's palace: 'God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians.' Here we shall not find any want of subsidiary elements necessary for modifying or connecting the expressions of the leading thoughts. All is clear, intelligible, and well defined; and had this awful denunciation been transmitted to us alone, we should never have been suspected that the original, of which it was the reading, consisted only of three signs, or groups of signs, merely expressing, in their immediate signification, the first of them, number; the second, weight; and the third, ambiguously either divisions, or Persians.

“ The readings which have been just quoted, were arrived at, one of them through ordinary, and the other through miraculous means. Whether the transcription, which appears in the second volume of the inspired work of Job, was made through the first, or the second, or conjointly, through both of these means, it is perhaps impossible now to decide. But it certainly is an interesting, and I hope not a presumptuous inquiry, to try how far the apparent interposition of Providence can be traced in rendering mere human agency adequate to form such transcription. When Job expressed his earnest desire that the prophecy, which he was just proceeding to announce, of a Redeemer and a resurrection, should be recorded for ever, he does not appear to have been aware how far that ideographic writing was unequal to the accomplishment of this object. The art probably was not at the time long enough in use to enable him to know by experience, its deficiency in this respect ; and the supernatural knowledge with which he was inspired, seems to have been limited to those subjects which he was commissioned to reveal. His wish, however, has been realized, his prophecy—the first probably that was ever committed to writing—is preserved in a memorial far more durable than the rock in which he desired to have it insculped—it has survived the decay of ages, and will last to the end of time. How far the following representation of events is likely to be true, and how far, if true, it tends to prove a providential interference to bring about, through human instrumentality, the transfer of Job's writing into an alphabetic record, I submit to the reader for his consideration.

“ In an age when feelings of cruelty were extended even to the innocent and helpless offspring of those who were the objects of national or personal dislike, an Egyptian woman met with an exposed infant, born of a race which she detested and despised. Yet, in spite of all her prejudices, she was irresistibly seized with the feelings of a mother for the infant, and reared it as her own child. Had the woman on whose heart this impression was made, belonged to the lowest grade of society, the object of saving the child's life would have been equally effected ; and the more deficient his education was, the more conspicuously would have been displayed the power of God in employing such an agent as the deliverer of the afflicted Hebrews. In point of fact, however, this woman was daughter of the King, and Moses was brought up as a member of the royal family : he was placed in the only situation in which, as appears from a passage already quoted from Clemens, he could, without becoming priest of an idolatrous religion, have acquired a knowledge of Egyptian hieroglyphs to the full extent of what was known of them in that age ; and he certainly availed himself of this opportunity, for it is communicated to us from an unerring source of information, that he ‘ was learned in all the wisdom of the Egyptians.’ He was then banished to the land of Midian, perhaps not far from the scene of Job's afflictions, and most probably not long after that scene had occurred. Or, to express myself on this point in the words of Dr. Kennicott, ‘ As Job lived at the same time with Eliphaz the Temanite, and probably with Amram, the father of Moses, the story of Job's fortunes was very recent, and must have been much talked of in the time of Moses.’—Remarks.

p. 152. Here he passed forty years in a situation in which he was most likely to become perfectly well acquainted with the history in question, not only by often hearing it related in conversation, but also by meeting the written account of it. For he was domesticated in the house of a priest, one of that class of persons to whom, in early days, the knowledge of writing was chiefly confined. And if the graphic characters employed in the record differed at all from those he had learned in Egypt, the difficulty thence arising would soon have been surmounted by him, with the aid of his father-in-law, and through that general expertness in deciphering, which his Egyptian education was naturally calculated to produce.

“ While the general outline of this series of events it to a certainty warranted by Scripture, parts of the filling up of the sketch I admit to be only conjectural; yet not without separate grounds for their probable correctness, besides the conjoint one of their harmonizing with the better known subjects of the picture. Enough however, of the entire piece is, I apprehend, sufficiently clear and well defined to render manifest a design—the design of qualifying an individual through natural means for a particular office; and where such means are made adequate, we do not find in the history of the government of this world that miraculous ones have ever been resorted to.

“ I have here one step further to go, upon which, however, I venture with much hesitation, and only because, if what I am proceeding to suggest should prove well-founded, it may, perhaps, enable the learned, who pursue the subject, to account for some of the peculiar difficulties with which the book of Job is obscured. Suppose, then, that while the divine spirit protected Moses from any material error in the transcription of this book, it yet left him to his natural resources in the execution of the work. The inevitable consequence would be, that the transcriber himself might find a difficulty in fixing the meaning of some of the passages of the hieroglyphic record. For though, from the nature of this kind of writing he would be at liberty to modify and connect, according to his discretion, the ideas immediately suggested by the characters, yet the fidelity of transcription would not allow him totally to alter or omit one of those ideas; and however careful he might be in connecting the leading thoughts (for he would make no ellipsis in such cases; the very difficulty with which he was beset would turn his attention to the point, and prevent his leaving any obscurity of that kind in his transcription), he yet might find it very hard to give his words a meaning that would intelligibly connect them with the surrounding passages. Certainly there are detached sentences in Job, which without appearing to include any ellipsis, and without containing any words of unusual occurrence, are yet peculiarly obscure.\* Whether such peculiarities can be in part accounted for by the cause here suggested, I submit to the learned for their investigation and judgment; but it

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\* The obscurity and the peculiarity of the book of Job are thus described by Bishop Lowth: ‘Prope sola inter eruditos de maxima ejus obscuritate consensio.’—‘Inter omnia Sacri Codicis monumenta extare quodammodo mihi videtur liber Jobi, quasi singulare quoddam atque unicum; utpote minimam omnium cum cæteris habens cognationem.’—*De Sacra Poesi Hebr. Præl.* xxxii.

is a subject on which I would not at present presume to hazard a decided or a confident opinion.

“As I began the discussion of this question with an effort to show that there was no real inconsistency between the two leading opinions of the learned respecting the writer of the book of Job; so I shall conclude it with pointing out that not only are those opinions compatible with each other, but also that the first of them actually leads to the second. From the book having been written by Job himself, it has already been directly deduced that it was originally composed in hieroglyphs; and from this fact again (provided the principle be admitted that miracles are not wrought for the accomplishment of objects which can be effected through natural means) it directly follows that Moses must have been the person who transcribed it into alphabetic writing. For not only was he peculiarly fitted for the office, by being an expert hieroglyphic reader and familiar with the subject of the record, but besides no other person can possibly be assigned who was at all qualified for the undertaking. The Jews of his own time had neither leisure for learning hieroglyphs—they were constantly engaged in the servile occupation of making bricks—nor had they in Egypt the opportunity of becoming acquainted with Job's history. The Jews of subsequent ages had no inducement to learn hieroglyphs—they had been taught a far superior method of writing—and even if they had learned such as were employed by surrounding nations in their own time, this would not have enabled them to read an ideagraphic record of old standing.”

Dr. Wall then concludes the volume by adverting to three questions which naturally arise as to the shape of the first letters, the mode in which Moses taught his countrymen their use, and the nature of their powers; but these he merely glances at, as they more properly belong to the subjects to be discussed in his second and forthcoming part. Awaiting that part, therefore, we shall not now consider them; and shall conclude our remarks by thanking Dr. Wall for his very erudite and valuable volume. It contains nearly, if not altogether, a complete body of materials for forming a judgment on the nature and amount of the literature of ancient Egypt, as far as research has hitherto gone; and if the conclusions to which the learned doctor comes, as the result of his investigations, startle us as at variance with our previously formed opinions, they are valuable also as affording ample materials for revising them. Thus he concludes the volume:

“From this view of the subject it directly follows, that Hebrew cannot be entirely the same language as that which was first spoken by man. For the amalgamation in this tongue, though more comprehensive than in Latin, as including affixes, are yet far less complete in reference to their common ingredients. But if Hebrew had been the language of the antediluvian world, the subsidiary parts of the words serving the purposes of their inflexion would have been completely blended, and have lost all vestige of their original forms, long before the time of Moses; and we should now be no more able to analyze the Hebrew formatives than we can those which are employed in Greek and Latin modifications.

“ The postdiluvian limit here fixed to the age of this language applies only to the inflexions of the words, not to their roots ; and there are reasons for assigning to those roots an earlier origin. For instance, from proper names which were significant among the first men continuing to be so in the writings of Moses, it appears that there must exist in Hebrew some remains of the primeval tongue. However, it is evident that the inflexions of a language are by far its most characteristic part, and the part least likely to suffer change from ordinary causes.

\* Now, can the state of the Hebrew tongue at the time when it was first subjected to the influence of alphabetic agency, be accounted for by natural means? Certainly not. An uninterrupted line of communication between father and son can be traced backward from Moses to ages preceding the Flood ; and though in this line some small changes of speech may have gradually arisen, yet it is absolutely impossible that there could have therein occurred in the natural course of events any violent and sudden alteration of language, such as was necessary in order to the exhibiting Hebrew at the time in question with a comparatively new frame-work, and with formatives of a comparatively recent construction. Here, then, is presented to us, derived from internal evidence, a very decisive proof of some miraculous interference with language having actually taken place, fully compatible, in point of date, with that which is recorded in the Bible.”

We have not left ourselves space, had we even inclination, to animadvert, either on some of the positions of the learned author, or on the style of his elaborate work. We have furnished to our readers, who are capable of pursuing such enquiries, the means of judging for themselves. We await the concluding volume, ere our summing up ; and hesitate not, meantime, to leave so much as we have brought before our readers, to occupy their thought. But we cannot refuse the learned author the meed of praise for this important contribution to sacred literature ; and we must add, too, though at variance with the so-called *utilitarian* spirit of the age, that such productions evince the wisdom of founding and perpetuating those establishments which afford to men of learning, genius, and industry, the means and opportunities of prosecuting such investigations. If instead of these, there had been nothing but “ Mechanics Institutes,” and “ Useful Knowledge Societies,” for centuries past, in what a melancholy condition would our country and the world now be, religion apart, even as to science and literature !

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## BOARD OF NATIONAL EDUCATION.\*

IN the commencement of our review of Dr. Sadlier's defence of the National Board of Education, we expressed our gratification that our adversary had written a book. We rejoiced that one of the commissioners had at last felt himself obliged to defend himself and his fellows, from very heavy charges brought against them by the thinking and Christian part of the public. There is a contempt of public opinion which is a Christian duty, and, flows from a Christian principle, as the apostle says, "it is a small thing to be judged of man's judgment;" but there is a regard also to public opinion which is equally a Christian duty, and the result of Christian feeling, which the apostle recognizes when he says, "let not your good be evil spoken of;" and again, "providing for honest things not only in the sight of the Lord, but also in the sight of men."

We were glad that Dr. Sadlier thought himself bound to provide for honest things in the sight of man, and to endeavour to justify his conduct in the eyes of those whose good opinion he ought not to despise. He could not be ignorant that the Protestant members of the board are generally charged by the thinking and religious part of the community with more moral delinquency than is commonly brought against persons of their rank and station in society, they are not only charged with a guilty compromise in the fundamental principles upon which the members of the board are associated, but they are charged with unfaithfulness and dishonesty in the execution of their trust, thereby making that which is bad in principle, still worse in practice. The good effects which we anticipated from Dr. Sadlier's pamphlet, are beginning to appear. We felt quite assured that Dr. Sadlier would not be allowed quiet possession of the field, but that his pamphlet would be the beginning of a discussion on the subject, which would bring to light the dark features of the operations of the board.

We have read with pleasure a letter addressed to him by "an Irish clergyman," who states, with much brevity and clearness, the reasons which weigh with him to prevent his connecting himself with the board. The anonymous author appears, from the internal evidences of the little pamphlet, to be evidently a simple, straight-forward man; no practised controversialist, who is skilful to lay hold upon the weak points of his opponent; but an honest man, who, with simplicity and godly sincerity, unburdens his own mind; and we consider the line of argument which he has adopted very important at the present moment,

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\* The System of the National Schools in Ireland Considered, in a Letter to the Rev. Doctor Sadlier, Senior Fellow of Trinity College, one of the Commissioners of National Education in Ireland. By an Irish Clergyman. Dublin: William Curry, Jun. and Co. 9, Upper Sackville-street, 1835.



which is, to justify the clergy in abstaining from all participation in the movements of the board. Many persons cry out against the clergy for this, both violent partizans, who are ready to bespatter with abuse all those who differ from them, and some honest men, who are ignorant of the real state of the case.

It is well, then, that a plain country clergyman gives his unvarnished tale, and tells the commissioners, and the public, the reasons which constrain him to have no connexion with the board.

We shall briefly state some of his reasons, and first against putting his own school and school-house, built by himself at a great expense, under the board. He states that, did he do so, the priest would, by the rules of the board, have a right to have the use of the room one day, at least, in the week, for teaching pure popery; and he asks this simple question, could he, as a conscientious Protestant, voluntarily, and without compulsion of law, give his room to be devoted the whole of one day, and it might be a part of every day, to the teaching of what he considers to be dangerous and damnable doctrines?

We would ask Dr. Sadlier would he give a school-room belonging to him to the priest, to teach those doctrines which he has, we believe, more than once sworn to be superstitious and idolatrous?

We trust, in spite of all the tendency of evil communications to corrupt good manners, that Dr. Sadlier would not. But if he would, we should not be surprised to hear that he had proposed, at the board of Trinity College, that a lecture-room should be assigned to the Right Rev. Dr. Murray and Co. to teach to the students all the peculiar soul-destroying doctrines of popery. We do not think the Archbishop of Dublin would tolerate, much less propose such an *improvement* in Trinity College. We do not think Mr. Carlile would, but we feel strong fears that the national board would do it if they could. For it is one of the strange features in human nature, that a number of men associated together would be guilty of unprincipled conduct, of which, if proposed to them individually, they would say, "is thy servant a dog that he should do such a thing?"

The next reason that our author gives for a conscientious separation from the national system, is this, "*that it gives in its schools mere moral and literary instruction, without any security that it shall be accompanied with any share of religious instruction.*" And he puts to Dr. Sadlier the following question, which we recommend to the serious attention of all who have been disposed to blame the clergy for not joining themselves to the national system:—

"Will you, then, explain to me how far any other person, that reckons a little learning, without the control of religion, to be an evil instead of good, can conscientiously support a system of education which imparts the learning without securing any share of religion to accompany it?"

We feel obliged to our author for giving us, in a note, the sentiments of M. Victor Cousin, a peer of France, on the value of religion in education. We transcribe it for the use of our readers—

“ How different from those of our Education Commissioners are the views of the distinguished M. Victor Cousin, Peer of France, &c. as expressed in his report on the state of public instruction in Prussia, addressed to the Count de Montalivet, Peer of France, and Minister of Public Instruction and Ecclesiastical Affairs.

“ ‘ But,’ says Cousin, ‘ if we wish to have the clergy allied with us in the work of popular instruction, that instruction must not be stripped of morality and religion; for then, indeed, it would become the duty of the clergy to oppose it, and they would have the sympathy of all virtuous men, of all good fathers of families, and even of the mass of the people, on their side. Thank God, sir, you are too enlightened a statesman to think that true popular instruction can exist without moral education, popular morality without religion, or popular religion without a church. Christianity ought to be the basis of the instruction of the people. We must not flinch from the open profession of this maxim; it is no less politic than it is honest. Popular education ought, therefore, to be religious, that is to say, Christian—for, I repeat it, there is no such thing as religion in general—in Europe, and in our days, religion means Christianity. Let our popular schools, then, be Christian; let them be so entirely and earnestly.’ p. 126, Translation by Sarah Austin.

“ In another place, p. 220, he says, ‘ Religion is, in my eyes, the best—perhaps the only basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland, and Germany; in all it is profoundly religious.’ ”

Our author very well replies to Dr. Sadlier’s assertion, that the clergy ought to make up the deficiency of the national system, by coming to the schools, and there giving religious instruction to the children. He very shortly and simply states the case as in his own parish, and shews that it would be impossible for the clergy to instruct their Protestant children on this plan. He shall speak for himself—

“ The parish in which I reside is about five miles in length and four in breadth, no unusual dimensions of a benefice in Ireland; and though so large in extent, its income, being a vicarage, is barely sufficient to maintain one clergyman; the Protestant population is dispersed over the whole of it, and there are three national schools within the bounds of it, which will be increased to four, if I should happen to connect my school with the National Board. Now, in this case, I should be glad to learn, how any one man could, as is expected by the Board, to make up for the deficiencies of their system, devote a whole day of the week, and part of the other five days, to each of the schools, to give religious instruction to the Protestant children

that may attend them? The thing is quite impossible, as you must well know, with a faithful discharge of the various ministerial duties which every clergyman is bound by a previous and solemn engagement to perform."

Our author candidly assigns his reason for not feeling himself authorized to use in his schools the "lessons" of the board. He does not object to extracts as extracts—he does not object to them as an introduction to the Bible, but he does object to them as a substitute for the Bible. He objects further to the extracts, on account of the change in the language made for the worse, and not for the better. He objects to them likewise on account of the notes, about which he very justly remarks, "a note, where there are not many notes, generally attracts more notice than the text." With regard to the note on Gen. iii. 15, he gives a very pertinent extract from a letter of good Bishop Bedell, which we thank our author for recalling to our recollection, and which we feel assured that our readers will thank us for transcribing—

"What shall we say of that impiety to corrupt the original text, according to the vulgate Latin? See an example hereof in the first promise of the gospel, Gen. iii. where the serpent is threatened, that "the seed of the woman shall crush his head." The vulgate edition leaving here the Hebrew the Seventy, and St. Hierome himself, as appears by his questions upon Genesis, translates *Ipsa*, "she shall bruise thy head." So it stands now in the authentical scripture of the Church of Rome; and herein Sixtus and Clemens are of accord. The divines of Louvaine observe, that two manuscript copies have *Ipse*, and that the Hebrew, Chaldee, and Greek have it so likewise. Why, then, did not either Sixtus or Clemens, or they themselves having copies for it, correct it, and make it so in the authentical text? I will tell you:—by colour of this corrupting, the devil, envying Christ's glory, like an obstinate enemy, rather yielding himself to any than his true conqueror, hath given this honour to the Virgin Mary. To her it is attributed in that work, which I think to be the most ungodly and blasphemous that ever saw the sun—The Lady's Psalter, wherein that which is spoken of God, by the Spirit of God, is wreathed to her. In the fifty-first Psalm—*Quid glurias in malitia, o maligne serpens, &c.* 'Why boastest thou in malice, O thou malignant serpent and infernal dragon? Submit thy head to the woman, by whose valour thou shalt be drowned in the deep. Crush him, O Lady, with the foot of thy valour, arise, and scatter his malice,' &c. And in the fifty-second Psalm, speaking to the same serpent—*Noli extolli, &c.* 'Be not lifted up for the fall of the woman, for a woman shall crush thy head.' Yea, which I write with grief and shame, to her doth good Bernard apply it—Hom. 2, *Super Missus est*, and, which is more strange, expounds it, not of her bearing our Saviour, but *Ipsa proculdubio, &c.* 'She doubtless crushed that poisoned head, which brought to nought all manner of suggestions of that wicked one, both of temptation of the flesh, and of pride of man.' To her doth the learned and devout Chancellor of Paris, *Serm. de Nat. Mar. Virginis*, apply it.—*Has pestes universas dicimus membra serpentis antiqui,*

*exius caput ipsa virgo contrivit.* And what marvel in those times, when the plain text of the Scripture ran so, in the feminine gender, of a woman, and few or none had any skill in the Greek or Hebrew? Who should that *SHE* be, 'but she that is blessed among women?' Now, although that, thanks be to God, it is known that this is a corrupt place, out of the fountains, yea, out of the rivers also the testimonies of the fathers referring this to Christ, as Irenæus, Justine, Cyprian, Clemens, Alexandrinus, Hierome, yea, Pope Leo himself, yet, because no error of the Church of Rome may be acknowledged, how palpable soever, they have cast how to shadow this corruption, and set some colour upon it, that howsoever this reading cannot be true, yet it may be made like to truth. So, in the interlinear Bible, set forth by the authority of King Philip of Spain, the father of his present Majesty, there the Hebrew text is reformed according to the Latin *Ipsa*. There was some opportunity hereunto, by reason that the letters of the text without points, would bear both readings. For the Hebrew word may be read *hu* or *hiu*. And this selfsame word, for the letters the base of reading, is so pointed in this chapter, verse 20, and applied to Eve—"she is the mother of all living," and elsewhere. Hereunto, perhaps, was added, that the points are a late invention of the Rabbins, as many think, and no part of the Hebrew text. Hereupon it was resolved, as it seems, to point this place, *hiu* feminine. But as boldness is not always as provident, as ignorance or malice is bold, these correctors marked not "that the gender of the verb, and the affix of the noun following, are both masculine." So, although the orthography would be framed to consent, yet the syntax doth cry out against the sacrilege. And yet our Rhemists, as I am informed, in their lately-set-forth Bible, with a long note upon this place, defend the applying of this text to the blessed Virgin, and the old reading, *Ipsa*. What should a man say? Necessity makes men desperate; and as the apostle saith—"Evil men and deceivers shall wax worse and worse, deceiving, and being deceived."—Bedell's Life, by Burnet, p. 343. Dub. 1736.

Our author lets Dr. Sadlier off a little too easily on this point. The doctor, in his pamphlet, speaks as if there was nothing to mark the gender in the passage but the pointing of the pronoun, and consequently, if a person read the passage in the Hebrew, without points, he might translate it as it is found in the Vulgate and Doway versions "*ipsa*" "*she*."\* But Bedel, long since

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\* That we may not be suspected even of mistating the doctor's argument, we think it well to give his own words in a note—"Are you aware, that even if they did understand Hebrew, they might possibly have read the passage as the Vulgate has rendered it? If I recollect right you are a good Hebrew scholar; and I ask you, is not the word spelled with the letters, He, Vau, Aleph, although generally used as the masculine pronoun, frequently used as the feminine, if we leave the points out of consideration, which are held by many of the learned, not to have been an original part of the Hebrew language? Is it not possible that some of the Fathers might have read an Hebrew manuscript without points, suppose one of the Rolls which are used in the Jewish synagogues, which are always written without points and find-

upon this passage, remarked in the extract just given, that the gender was not fixed only by the pointing of the pronoun, but by the termination of the verb. The Hebrew verb agreeing with the pronoun, is masculine, so that no scholar reading the original Hebrew could translate it feminine.

Now, when Dr. Sadlier wrote his pamphlet, he either knew this, or he did not. We cannot attribute to a Fellow of Trinity College, such ignorance of Hebrew grammar as not to be aware that the gender of the verb took away all ambiguity as to the gender of the pronoun; and if he did know it, we are at a loss what to say—we are unwilling to impute dishonesty, and yet we know not a middle term. There is one way open for Dr. Sadlier, which is to acknowledge his error, and candidly admit that the Hebrew text gives no countenance to the Romish version, and that *those fathers who understood Hebrew could not possibly have read the passage as the Vulgate rendered it*. We trust for his character-sake, not as a scholar, for in truth there is no scholarship involved in the case, but as an honest man, that he will do so.

Our author very justly objects against not a few of the few notes which are found in these lessons. We cannot transcribe all his objections. What is said upon the note appended to the Lord's prayer we think very just. Though this work is the product of such learned heads as those found together at the board, there is really quite a silly, contemptible attempt at a display of learning which we might have expected to have come from a synod of ignorant itinerant preachers, who suspected themselves of not being considered very great scholars. It is quite ridiculous to find appended to lessons intended for the use of children, notes affecting to give learned instruction as to manuscripts, various reading, &c. &c. What edification can children derive from hearing of Origen, and Griesbach, and Armenian and Vulgate translations? But the commissioners had something else to do besides prepare a book for the education of children. They had to compromise between Protestant truth, and papal and Socinian error. This dirty work is done chiefly in the notes, though the text itself is too clearly marked with the same foul stain. We shall give our author's remarks on the note to Luke, xv. 10.

“ There are many other objectionable notes attached to these Scripture Lessons; I shall, however, allude to only one more, the note, p. 85, New Testament Lessons, to the text, ‘ There is joy in the presence of the angels of God over one repenting sinner.’ ‘ By this,’ says the compiler in the note, ‘ it is plain that the spirits of heaven are interested in our welfare. They

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ing this word used in the very context of the passage in question, namely, in the preceding speech of Adam, as a feminine pronoun, and knowing that it was so used in many places, particularly in the Pentateuch, might they not fancy that it was so to be used here?

rejoice at our repentance, and, therefore, they know when we repent.' Now, it is not said in the text that the spirits are interested in our welfare, and rejoice at our repentance, it is merely said that 'there is joy in the presence of the angels,' when a sinner repents; nor are we told that they know when we repent; if they did, they must know what is in our hearts, a principle this, which goes to justify the practice of mental prayer to saints and angels, but which directly contradicts the assertion of Holy Writ, 'that God only knoweth the hearts of the children of men.' The fact is, the meaning of the text is disputed among critics; and the compiler of the Lessons selected that interpretation which seemed to sanction the popish doctrine and practice of praying to saints and angels.\* It is the very interpretation given in the note to this verse, in the 8vo. edition of the Rhemish Testament, published in Dublin, 1825, with the words somewhat altered, but the sense exactly the same. This is the note—'By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it.' The change of words, without any change of sense, is obvious, and also the deceitful motive for making such a change. How contrary all this to the declaration in the preface to the Lessons from the Old Testament, 'That no passage has either been introduced or omitted under the influence of any peculiar view of Christianity.' "

These remarks are good as far as they go, but we think our author might have gone further. There is assuredly nothing in the text which would lead to the conclusion that "the spirits of

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\* 'Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.'—Luke xv. 10. Hence, says Whitby on this text, interpreters conclude, that the angels and blessed spirits are acquainted with the conversion of a sinner, and seeing true conversion is wrought in the heart, hence the 'Romanists' infer, that they must have knowledge of that also. But, first, there is not one word of blessed spirits, but of angels only; and whereas, papists argue for an equality of knowledge in them to that of angels, because it is said, 'they are as the angels of heaven,' Mat. xxii. 50. I answer, Christ doth not say, they are equal to angels now, but at the resurrection they shall be so. Nor doth he say this absolutely, or as to the faculties of their souls, but as to their freedom from secular actions and passions, and as to the state and condition of their bodies; for so the text runs, 'they that are counted worthy of the resurrection neither marry, nor are given in marriage, neither can they die any more;' i. e. they are equal to the angels as to immortality, 'and are the children of God, being the children of the resurrection.'—Luke xx. 35, 36.

Secondly, this text affirms not, that the joy here mentioned, is the joy of angels, but only that it is the joy of God, *ὡς πάλαι εἰς ἀγγέλων*, before, or in the presence of the angels, which stand continually before his face. Now, as an earthly king may rejoice before his court, and they know not the special motive of his joy, so may the king of heaven rejoice before the angels of his presence, and they know not the reason of that joy, and much less the particular convert that gave occasion to it. In a word, it is confessedly God, who is compared to the shepherd, seeking his lost sheep, and to the father rejoicing for the return of his prodigal son; and, therefore, the similitude requires, that the joy conceived when a lost sheep is found, or a prodigal son comes home, should be ascribed to him."



heaven," as the Protestant-Popish-Socinian annotators of the board have it, or "the spirits in heaven," as the Rhemish annotators have it, know of themselves what is passing upon earth, and yet nothing short of this independent knowledge will answer the purpose of the papists. The friends and neighbours who rejoiced at the finding of the piece of money, in the parable, did not know it of themselves, they were told it, and then they rejoiced with the woman who had found her money. Their rejoicing after they were told and called on to rejoice, could not be tortured to prove that they had a power of knowing what passed far away from them. So likewise the fact of the spirits in heaven rejoicing, when in like manner they are informed of the repentance of a sinner, can be tortured into a proof that they know of themselves what is passing on earth, only by those who, like the Romanists, have some favourite error in view, for which being in want of support, they would gladly avail themselves of so baseless an argument. Why did the Protestant part of the board consent to make the statement that the spirits of heaven know when we repent? If they meant only to convey that they know it when their God informs them and calls on them to rejoice, they conveyed nothing; if they meant to convey more they meant to state what the Scripture in hand did not authorize them to state, and what is equally unauthorised by any other text or portion of Scripture. But they must compromise truth with the papists, who no doubt feel thankful to them for conceding this point, that the spirits of heaven, or the spirits in heaven, know what is passing on earth.

When Protestants shall, in future, remonstrate with papists for addressing themselves to departed spirits, or to angels, on the ground, that they have no assurance that they can even hear them, or know what desires they wish to express towards them, they can quote this note in these lessons, sanctioned, we are sorry to say, by a Protestant archbishop, and by a Senior Fellow of our University, as an authority that the spirits of heaven, or in heaven, do know what passes in a sinner's heart, and, a fortiori, can know what passes from a sinner's mouth. Throughout the whole manufacture of the lessons and notes, the Roman Catholics have shewn that they had the better of the Protestants in cunning, and in tact. The Protestants, if honest, were very dupes; and they have furnished, under their sanction, to the advocates of popery, arguments of great value in favour of some of their leading doctrines, such as that the Virgin Mary bears a share in the salvation of man, that the sinner is to do penance, and that saints and angels may be profitably addressed in prayer.

We can well suppose the triumph with which a zealous popish schoolmaster, in some of the schools kept under the board in chapels, and in chapel-yards, (to the eternal disgrace of the board,) will lecture his scholars, yes, and his Protestant scholars, on the propriety of asking the saints and angels to pray for us, taking for his text this note, sanctioned with the approbation of



a Protestant and Romish archbishop. Our author has some very strong personal remarks upon the individuals composing the Protestant portion of the board, tending to shew the little support Protestantism would be likely to experience from such friends. We do not extract his remarks, as we wish to abstain as far as possible from every thing savouring of personality. We should rather pass our censure on what men do, than on what they are. If these men did right we trust we should not withhold from them our humble praise; and if men of hitherto the most unblemished character, did wrong, we hope no feeling for the men would prevent us from raising our voice against the evil.

There is one thing much wanting with regard to the schools connected with the board, and that is, a faithful portraiture of their real state. We have been contending against the principle upon which it has been proposed to establish the schools, and upon this ground we think the system would deserve the reprobation and opposition of all honest lovers of God's truth. Even were its practice not as vicious as its principle, we should still hold ourselves bound to cry out against the vicious principle. But when we feel assured that the practice is even worse than the principle, we feel the more disposed to raise our voice against it. We wish much to see the real state of the case—the practical condition of the schools in connection with the board, put fairly before the public. It is bad enough to have a system of general education based upon the principle of the exclusion of God's blessed word. But it is worse to have a system by which sums of Protestant's money are daily spent in strengthening the hands of popish priests, and popish schoolmasters, and giving increased facility for teaching the unmitigated dogmas of Romish superstition.

It is a strange and fearful thing to see the Protestant Archbishop of the diocese of Dublin a member of a board that is establishing purely popish schools in almost every parish in his diocese. No one who rides through the neighbourhood of Dublin, can shut his eyes to the fact that the boon is in closer connection with popery. "The National Schools" stands not as it ought to do, on neutral ground, but its bold and ostentatious title is seen in the closest connexion with the popish places of worship. It is said that the interior of the schools is not further removed from popery, than the exterior. On this subject the public requires more accurate information. Such information will not be afforded by the reports of the commissioners. It must be had through other channels.

We shall be very happy to make our pages the channel for communicating to the public, authentic statements on the subject, from those personally acquainted with facts.

## NOTICES OF BOOKS.

Scenes and characters illustrating Christian Truths. Edited by the Reverend H. Ware---No. 1.

Do. No. 2. The Sceptic, by Thomas Foller, author of the "Well Spent Home," &c. London: Simpkin, Marshall, and Co.

THESE are reprints from the American press. We are not among the unqualified admirers of the publications which have lately been so abundantly transferred from the new to the old world. However ingenious the plan, and able the accomplishment of the plan for the diffusion of knowledge and piety manifested in these publications, there has always appeared to us a marked deficiency in their statements of divine truth as it regards the two fundamental articles of the Christian Faith, viz.—The atonement of Jesus and the renewing of the Holy Spirit. These are sadly omitted in the present little volumes, which constitute the first two numbers of a series of works illustrating Christian Truth—not a single sentence is to be found, nor the most distant allusion to either of these doctrines, which, according to our views form the very essence of that truth by the knowledge, belief, and experience of which men are saved. Indeed, it is clearly perceived that they form no part of that which the editor and the writers of these works regard as constituting "Christian Truth." Theirs is evidently the religion of what is called "Unitarianism." We regret that a plan so well conceived, and in other respects so well executed, should have fallen into such hands. If the worthy publishers, in transferring them from America to London, had selected some pious and judicious person to superintend their publication, and imbue them with the spirit of Evangelical Truth, they would have conferred a benefit upon our country and have ensured a large and rapid sale. As it is fidelity to our principles obliges us to state, that so far as we have had an opportunity of judging, and we have read the above numbers

with attention, the series is destined to be devoted to the propagation of sentiments in which the fundamentals of the religion of the cross will be entirely overlooked, and the exercise of reason and of virtue will be put in the place of humble confidence in the abasement of Jesus, and the sanctifying influence of divine truth. There are two other sentences which will give our readers an insight into the character of these volumes. The first is from Reflections on the Death of a Child. "O! who can tell what revelations of a future life may be vouchsafed to the *pure* mind of a child in that mysterious hour, when the new-born spirit bursts its prison house and enters upon another life, its *innocence unstained*, its brightness undimmed by the contamination of earth. Such beings seem to hold a more exalted place, to have a higher mission in this life, than the rest of mankind. They came as messengers from heaven to us; their angelic looks, their *pure* lives are their credentials." The second closes the second number called the Sceptic: they lived a life of prayer, a life of *unbroken* peace, *for* they lived a life of *unremitting* devotion to duty; and the great purpose of their existence was, that they might finally appear blameless before God with the children that he had given them. We do not think that representations of the life of Christians, are likely to convince the Sceptic of the reality of Christianity, because they are representations not founded on experience; not realized in observation—consequently not produced by Christianity. The fact is, Christianity is the religion which infinite wisdom has devised and sovereign grace revealed, to raise fallen nature to pardon, peace, and salvation, by giving it the hope of everlasting life, through the righteousness of Christ, and preparing it gradually for the engagement by the renewing of the Holy Spirit.

**Select Works of the Rev. John MacLaurin.**  
London Religious Tract Society, instituted 1799. Sold at the Depository, 56, Paternoster-row, and by the Booksellers, 1835.

Of this writer the late Rev. Dr. Erskine, of Edinburgh, bore the following testimony—"His deep insight into the doctrine and duties of religion, and the most proper methods of removing prejudices and objections against them, are worthy of notice. The strength of his genius and the solidity of his judgment, furnished him with sentiments new and ingenious, and yet solid and convincing, when explaining or vindicating some of the most important articles of our Christian faith. When consulted upon controversy, which seemed quite exhausted by the labours of others, he would often strike new light on the question in debate, and offer a more distinct and satisfying solution of difficulties, than had hitherto been advanced." Whoever reads this little publication will quickly perceive the truth of the above testimony; and, if his heart be alive to the excellency of divine truth, will feel both pleasure and profit from the serious consideration of its contents. Perhaps never was there a sermon so universally admired, and so frequently republished as the one on glorying in the cross of Christ—we have always looked upon the following passage as inimitably beautiful and unanswerably convincing:—

"The makers and worshippers of images pretend to help us in this matter by pictures presented to the eye of the body. But it is not the eye of sense, or force of imagination, but the eye of faith that can give us true notions and right conceptions of this object. Men may paint Christ's outward sufferings, but not that inward excellence from whence their virtue flowed, namely, his glory in himself and his goodness to us. Men may show one crucified, but how can that distinguish the Saviour from the criminals on each side of him? We may paint his hands and his feet fixed to the cross, but who can paint how these hands used to be stretched forth for relieving the af-

flicted and curing the diseased, or how these feet always went about doing good, and how they cure more diseases, and do more good now than ever? We may paint the outward appearance of his sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing his sacred flesh, but who can describe the eternal justice piercing both flesh and Spirit? We may discern the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which he but tasted, but not the cup of wrath which he drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking His Son, that he might never forsake us who were his enemies. Those sorrows he suffered, and the benefit he purchased, are equally beyond description: though we describe his hands and his feet mangled and pierced, who can describe how in one hand, as it were, he grasped multitudes of souls, ready to sink into ruin, and in the other hand, an everlasting inheritance to give them; or how these bruised feet crushed the old serpent's head, and trampled on death, and hell, and sin, the author of both? We may describe the blood issuing from his body, but not the waters of life streaming from the same source, oceans of spiritual and eternal blessings. We may paint how that blood covered his own body, but not how it sprinkles the souls of others, yea, sprinkles many nations. We may paint the crown of thorns he wore, but not the crown of glory he purchased. Happy were it for us if our faith had as lively views of this subject, as our imaginations oftentimes have of incomparably less important objects; then would the pale face of our Saviour shew more powerful attractives than all the brightest objects in nature besides."—Pages 195–7. There is also a most beautiful representation of the harmony found in the Sacred Scriptures, between the

several parts of the doctrine about the Divine persons in the Godhead, in pages 30, 32, which we would have copied with pleasure but our limits forbid. Enough has been quoted to shew that Mr. Saurin is no ordinary kind of writer. And he who can read his writings without profit or pleasure, must be an extraordinary reader.

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Tricentenary Sermons.

We are not surprised nor ungratified that so many *published* results have followed the observance of the 4th of October, 1835—the third centenary from one of the most memorable events in the history of the Reformation; the presentation to the British empire of the entire Scriptures in the English language. A sentence or paragraph in the last report of that noblest monument of the Christian philanthropy of the age, the British and Foreign Bible Society, brought the fact before the public; Hartwell Horne followed up the announcement by the suggestion of a simultaneous Protestant commemoration of it; and we believe there were few places of worship in the empire in which the attention of the congregated assemblies was not directed to a grateful and pious remembrance of their obligations to God, for the ever-memorable boon.

We do not entertain or express any doubt, that the occasion may have, in some instances, been abused. For instance, we know that many Socinian preachers, with their usual disingenuousness, took occasion to adduce the peculiar tenets of the God-denying heresy, and to exhibit themselves *par excellence*, as the only assertors of the right of private judgment, and of the paramount and supreme claims of the Word of God. But, we doubt not, that generally the occasion has been improved to good purpose; and we must hope that British Protestants will entertain higher and nobler views of their obligations to the God of providence, for the privileges which, through the Reformation, they enjoy.

We have before us three publications, which we may consider as fair specimens of the discourses delivered in three of the most important sections of the Protestant Reformed Church. The first, the Jubilee of the Bible, by the Rev. W. M. Kinsey, B. D. Cheltenham; in which there is given a most ingenious comparison of the corruptions of the Jewish and Christian Churches. The second, by the Rev. Josias Wilson, Presbyterian Minister of Drogheda, which affords a rapid, but interesting and graphic outline of the Church, its corruptions, and reformation. And the third by Dr. Urwick, Minister of the Independent Chapel, York-street, Dublin, whose two discourses on the claims of the Bible, and the grounds of separation from the Church of Rome, afford a useful and luminous compendium of the views entertained by Protestants on these topics respectively.

We are not of those who would make the pulpit constantly the arena of controversy; but there are times and seasons when it is useful, appropriate, indispensable; and we rejoice that the time and occasion referred to have been thus employed. Many Protestants need to have their minds stirred up by way of remembrance as to the grounds of their dissent from Rome; unholy latitudinarianism requires to be rebuked: and, if we may take the discourses we have noticed as specimens, on the late occasion both have been done, in connection with the preaching of Christ and him crucified.

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The Earth.—Its Physical Condition and most remarkable Phenomena. By W. Mulliner Higgins, Fellow of the Geological Society, and Lecturer at Gray's Hospital. London, Orr and Smith, Paternoster row.

We took up this volume with no small degree of interest. True, the subject was one which, at first, seemed to lie a little out of our sphere, as “Christian Examiners;” more appropriated to works decidedly scientific and confessedly devoted to the consideration of the secular sciences. Yet, upon mature consideration, it will be readily seen that “the earth,

in its physical condition and most remarkable phenomena, viewed as it ought to be in connection with divine revelation, is a subject adapted to further the great objects which we have presented to ourselves as the design of our work, namely, the promulgation of current ideas of God, the author of all things, and the strengthening the Christian in his devotedness to his service." If, when looked at by the eye of a philosopher, the earth is, as our author observes, page 41, "An individual and almost unimportant member of a system of bodies, of which the sun is the centre;" viewed, by the eye of a believer, in connection with revealed truth, it is the theatre which infinite wisdom called into being, for the purpose of making known unto the principalities and powers in heavenly places, by the Church, the manifold wisdom of God. The subject, therefore, legitimately falls under our consideration—and, we are happy to say, that although the author has not enriched his pages with reference to the sacred Scriptures on the different appearances of the earth, so much as he might have done, nor drawn such spiritual reflections on the wisdom, goodness, power and truth, of God in his mind, from his subject, as it strikes us would have rendered them more beneficial to the youthful reader, still the volume is admirably adapted to please and instruct. Whilst he gives to Philosophy all the importance which it seems justly to deserve, he explicitly acknowledges the superiority of the Bible, as a medium of ascertaining the true character and purposes of God, and evinces a commendable solicitude not to be ranked among the "Infidel Philosophers" who madly seek to forge instruments of warfare from the wonderful works of God, against the belief of his existence and the truth of his word. We fully agree with the following sentiment, "Almost the first impression made by the study of nature, is a conviction of the existence of an universal Governor; and, although we do not assert, or believe, that the divine character is so evidently portrayed in material creation, as in the inspired

revelation, yet many principles of universal government may be deduced from the existence and action of those laws which regulate external phenomena. In every feature of nature, the philosopher may trace the evidence of mind, and his estimate of the wisdom displayed, will be in proportion to the minuteness of his examination." Again, "It has been asserted by some writers, that a close investigation of nature tends to cultivate Atheism. The habit which is acquired of tracing effects to their origin, leads, it is imagined, to a satisfaction with secondary causes, and induces the philosopher to close his investigations, when on the verge of the noblest results; and, investing physical operations with the attributes of Deity, to resolve all phenomena into the uncertain operations of chance, or to give the attribute of immortality to all things. We might fairly deny this assertion, by adducing numerous instances in which the capability of most profound philosophical investigations have been united with the most exalted veneration of the Deity; and, it may be questioned whether those who have denied the existence of a superintending Power, have derived their opinions from the examination of nature. But judging of the statement, by the reason given to support it, we need not hesitate to deny both the one and the other; for what can be more absurd than to believe, that a habit of tracing effects to their causes, prevents the mind from distinguishing between a primary and a secondary agent." Page 6, 7. We feel ourselves authorized by an attentive perusal of it, to say that the work before us is the production of a well-cultivated mind, fully acquainted with the subjects on which it treats, and well able to give clear, judicious, and interesting descriptions of them. The student of Nature will find it a pleasing and profitable companion in his scientific researches—and the Christian reader will see in it that which is well calculated to lead his mind from nature up to nature's God, with the devout exclamation of the Psalmist—"How manifold are thy works, O Lord; in wisdom hast thou made them all."

**Memoirs of Rev. John Newton, formerly Rector of St. Mary, Woolnoth, with Selections from his Correspondence.** Published by R. B. Seeley and Wm. Burnside, and sold by L. and J. Seeley, Fleet-street, London. 1835.

"We never think of the varied incidents recorded as associated with the life and experience of this amiable minister of Christ, without having our minds strongly impressed with the Apostle's words, "Preserved in Christ Jesus, and called." Never was the truth of any saying more strikingly illustrated, than this was in the operations of Divine Providence and grace towards Mr. Newton. Through all his wanderings, in a state of nature, into scenes of unparalleled vice and degradation, there was a most manifest interposition of Providence, preserving him from destruction till awakened by grace to a sense of his guilty condition, he was brought to the knowledge of salvation by Christ. Thenceforward called by Divine Grace to the ministry of the Gospel, he was a burning and a shining light, preserved for length of days to bear testimony to the fulness, freeness, and constancy of that love which God bears to those that believe in the name of his only-begotten Son. We have never read his life without regretting our loss in not having had the benefit of a personal intercourse with him. We have never read his writings without feeling the heart enlivened by the rich discoveries therein made of the glory of Divine grace, and the purifying influence of Divine truth. The present Memoir is an improvement on those previously before the public.

**The Shadow; or, In what state is Christian Society?** Dublin. Richard Moore Tims, 85, Grafton-street.

In this little work there is a vein of serious piety running through the whole. If the Author has exhibited without partiality the failings of religious professors, it is evidently done with the spirit of kindly benevolence and Christian love. The subjects (eighteen in number) are well chosen and well delineated in their bearings on Christian society, human happiness, and religious usefulness. Much is it to be desired that they should

have the attentive consideration of all those who held prominent stations in what is called "the Religious world." We, therefore, sincerely hope that the volume before us will meet with that patronage it deserves.

**Extracts on Prophecy, chiefly the approaching Advent and Kingdom of Christ. From the writings of Barth, Anderson, Noel, Irving, Cunningham, Earg, Madden, &c. &c. Glasgow: Published by James A. Berg, 32, Buchanan-street, and W. Curry, Jun. and Co. Dublin.**

Those who wish to have a full and concise view of the doctrines taught by the advocates of a second personal residence of Christ on earth, in the character of a reigning monarch, previous to the final destination of all the intellectual creatures of God, will find it in this volume, selected from the writings of those who have supported that idea of a second advent. From the known ability and apparent piety of the several authors whose works have been put under contribution to supply the materials for this publication, it will be readily granted that if it fail to convince the reader of the truth of the sentiments defended, it will not be owing to the absence of capacity to elucidate, or inclination to defend it. Our pages have already been sufficiently occupied with the subject. It is now fully before the public. The arguments which favour their view of it, and those which militate against it, have been clearly stated. On whatever side truth lies, it is most devoutly to be hoped, that all who profess to believe the revealed will of God concerning the blessed Redeemer, will give "all diligence to make their calling and election sure," and realize the interesting declaration of the Apostle—"The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world. Looking for that blessed hope and the glorious appearing of the great God and Saviour Jesus Christ. So an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."



Reference is made to the County of Los  
Angeles, California, of the  
Shayd Magister, F. S. & M. of U. S. A.  
for the County of Los Angeles, California.  
published by Rogers and Smith, 21,  
California Street, for the Majesty's Government.  
1880.

The conductors of the Ordnance Survey have at length finished one portion of their great literary undertaking, and are about to publish the survey of the parish of Tumpshmore, in the county of Londonderry. This parish contains the city of Derry, and they could not have commenced with a better subject for the display of the industry, talent, learning, and great and varied practical knowledge requisite for such an undertaking. There certainly is no part of Europe which has been so deficient in accurate statistical works as Ireland: hitherto it has been almost impossible to procure trustworthy information; and entrencing themselves on this poverty, and trusting to the difficulty of detection, faithless politicians have hazarded statements in parliament, and beyond its walls, which went far to corroborate their own selfish and dishonest measures. In this way the Protestant population has been lowered below the truth; the property of the Established Church has been augmēnted to tenfold its extent. Thus the promoters of evil have always loved darkness, and have worked their way in it; and it is, and ever must be, the desire of the straightforward and the honest, to have accurate information at hand, to which they can refer to verify their own statements, and to keep in check the knavery of others. Nothing can be more full, more accurate, more satisfactory than this survey, so far as it goes. Division of labour has been brought to bear with the very happiest results, so as to make every section of the work almost perfect. We happen to be personally acquainted with many of the individuals employed; and, pretending as we do, to know somewhat concerning these matters, we are free to say that it would be altogether impossible to procure men better fitted for their tasks; and when we name George Petrie, Esq., as the conductor of the historical and an-

antiquarian department, Mr. John O'Donovan, is the Irish scholar, who has brought to bear his very accurate knowledge—a knowledge which we believe but few men in Ireland possess beside himself, of the ancient language of Ireland, to elucidate the etymology of places, and to illustrate from our long neglected annals, historical facts, when Captain Portlock has been employed in the departments of natural history and geology, and Captain Larcom and Messrs. Dawson and Downes, and others, we feel a pledge given to the country that, if the lives of these individuals are spared, so as to perfect their labours, a work will be produced that, for accuracy, talent, and research, will cast all the other statistical works, not only of Ireland, but of every other country, in the shade. But here an obvious difficulty stares us in the face. For we have, after the labours of one or more years, but the survey of a single parish. Reviewers are always to be supposed grown grey, and in the present instance the supposition is altogether well founded, where then, will we be; nay, where will be our grandchildren—where will Colonel Colby and all the corps, literary, antiquarian, and statistical be, when, at such a snail's pace, all Ireland is finished out of hand? Verily, Colonel Colby, this comparatively little specimen makes us look very blank; we sigh to see, though you are sure, that you go so slow—so slow that we dare not encourage and say, *fratres homines*. We assert that if all Ireland is, or would be, so well described as this parish of Templemore, there would scarcely be a necessity for any other work respecting the island; and it would be invaluable to the Magistrate, the Clergyman, and the Statesman. It is totally free from any taint of politics; its maps are most accurate, and well engraved; its antiquarian and descriptive embellishments are executed in the best style, and it is furnished with a coloured geological map, that may be depended on, and altogether it is a work of the present time, and a credit to our country.



Piety and Patriotism ; or the Church the Champion of Liberty ; with Notes and an Appendix, containing extracts from the form of prayer appointed to be used annually on the 5th of November, and suited to those dangerous times. London. 1835. pp 120.

This interesting pamphlet is the production of a pious and devout mind well stored with ecclesiastical and civil history, and indignant at the gross ignorance and cant which issues in the abuse so liberally bestowed upon the established church of this realm. The author takes up the eventful time of the last Stuart, and gives a minute and accurate account of the circumstances that led to the deposition of that weak and misguided sovereign, pointing out the conspicuous part which the church took in the struggle for liberty with firmness and yet mildness—the uncompromising advocacy of principle, yet attachment to ancient usages and forms. The author thinks, and most justly, that the Church claims support as a debt of gratitude from those who have inherited the blessings they have procured mainly through the instrumentality of the clergy ; and calls upon all those who value them, to shew their affection now. For the author's facts, put forward so boldly and so firmly, we thank him, and although we fear some of his expedients are impracticable, and some of his opinions would be generally regarded as *ultra*, we think his work most seasonable, and wish it in general circulation. For the interest he has manifested in the stability of "The Christian Examiner," we feel deeply and sincerely indebted.

Practical Sermons. By the Rev. Denis Kelly, B. A., Assistant Minister of St. John's Church, Chatham, and late Vicar of Killyan, County Galway. London. 1835.

This volume contains thirteen sermons, really practical in their character, as well as evangelical in their sentiment. We think the writer, whom we conjecture to be a young man, possesses considerable talents, and when a little more experience has softened down his style, and stripped it of some of its ambitious ornaments, that his ability and piety are calculated to render him a most useful minister of the Gospel. We annex the

titles of the sermons, which we can safely recommend for their correctness of view, and think that the advocates of some of the novelties of the present day would be benefitted by a careful perusal of that "On the End of the Wicked ;" "The Strait Gate ;" "The Prodigal Son ;" "The Penitent Thief ;" "The True Vine ;" "Early Instruction ;" "The Ten Virgins ;" "Christ Weeping in Jerusalem ;" "The Woman that was a Sinner ;" "On Prayer ;" "The Spiritual Foundation ;" "The Believer's Privilege ;" "The Jailer of Philippi."

The Life of Christ ; a Manual of elementary Religious Knowledge ; intended chiefly for the Young. By the Rev. Edw. Johnson, A. M., &c. &c. Small 8vo. London : Longman & Co ; W. Curry, Jun. & Co, Dublin.

The *design* of this work is admirable ; "to enable the busy or the young to study the life and teaching of our blessed Lord with *clearness* and *facility*, and in the *very words of inspiration*." The *plan* is scarcely less so. "The contents of the Four Gospels are combined into *one* continued narrative, in which no incidents or precept is omitted, nor any repeated a second time. The *importance* is well stated, "At a time when so much is done to imbue the minds of the many with every variety of information, except the most important and most useful of any, let it be remembered, that all other knowledges, without religion, are powers indeed, but only powers of mischief : that godliness, with contentment, is great gain ; but such knowledge as breeds strife and discontent is only evil, and whose increaseth it, verifies the saying of "the Eastern Sage, and increaseth sorrow." Now, the cure for all the ills that the indiscriminate diffusion of this knowledge is calculated to produce, is the counteracting influence of the Word of God ; and this—especially in the well-arranged and attractive form of the present little work—it is the duty and privilege of all who love Christ, and desire the salvation of their fellow-men, to impart. We trust that it will obtain a wide circulation.

## RELIGIOUS INTELLIGENCE.

PUNISHMENT OF DEATH IN PRUSSIA,  
NORWAY, AND BRUNSWICK.

(*Extract of a Letter received by the Committee of the Capital Punishment Society, dated Berlin, March 10, 1835.*)

"There are no printed returns of crime in Prussia, but the Minister of Justice, M. de Pampy, has, with great kindness and liberality, given me a written statement of the capital convictions and executions in each year from 1818 to 1834, specifying the nature of the crimes, and the provinces in which they were committed.

"The paucity of executions is the first point. In the seventeen years from 1818 to 1834 inclusive), there have been, in all, 123 executions; and the crimes for which they took place are as follows:—

Arson.....	1
'Voluntary Manslaughter'.....	10
Murder.....	122
Total.....	132

"The one execution for arson took place in 1818, since which time, consequently, the punishment of death has been inflicted only for intentional homicide of different degrees. *Even for murder the sentence is nearly as often commuted as executed.* In the whole seventeen years there were sentenced to death for murder 187, of whom 100 only were executed.

"I now come to another point—the great diminution in severity of late years:—In the *first* three years, 1818, 1819, 1820, there were executed, 24. In the *last* three years, 1832, 1833, 1834, there were executed, 6; 2 in each year.

"The mean population of Prussia during the same period, may be taken at 12,303,535, that being the amount according to the official census in 1826, which year falls exactly in the middle of the same series of years.

"On receiving these documents, I immediately proceeded to examine whether the crimes which have actually been punished with death in

the above period have increased or diminished, as the punishment of death has been more and more rarely inflicted. In doing so, I omitted the two first years, 1818 and 1819 to get a number divisible into three equal parts, and then divided the fifteen years into three equal periods of five years each. The only crimes actually punished capitally in that period, have been, as I said before, murder and voluntary manslaughter, You will observe that, for both of these crimes taken together, there were—In the first period, most executions, and most crime; in the second period, fewer executions, and less crime; in the third period, a further diminution of executions, and a further diminution of crime.

"In the next table, I omit the crime of manslaughter. It forms, in my opinion, no correct test of the comparative efficacy of other punishments and that of death, for as the crime is committed without premeditation, there is not room for reflection as to the nature of the punishment incurred. Murder is by far the better criterion for such a purpose.

## MURDER.

Five years ending 1824, capitally convicted 69; executed 47: or 68–100.

Five years ending 1834, capitally convicted 50; executed 26: or 51–100.

Five years ending 1834, capitally convicted 43; executed 16: or 37–100.

"Here there is a diminution of executions in each of the two last periods, and at the same time a diminution of crime. If we compare the two extreme periods, we find one-third less crime in the last with sixteen executions, than in the first with forty-seven executions.

"A code of penal law has been prepared by a commission in Norway: I do not know whether it is yet adopted. It was published in 1834, and has been translated into

German. By it the only crimes punished capitally are murder, high treason, robbery, where the person robbed dies in consequence of the injuries he has received, and arson, where some person has lost his life by the fire.

"In the Duchy of Brunswick there was no execution during the reign of Charles William, which lasted from 1780 to 1806: and in a criminal code which has been prepared for Brunswick by Strombeck, an eminent lawyer of that duchy, no capital punishment is retained. But whether this code has been adopted or not, I am unable to inform you."

From these returns, it appears, that the diminution, and ultimately the discontinuance of capital punishments, was attended with a diminution in the number of atrocious offences, and particularly that of murder, a result observed in Tuscany and other countries, where the effect of abolishing capital punishments, or greatly ameliorating the criminal laws, has been tried.—*From the Christian Remembrancer.*

**POPISH DIGNITARIES.**—According to the Almanack of Cracow, the number of Cardinals now amounts to 55, the oldest of whom has reached the age of 83, the youngest that of 38. The Pope is 73 years of age. In addition to the above, we have 12 patriarchs. The entire Catholic Church counts 671 bishoprics, several of which have vacancies to be filled up. The present Pope has created six new bishoprics—one in Belgium, one in Westphalia, two in the United States, and two in the kingdom of Naples.

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**CRIMINAL OFFENDERS IN IRELAND.**

The following return shows the number of criminal offenders in Ireland, from 1828 to 1834, both inclusive, committed for trial, and the comparative number convicted:—In 1828, committed 14,683, convicted 9,269; 1829, committed 15,271, convicted 9,449; 1830, committed 15,794, convicted 9,902; 1831, committed 16,192, convicted 9,605; 1832, committed 16,036, convicted 9,759; 1833, committed 17,819, convicted 11,444; 1834, committed 21,381, convicted 14,253.

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**REED AND MATHESON'S VISIT TO THE AMERICAN CHURCHES.\***

(Continued from page 766.)

Our traveller was soon to witness a scene which he much desired to see, and which our readers will, we feel assured, be equally anxious to hear of—we mean a camp meeting. His account of his journey, and hospitable reception at a house, the master of which was absent at the meeting, is entertaining, but we must shorten our journey, and place our readers at once at the scene of action:

“ There were in lines, intersected by the trees, a number of tents composed of log-wood, forming a quadrangle of about 180 feet. In the centre of the further line, in this square, there was a stand for the accommodation of the preachers, which would contain twelve or fourteen persons. Behind this were stems of trees laid down as seats for the negroes, running off in radiating lines, and closed by some tents for their use, and forming the segment of a circle. Before the stand, or pulpit, a rail was carried round the first five or six seats, which we called the altar; and seats, composed of tree stems, filled up the centre of the square. Within, without, every where, the oak, the chestnut, and the fir appeared, and of finest growth; only those within the quadrangle were cleared of underwood, and trimmed up to aid the sight, so that they resembled the beautiful pillars of a cathedral; while their lofty heads, unpruned by the hand of man, united, and made a foliated ceiling, such as no cathedral could approach, and through which the blue sky and bright sun were glancing.

“ It was now the hour of morning worship. The pulpit was full; the seats were covered with waiting worshippers. I approached the stand, and

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\* A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D.D. and James Matheson, D.D. London: Jackson and Walford, 18, St. Paul's Churchyard. 1835.

was welcomed by the brethren. We rose, and united in a hymn of praise I had never, in such circumstances, joined in offering such worship. I could scarcely tell what sensations possessed me. I hope I was not void of those which are devotional, but I was chiefly filled for the moment with those of wonder. When I looked round on the scene which had broken so suddenly upon me, every thing was so novel, so striking, and so interesting, as to appear like the work of enchantment, and to require time fully to realize.

“ But I must endeavour to give you some of the services in detail, as you will desire exact information. The singing to which I have referred, was followed by prayer and a sermon. The text was, ‘ If God spared not his own Son,’ &c.—The preacher was a plain man, and without education; and he had small regard either to logic or grammar. He had, however, as is common to such persons, an aspiration after high-sounding terms and sentiments, which stood in strange opposition to the general poverty and incorrectness of his expressions. The proposition, for instance, raised on his text was this :—That the gift of Christ to sinners, is the thing set forth with most life, animation, and eloquence, of any thing in the world. Such a proposition, though badly propounded, was of course above such a man; but though what he said did but little for his proposition, it was said with earnestness and pious feeling, and it told on the plain and serious portions of his audience. He was followed by a brother of higher qualifications, who took up the close of his subject, and addressed it to the conscience with skill and effect. The exhortation was terminated by an invitation to come and take a seat within the altar. These seats were, when wanted, in other words, the anxious seats; two of them were cleared, and a suitable hymn was sung, that persons might have time to comply. Very few came; chiefly a mother with her boy, who had previously seemed to court notice. The lad had indulged in noisy crying and exclamation; he was in the hand of an indiscreet parent, and had not been sufficiently discouraged by the ministers. The exhortations, and then the singing, were renewed; but still with small effect, as to the use of the prepared seats; and so this service closed. Whatever may be the claims of the anxious seat, it was a hazardous experiment, where it was evident the previous services had produced no deep and controlling impression.

“ The afternoon service was very similar in arrangement, and in effect. The text was, ‘ Let the wicked man forsake his way,’ &c.; but the preacher certainly made a feeble use of a powerful passage. It was interrupted, too, by a noisy and intemperate man, who had found his way hither; yet it was followed by exhortation superior to itself, and an urgent appeal to the people to come forward and separate themselves. The results were not better than before. The only apology for thus pressing, under unfavourable circumstances was, that the meetings had been held now for three days; that the solemn services of the Sabbath had just passed over the people; and the worthy ministers were anxious for visible fruit, not only as arising from the present appeal, but from past impressions.

“ These were the more public and regular services; but other engage-

ments were always fulfilling. The ministers were invited by their friends to the several tents, to exhort, and sing, and pray, so that when they ceased in one place, they were renewed in another. And at all times those who liked to gather within the altar, and sing, were allowed to do so; and, as when they were weary, others came up and supplied their places, the singing was without ceasing."

"But, to the exercises. The singing, which had been sustained in all the interval by some younger persons, now showed its results. Two or three young women were fainting under the exhaustion and excitement; and one, who was reported to me as a Methodist, was in hysterical ecstasy, raising her hands, rolling her eyes, and smiling and muttering. It appeared that she courted this sort of excitement as many do a dram, and was frequent at meetings of this character, for the sake of enjoying it.

"However, after disposing of this slight interruption, the regular service began. It was to be composed of exhortation and prayer; and it was excellently conducted. The leading ministers, who had been wearied by the claims of the Sabbath, had evidently reserved themselves for this period. The first address referred to the past; the effort which had been made; the results which ought to follow, but which had not followed, and which the speaker feared would not follow. It was closed by an affectionate expression of concern that they would now show that it had not been in vain. The next exhortation was on conversion. Some skilful and orthodox distinctions were established on the subject, as it involves the agency of the Spirit and the agency of man. It was discriminative, but it was plain and pungent; and threw all the responsibility of perversity and refusal on the sinner. It made a strong impression.

"The third exhortation was on indifference and despondency. The subject was well timed and well treated. The speaker combated these evils as likely to be a preventive with most persons, in coming to a decision; and he made a wise use of evangelical truth for this purpose. He supported the other addresses by an earnest appeal to separate themselves, and show that they were resolved to rank on the Lord's side. The people were evidently much more interested than they had been; and the preachers were desirous of bringing them to one issue. Exhortation and singing were renewed; and it was proposed that they should go down, and pass amongst the people, for the purpose of conversing with them, and inducing them to come forward. By these personal applications and persuasions, a considerable number were induced to come forward; and fervent prayer, of a suitable character, was offered in their behalf.

"It was already late, and here, at least, the service should have stopped. This was the opinion of the wiser and elder brethren, but they did not press it; and those of weaker mind and stronger nerve thought that the work had only just begun. It was wished that I should retire, but I was desirous of witnessing the scene. Other exhortations and prayers, of a lower, but more noisy character, were made, with endless singing; favourite couplets would be taken up, and repeated without end. The effect was various, but it was not good; some, with their feelings worn out, had passed the crisis, and it was

in vain to seek to impress them ; while others were unduly and unprofitably excited.

“ None discovered this more than the blacks. They separated themselves from the general service, and sought their own preacher and anxious seat. A stand was presently fixed between two trees ; a preacher was seen, appearing and disappearing between them, as his violent gesticulation caused him to lean backwards or forwards. The blacks had now things to their mind, and they pressed round the speaker, on their feet or their knees, with extended hands, open lips, and glistening eyes ; while the strong lights of a tripod, close to which they had assembled, fell across the scene, and gave it great interest and power.

“ As the scenes on either side the stand were not dumb show, the evil was, that the voices of the parties speaking met each other, and made confusion ; and as either party raised his voice, to remedy the evil, it became worse. To myself, placed at the centre of observation, this had a neutralizing, and sometimes a humorous effect ; but to the two congregations, which were now reduced in numbers, it produced no distraction : they were severally engrossed, if not with their particular minister, with their particular feelings. It was now considerably past eleven o'clock ; I thought I had seen all the forms which the subject was likely to take ; and I determined to answer the request of my friends, and retire.

“ I had been assured that a bed was reserved for me at the preachers' tent, and I now went in search of it. The tent is constructed like the rest, and is about eighteen feet by fourteen. As the ministers are expected to take their meals at the other tents, this is prepared as a lodging-room. An inclined shelf, about six feet wide and four high, runs along the entire side of it, and it is supplied with six beds. I chose the one in the farther corner, in the hope of escaping interruption ; as the bed next to me was already occupied by a person asleep. I relieved myself of my upper garments, and laid myself down in my weariness to rest. The other beds soon got filled. But still the brethren were coming to seek accommodation. One of them crept up by the side of the person next to me ; and as the bed would only suit one, he really lay on the margin of his and mine. Thus discomposed, my resolution was immediately taken not to sleep at all. There was, however, no need of this proud resolution, for that night there was to be no sleep for me. There were still other parties to come, and beds to be provided. After this there was the singing renewed, and still renewed, till youth and enthusiasm were faint and weary, and then it died away. Still there remained the barking of the watch-dogs, the sawing of the Kat-e-dids and locusts, and the snoring of my more favoured companions, and these were incessant. Sometimes I found diversion in listening to them, as they mingled in the ear, and in deciding which was most musical, most melancholy ; and frequently I turned away in weariness, and fixed my eye on the open crevices of the hut, looking for the first approach of day, and, in my impatience, as often mistaking for it, the gleaming lights of the pine fires.

When the sun actually rose, the horn blew for prayers. To me, all restless as I had been, it was a joyful sound. I waited till others had dressed, that



I might do so with greater quiet. I stole away into the forest, and was much refreshed by the morning breeze and fresh air. It was a very pleasing and unexpected sight to observe, as you wandered in supposed solitariness, here and there an individual half concealed, with raised countenance and hands, worshipping the God of heaven, and occasionally two or three assembled for the same purpose, and agreeing to ask the same blessings from the same Father. This was, indeed, to people the forest with sacred things and associations.

“ On my return, the ministers renewed their kind application to me to preach on the morning of this day. I begged to be excused, as I had had no rest, and had taken cold, and was not prepared to commit myself to the peculiarities of their service, and which they might deem essential. They met again; and unanimously agreed to press it on me; ‘ it should be the ordinary service, and nothing more; and as an expectation had been created by my presence, many would come under its influence, and it would place any other minister at great disadvantage.’ My heart was with this people, and the leading pastors, and I consented to preach.

“ The usual prayer meeting was held at eight o'clock. It was conducted by Mr. Jeter. Prayers were offered for several classes, and with good effect. To me it was a happy introduction to the more public service to come. I wandered away again into my beloved forest, to preserve my impressions, and to collect my thoughts. At eleven o'clock the service began. I took my place on the stand; it was quite full. The seats, and all the avenues to them, were also quite full. Numbers were standing, and for the sake of being within hearing, were contented to stand. It was evident that rumour had gone abroad, and that an expectation had been created, that a stranger would preach this morning, for there was a great influx of people, and of the most respectable class which this country furnishes. There were not less than 1,500 persons assembled. Mr. Taylor offered fervent and suitable prayer. It remained for me to preach. I can only say, that I did so with earnestness and freedom. I soon felt that I had the attention and confidence of the congregation, and this gave me confidence. I took care, in passing, as my subject allowed, to withdraw my sanction from any thing noisy and exclamatory; and there was, through the discourse, nothing of the kind; but there was a growing attention and stillness over the people. The closing statements and appeals were evidently falling on the conscience and heart, with still advancing power. The people generally leaned forward, to catch what was said. Many rose from their seats; and many, stirred with grief, sank down, as if to hide themselves from observation; but all was perfectly still. Silently the tear fell; and silently the sinner shuddered. I ceased. Nobody moved. I looked round to the ministers for some one to give out a hymn. No one looked at me—no one moved. Every moment, the silence, the stillness, became more solemn and overpowering. Now, here and there, might be heard suppressed sobbing arising on the silence. But it could be suppressed no longer—the fountains of feeling were burst open, and one universal wail sprung from the people and ministers, while the whole mass sank down on their knees, as if imploring some one to pray. I stood resting on the desk, overwhelmed like

the people. The presiding pastor arose, and throwing his arms round my neck, exclaimed, 'Pray, brother, pray! I fear many of my charge will be found at the left hand of the Judge! Oh! pray, brother, pray for us!' and then he cast himself on the floor, with his brethren, to join in the prayer. But I could not pray! I must have been more or less than man to have uttered prayer at that moment! Nor was it necessary. All, in that hour, were intercessors with God, with tears and cries, and groans unutterable.

"So soon as I could command my state of feeling, I tried to offer prayer. My broken voice rose gradually on the troubled cries of the people, and gradually they subsided, so that they could hear and concur in the common supplications. It ceased, and the people rose. We seemed a changed people to each other. No one appeared disposed to move from the spot, and yet no one seemed disposed for ordinary exercises. Elder Taylor moved forward and remarked—'That it was evident nothing but prayer suited them at this time. And as so many had been impressed by the truth, who had not before, he wished, if they were willing, to bring it to the test of prayer. He, therefore, proposed, that if such persons wished to acknowledge the impression received, and to join in prayer for their personal salvation, they should show it by kneeling down, and he would pray with them. In an instant, as if instinct with one spirit, the whole congregation sank down to the ground. It is much, but not too much, to say, that the prayer met the occasion. When the people again rose, one of the brethren was about to address them; but I thought nothing could be so salutary to them as their own reflections and prayers, and I ventured to request that he would dismiss the meeting.

"Thus closed the most remarkable service I have ever witnessed. It has been my privilege to see more of the solemn and powerful effect of divine truth on large bodies of people than many; but I never saw any thing equal to this—so deep, so overpowering, so universal. And this extraordinary effect was produced by the Divine blessing on the ordinary means; for none other were used, and one-third of the people had been present at none other. I shall never forget that time—that place; and as often as I recur to it, the tear is still ready to start from its retirement.

"The immediate effect was as good as it was conspicuous. At first, there was such tenderness on the people that they looked silently on each other, and could hardly do it without weeping; and afterwards, when they had obtained more self-possession, there was such meekness, such gentleness, such humility, such kindness, such a desire to serve one another by love, and such calm and holy joy sitting on their countenances, as I had never seen in one place, and by so many persons. It realized more than any thing I had known, the historical description of the primitive saints; and there was much in the present circumstances which assisted the impression. It was, indeed, beautifully true, 'that fear came on every soul; and all that believed were together, and had all things common; and they continued with one accord, breaking bread from house to house; and did eat their meat with gladness and singleness of heart, praising God!'

"Besides this happy effect on those who had already believed, there were many in an awakened and inquiring state which demanded attention. Amongst

them was a representative of the State Government, who acknowledged that he had always resisted the truth till then, but hoped it had overcome him at last. Some of these cases, of course, came under my own knowledge; and all the ministers showed them, as, indeed, they had uniformly done, great attention and solicitude."

We have here a statement of things that passed under the personal observation of the author. We trust that as he is known as the author of "No Fiction," that he has given us no fiction in the present instance. We cannot, for a moment, suppose him capable of wilful misrepresentation; but there does pervade his narration a spirit of personal vanity and self-satisfaction that makes us feel that he is not quite to be trusted as to scenes "*quorum pars magna fuit.*"

When two travellers were sent together to America, it would have been well, if it could have been so managed, that each could have been the historian of the wonderful performances of the other. If, at this camp-meeting, it was indeed the fact, that all the other preachers were inefficient or unsuccessful, and if Mr. Reed alone was allowed the privilege of touching the feelings of the assembled multitudes, it would have tended much to spare his modesty, if it had fallen to the lot of his companion to give the account. He states that by a letter received by him, from Mr. Jetter, he learned that the effect of the meeting was, that between sixty and seventy professed conversion.

It is but fair to Mr. Reed, and we doubt not it will be interesting to our readers, to give a few of his remarks upon the occasion:

"From all I have learned of camp meetings, I may pronounce this to have been very well conducted. The existing arrangements were such as to contribute to this. The land on which it was held was purchased as a permanent station; and the lands around were held by persons friendly to the object, so that they could control riotous and intrusive conduct, if it should appear. The tents remained from season to season, and cost the owners about ten dollars each; and if it happened that the possessor could not attend, he lent his tent to a friend. The poorer, or less interested persons, came in carriages, or tilted light wagons, which they used as beds. Separate committees were appointed to preserve order; to superintend the lights and fires; to regulate the use of the water-springs; and to arrange for the religious services. For the last purpose, the ministers present were the standing committee. By these means, and means such as these, strict order was kept on the premises; and the temptation for the disorderly was cut off. I saw nothing the whole time of indecent and lewd behaviour, though many persons came evidently more from curiosity than from higher motives. With the single exception I have named, I saw not an intemperate person; nor did I see either wine or spirits on the ground. There was a man about half a mile distant, who had made a venture with a couple of barrels of distilled liquor; but it must have been a bad speculation, for I never observed a single person near him.

“Spiritual intemperance, too, which is often a far greater evil on these occasions, was kept down by the good sense and right feeling of the leading ministers. On the merits of the particular methods, I do not now speak; but, if they were to be adopted, I know not that they could have been used with more moderation or better effect. That the anxious seat was too often tried; that there was a disposition sometimes to press it as a test; that the act of passing amongst the people for the purpose of personal persuasion had better have been avoided; and that the ministers had done well if they had limited the services, and especially the continued singing, by which many young persons were doing themselves a double mischief;—are opinions which I shall appear to have adopted in the preceding statement, and opinions which ought to be expressed to make it impartial and discriminative. But, as a whole, I never expect to meet with three men who, in such circumstances, are more wisely disposed to pursue the good, and to avoid the incidental evil, than were those on whom rested the chief responsibility of the meeting. None of their appeals were to blind or selfish passion. They assailed the heart, indeed, but it was always through the understanding. They relied not on manœuvre nor on sympathy for success; they trusted in the light of truth, clothed by the power of the Spirit, to set the people free, that they might be free indeed!

“It is a question often propounded in America, as well as here—Of what use are camp meetings? This is one of those questions which must be answered in submission to circumstances. There may be a state of things in which I should consider them as not only amongst the things useful, but the things necessary. In the newly settled parts, where the inhabitants are so few, and are scattered over so large a surface, the ordinary means of worship and instruction can, for a time, hardly be enjoyed; and, in this interval, the camp meeting seems an excellent device for the gathering of the people. Under such circumstances, the very fact of their being brought together, though it were not for religious purposes, would be a decided benefit; and if it should be connected with some expressions of extravagance which we could not approve, it is nevertheless not to be hastily condemned. We cannot conceive the effect of being immured in the deep and solemn forest, month after month, with little or no intercourse with our brethren, nor of the powerful movement of those social sympathies which have been long pent up in the breast, and denied exercise. But we can understand, that it is better that they should be called into exercise occasionally, though violently, than that they should be allowed to pine away and die out; since, in the one case, man would become a barbarous, gloomy, and selfish misanthrope; while, in the other, he would still be kept amongst social beings, and would be in readiness for better things.

“Much more than this done where the sympathies are wedded to religious objects; and the good effects bear even more on the future than the present. Where the camp meeting is really wanted and really useful, it interests a careless people in their own moral and religious wants; and is the natural and general forerunner, as the population thickens, of the school-house, the church, and all the appliances of civil life.”

As the subject of "revivals" must be interesting to all who can be interested in the cause of God and man, we shall pass over much that might be gratifying and instructive to our readers upon other subjects, and give them an account of what took place at Northampton—a place known to many of our readers as for a long time honored and blessed by being the scene of the labours of President Edwards; and disgraced by having exhibited the genius of the Voluntary System, by dismissing him from his ministry on account of the faithfulness with which he exercised discipline among them. The account was drawn up and given to Mr. Reed by Mr. Stoddard, a descendant of the pastor of that name :

" Northampton, in Massachusetts, on Connecticut river, is a township about six miles square, and in 1830 contained 3,600 inhabitants. Of these probably four-fifths live near the centre, constituting the village; the remainder reside in different and distant parts of the town in small settlements. A Congregational church was organized here in 1661, and till 1824 it continued the only church in the town, the people all worshipping in one meeting house. Its second and third ministers were Solomon Stoddard and Jonathan Edwards; the former for fifty-seven, the latter for twenty-three years. About ten years ago a small Unitarian society was formed, who erected for themselves a house of worship. Since, an Episcopal and a Baptist meeting-house have been erected, but very few of those denominations are resident here. Probably four-fifths of the whole population remain orthodox Congregationalists.

" The church, since its organization, has been visited, in not less than twenty instances, with the special effusions of the Spirit of God. Of these, five occurred under the ministry of Stoddard, and two very remarkable ones under that of Edwards, of which he published a detailed account. Much, doubtless, of the prosperity of this church, even till now, is under God, to be attributed to the teaching, example, and prayers of that distinguished man. He was dismissed in 1750, and from that time revivals have occurred, at intervals of from three to ten years. Those in 1819, 1826, and 1831, were especially powerful, and the results were the accession of more than 500 members to the church.

" A very large meeting-house was erected in 1812; but two years since it became evident that the congregation was too numerous for convenience, and for the labour of one pastor. In consequence, a voluntary colony was formed to constitute another church, which, in memory of Edwards, was called the Edwards Church. It at first contained about one hundred members, and in January, 1833, the Rev. John Todd was installed its pastor. A place of worship was built the same year, and dedicated December the 25th. In June, 1833, the Rev. Joseph Penny was installed over the First (old) Church, which had been more than a year without a minister.

" At the close of the year the state of religion was low, religious meetings were thinly attended, and great apathy prevailed. The week after the dedication of the Edwards Church, a committee was appointed by its pastor and brethren, to go, two and two, and visit all the members of that church, to

excite them to activity in their Master's service, and to fervent prayer for his presence and blessing. The effects were apparently good; considerable feeling was discovered or elicited, and a desire for a revival produced. The first Monday of January, by recommendation of the General Assembly of the Presbyterian Church, was extensively observed in this country as a day of fasting and prayer, for the conversion of the world. It was thought best here, that the exercises during the day should have special reference to the condition of these churches and this community. Accordingly prayer meetings were held in the different districts of the town in the morning, and in the afternoon a public meeting was attended, at which the pastors made a full and particular exhibition of the proofs of a cold and dead state of religion here, and urged on the churches the importance of awaking from their lethargy, and engaging in united and earnest prayers and exertions for the prosperity of our Zion. The meeting was fully attended, and solemn, as was the monthly concert in the evening.

"It soon became evident that a decided impression was made on that day. Religious meetings were fuller, prayer was more fervent, religion became a subject of more conversation, and a general desire for a revival seemed to pervade the churches. The interest increased; and the last week in January, the pastors thought it advisable to appoint special meetings, in reference to the peculiar circumstances of the people. Daily morning meetings for prayer, in private houses, in different parts of the town were now commenced; and a public service was appointed for each evening in the week. The morning meetings were conducted by laymen: some of the evenings were occupied by the pastors, in endeavouring to arouse the churches, to make them feel their responsibility, and engage actively in stirring up each other, and in conversing freely with the impenitent—duties which had been greatly neglected. On other evenings, the churches met for united prayer; while non-professors were invited to assemble in another place, and were solemnly urged to attend to the concerns of their souls. These meetings were well attended, and deep impressions were made on some minds. At the close of the week, an inquiry meeting was held, at which a considerable number were present.

"The next Sabbath, the two churches celebrated the Lord's Supper together; and it was a solemn and interesting occasion. During the week, similar services to those already mentioned were held. Towards its close, it became evident that increased effort was demanded, and that a crisis was near—the standard of the Lord would go forward or backward, according to the faith and zeal of those who bore it. The church had not yet, *as a whole*, come up to the work; nor had the convictions of the unconverted, in many instances, resulted in submission of the heart to God. On Saturday, a select meeting of brethren was held, to confer with the pastors; and the result was a determination that brethren, in equal numbers from each church, should, the ensuing week, visit two and two, every *family* belonging to the two *congregations*, to press on professors of religion their obligations, and the importance of consistent and decided action, and to pray with them in behalf of the unconverted members of their families, and also to converse fully with the impenitent, and beseech them now to be reconciled to God. The visitors were animated, the

visits were thorough and solemn, and the results happy. This week, in addition to the (now) usual morning and evening meetings, there was preaching every afternoon. The meetings were thronged—a general solemnity pervaded the people, and the inquiry meetings brought together a large number, anxiously asking what they should do to be saved. Instances of hopeful conversion began now to occur, and religion to be regarded as ‘the one thing needful.’

“ Yet there was no visible excitement either in the meetings or in the town. A passer by would have noticed nothing peculiar in the aspect of things abroad; and the meetings were distinguished only by numbers, profound attention, and the head bowed down, indicating unwonted emotion. The next week, the morning and evening meetings were continued, and, in the afternoon, social meetings were held by the visitors in their several districts, for conversation and prayer. It was now easy to converse freely, on the subject of religion, with all classes of persons: the conscience was tender, and the impenitent, generally, seemed to expect and to desire to be addressed. The inquiry meetings were thronged: from 180 to 200 persons were present, and it was a scene of thrilling interest. All were invited to attend, who wished for personal conversation in relation to the state of their minds. During these meetings, the churches were always assembled in another place, to pray for a blessing. So large a number came now, as inquirers, that it became necessary for the pastors to call in several laymen to assist.

“ The meetings were conducted as follows:—One of the pastors commenced with a prayer and a short address; after which, the pastors and brethren took different parts of the room, and conversed with each individual in a low voice, endeavouring to ascertain the precise state of mind, and to give such advice and directions as the case required. Lists were taken of the names and residence of each person present, that they might afterwards be visited and conversed with at home. An hour was thus spent in conversation, and, in some instances, afterwards, those who had come to the decision to renounce their sins, receive Jesus as their Saviour, and dedicate themselves to the service of God, were requested to rise; and it is believed that such a call was, to some, the means of conversion at the moment. Those not occupied in conversation, were advised to spend the time in silent meditation and prayer, giving their whole minds to the subject, and bringing them to an issue at once. The meetings were closed with an address and prayer, and seasonably dismissed. They were eminently blessed, and were, doubtless, the birthplace of many souls.

“ The morning and evening meetings were continued for some weeks, and also those for inquiry. The number who entertained the belief that they had been renewed in heart became large; and one or two evenings each week were occupied by the pastors, in giving instructions, in presence of the churches, to such, in relation to the duties and dangers of their new situation.

“ The ministerial labours of this season of revival were performed, with three or four exceptions, by the pastors themselves, without aid from abroad. All the meetings, save those on the Sabbath, were united meetings of the two churches; and all that was done, was done with concert and harmony. The



preaching was simple, but powerful, calculated not so much to produce excitement of feeling, as deep and strong convictions of truth and duty. It exhibited the character of God as pure and holy ; the spirituality and extent of his law ; the guilt and depravity of man ; the ingratitude, odiousness, and misery of sin ; the freeness of the gospel offers of mercy ; the obligations to immediate repentance, and the unreasonableness and danger of delay. It exposed the fallacious objections and cavils of sinners, stripped them of every vain plea, and brought them to decide for or against immediate submission to God.

“ Of the subjects of the work, a few were aged, several in middle life ; but most were young. Some had been well instructed in the truth, and were moral and respectable ; others were ignorant and unprincipled ; some were Unitarians, who were induced by curiosity to attend the meetings ; a few were affected, and hopefully converted, without being present at any of the special services. A large number of the converts were members of the Sabbath-school : some entire classes were taken ; one of them was a class of sixteen young men ; the teacher was accustomed to visit each scholar, in the course of the week, for personal conversation and prayer. In this and other instances, the blessing seemed proportioned to the efforts and prayers of the teachers.

“ There were no individual instances of so marked a nature as to require specification. Though the peculiar exercises of the subjects of the work were very various, yet they were usually silent and deep, rather than obvious and obtrusive. In general, the mind soon came to a decision, and the results, for the most part, were very similar—a calm and peaceful joy in God, and a desire of devotedness to his service. The work was very rapid in its progress. Nearly all the conversions took place within five or six weeks after the commencement of special means, and a large proportion in three weeks. An enrolment was made of the names of those who intended, at a future time, to join the church ; and the number so enrolled, who were considered subjects of the work, was about 250. Besides these, were several belonging to neighbouring towns, and others, making the number of hopeful converts about 300. Of those enrolled, 150 have since been admitted to these churches, on examination, furnishing to the pastor and church committee credible evidence of piety, and publicly professing their faith in Christ. The remainder, many of whom are young, are considered as catechumens, to be watched over and instructed for future examination. None of these are known to have apostatized and renounced their hopes, and most of them are manifestly walking in newness of life.

“ The interest, which was manifested in the winter, gradually diminished as the season opened ; or, at least, the press of business caused a decline in attendance on meetings ; and these were made less numerous, till they were reduced to the customary number. In one district, however, the morning prayer-meetings have been continued to the present time. The good influences of the revival are, in many ways, still felt. There is a full attendance upon the means of grace, a tenderness of conscience in some, and a strong desire in not a few for the renewal of the blessing. The general effect on the churches has been, to unite them and their pastors in zealous cooperation with each other ; to add to their strength as well as numbers ; and to draw closer

the ties of Christian brotherhood, and increase the labours of Christian faithfulness."

Our extracts have been unusually large; but we have been desirous to make our readers acquainted with facts, as far as they have been furnished to us; and we have one more revival, which we wish to set before our readers: it took place at Amherst College, at a time when religion was at a peculiarly low ebb. The account was drawn up by Mr. Abbot, and we make the following extracts from the extracts made by Mr. Reed:

"There was then in college a young man, who had been among the foremost in his opposition to religion. His talents and his address gave him a great deal of personal influence, which was of such a character as to be a constant source of solicitude to the government. He was repeatedly involved in difficulties with the officers on account of his transgressions of the college laws, and so well known were his feelings on the subject, that when at a government meeting, during the progress of the revival, we were told, with astonishment, by the president, that this young man was suffering great distress on account of his sins, it was supposed by one of the officers, that it must be all a pretence, feigned to deceive the president, and make sport for his companions. The president did not reply to the suggestion, but went to visit him; and when I next saw him, he said, 'There's no *pretence* there. If the Spirit of God is not at work upon his heart, I know nothing about the agency of the Spirit.'

"That young man is now the pastor of a church, active and useful; and, when commencing this narrative, I wrote to him to send me such reminiscences of this scene as might remain upon upon his mind. He writes me thus:

"'VERY DEAR SIR,—My obligations to you as a friend and instructor, make me anxious to fulfil my promise, of drawing up a sketch of the revival at Amherst College, during the last two or three weeks of April, 1827. I have been delayed, partly by sickness, and the unusual pressure of duties here, partly by the difficulty of settling in my mind a clear idea of what you wish, and partly by the impossibility of reviving the memory of facts and impressions in the exact order of their occurrence. If this communication should reach you too late to answer your purpose, it will at least prove my wish to yield you such assistance as I may.

"'For a considerable time previous, the subject of religion in college had fallen into great neglect; even the outward forms were very faintly observed. During nearly two years, in which I had been connected with the college, I had never heard the subject mentioned among the students, except as matter of reproach and ridicule. At least, this is true, so far as my intercourse with the students was concerned. Those who professed piety, either through timidity or unconcern, seemed to let the subject rest, and were chiefly devoted to indolence, or literary ambition. But while religion was shamed and fugitive, irreligion was bold and free. A majority of the students were avowedly destitute of piety; and of these a large portion were open or secret infidels; and many went to every length they could reach, of levity, profane-

ness, and dissipation. So many animosities and irregularities prevailed, as to endanger the general reputation of the seminary.' "

The writer of this letter states his own first impressions, derived from a sermon delivered by the President, and at length proceeds :

" ' It was probably with an intention somewhat similar to that which prompted the meetings which the irreligious students held by themselves the year before, that the following plan was formed. A student, who was temporarily my room-mate, importuned me to invite one of the tutors to conduct a religious meeting in my room. I told him I would, if he would obtain the promise of certain individuals, ten in number, whom I named, that they would attend. I selected such individuals as I was confident would not consent to be present. In a short time, he surprised me with the information, that he had seen them all, and that they had consented to the proposal. Of course, I was obliged, though reluctantly, to request the tutor to hold such a meeting. Most of us repaired to the place, at the appointed time, with feelings of levity, or of bitter hostility to religion. My room-mate had waggishly placed a Hebrew Bible on the stand. Whether this circumstance, or the character of his auditory, suggested the subject which the tutor chose, I know not ; but, after opening the meeting with prayer, he entered into a defence of the divine authority of the Holy Scriptures, from external and internal evidence, which he maintained in the most convincing manner ; and then, on the strength of this authority, he urged its promises and denunciations upon us as sinners. The effect was very powerful. Several retired deeply impressed, and all were made more serious, and better prepared to be influenced by the truth. So that this affair ' fell out rather to the furtherance of the gospel.'

" ' My own interest in the subject rapidly increased ; and one day, while secluded in my apartment, and overwhelmed with conflicting emotions of pride and despair, I was surprised by a visit from the President. He informed me that he had come with the hope of dissuading me from *doing any thing to hinder the progress of the revival*. After intimating that he need feel no apprehensions on that point, I confessed to him, with difficulty, the agitation of my thoughts. Apparently much affected, he only said, ' Ah ! I was afraid you would never have such feelings.' After remaining silent a few minutes, he engaged in prayer, and retired, advising me to attend a certain meeting of my class-mates for prayer. I felt very much like the Syrian general, when offended by the supposed neglect of the prophet ; for I thought he would have seized the opportunity to do some great thing for the relief of my labouring mind.

" ' With feelings still more excited, I repaired to one of my class-mates, who had the reputation of being one of the most consistent Christians among us. I asked him, with tears, to tell me what I should do to be saved. He, too, betrayed his wonder, and only resorted to prayer with me, in which he could do little, but say, ' Jesus, thou Son of David, have mercy on us.' Long afterwards I learned that when he left me, to join a circle assembled that evening for prayer, he told them that my inquiry for the way of salvation, made him feel as if he needed to learn it himself.'

“ The ordinary exercises of college were not interrupted. The President held two or three religious meetings during the week, but recitations went on unchanged, and I well recollect the appearance of my mathematical classes. The students would walk silently and slowly from their rooms, and assemble at the appointed place. It was plain that the hearts of many of them were full of such emotions as I have described. Others, who were still unrenewed, would sit with downcast eyes, and when it came to their turn to be questioned, would make an effort to control their feelings, and finding that they could not recite, would ask me to excuse them. Others, known heretofore as enemies of God and religion, sat still, their heads reclined upon the seats before them, with their hearts overwhelmed with remorse and sorrow, and eyes filled with tears. I could not ask them a question. One morning, I recollect, so strong and so universal were these feelings, that we could not go on. The room was silent as death. Every eye was down; I called upon one after another, but in vain: and we together prayed God to come and be with us, and bless us, and to save us and our class-mates from sin and suffering, and then silently went to our rooms.

“ The buildings were as still this week as if they had been depopulated. The students loved to be alone. They walked about silently. They said little when they met, as men always do when their hearts are full. Late in the evening, they would collect in little circles in one another's rooms, to spend a few moments in prayer. I was often invited to these meetings, and it was delightful to see the little assembly coming into the room at the appointed time, each bringing his own chair and gathering around the bright burning fire, with the armed chair placed in one corner for their instructor, and the two occupants of the room together upon the other side. They who were present at these meetings will not soon forget the enjoyment with which their hearts were filled, as they here bowed in supplication before God.

“ On Tuesday and Thursday evenings we assembled in the largest lecture-room, for more public worship. It was the same room where, a few weeks before, on the same occasions, we could see only here and there one, among the vacant gloomy seats. Now how changed! At the summons of the evening bell, group after group ascended the stairs, and crowded the benches. It was the rhetorical lecture-room, and was arranged with rows of seats on the three sides, and a table for the professor on a small platform on the fourth. The seats were soon full, and settees were brought in to fill the area left in the centre. The President was seated at the table; on either side of him the professors; and beyond them, and all around, the room was crowded with young men, hungering and thirsting after the word of God.

“ I recollect particularly one of these meetings. It was one of the earliest after the revival commenced, and before us crowding the settees in the open area, were gathered all the wild, irreligious, vicious, and abandoned young men, which the institution contained. There they were, the whole of them; all enmity gone, opposition silenced, and pride subdued; and they sat in silence, gazing at the President, and drinking in all his words, as he pressed upon them their sins, and urged them to throw down the weapons of their

rebellion, and come and submit themselves to God. The text for the evening, if I recollect right, was this—‘Notwithstanding, be ye sure of this, the kingdom of God has come nigh unto you.’ Every person in the room felt that it was nigh. He spoke in a calm, quiet, but impressive manner, and every word went to a hundred and fifty hearts.

“We listened to the sermon, which was earnest and impressive, though direct plain, and simple; it told the ungodly hearers before us, that the kingdom of heaven was nigh them, and urged them to enter it. We knew—we could almost feel they were entering it; and when, at the close of the meeting, we sang our parting hymn, I believe there was as much real, deep flowing happiness in that small but crowded apartment, as four such walls ever contained.

“When the indications of this visit from above first appeared, it was about a fortnight before the close of the term, and in about ten days its object was accomplished. Out of the whole number of those who had been irreligious at its commencement, about one-half professed to have given themselves up to God; but as to all the talent, and power of opposition, and open enmity, the vice, the profaneness, the dissipation,—the revival took the whole. With one or two exceptions, it took the whole. And when, a few weeks afterwards, the time arrived for those thus changed to make a public profession of religion, it was a striking spectacle to see them standing in a crowd in the broad aisle of the college chapel, purified, sanctified, and in the presence of all their fellow-students renouncing sin, and solemnly consecrating themselves to God. Seven years have since elapsed, and they are in his service now. I have their names before me, and I do not know of one who does not continue faithful to his Master still.”

We have here set before us events of a very extraordinary nature, such as we have not the opportunity of witnessing in our country, and in our times. Something of the kind took place during the preaching of Wesley and Whitfield, but there was not the same extent of influence in any given place, nor the same quantity of excitement.

We cannot shut our eyes to the fact, that much evil, much unsoundness in doctrine, accompanied these movements; yet we cannot but say, that we feel convinced there was much that is genuine.

We are inclined to adore the wonderful condescension of the Lord our God, who, having put his treasure in earthen vessels, withdraws not his blessing on account of some, nay much evil mixed up with the exertions of his sincere and zealous servants. That there was and is sincerity and godly zeal in those who have been most conspicuous in these revivals, there can be no doubt, and God has accepted and blessed their exertions. It is to be remarked that there always has been a very diligent use of means, such as prayer, personal exhortation, and public preaching. From this circumstance we might learn much for ourselves. Ministers might, by the example before us, be roused to more personal exertion; might be led to enlist, more than

they have done, the exertions of the believing members of their flocks. Private Christians might be led to see how much good might result from each individual doing what he could, either to build up his brother believer, or to warn and rouse his unbelieving neighbour.

There must, however, after all, be something in the peculiar circumstances of America, which prepares the way for such movements, and makes the ground suitable for such extraordinary occurrences: and we cannot help thinking, that the largeness of the mass of the population, who live in infidelity and irreligion; who are suffered to live long without ever hearing the sound of the Gospel; without being addressed by the first principles of religion, present a field for the operation of these exciting movements, which could not occur where more generally spread instruction prevailed. Humanly speaking, it would be impossible that such excitements should prevail amongst a population regularly in the habit of receiving Christian instruction, and used from their childhood to hear the glad tidings of salvation. The movement would have been rendered almost impossible in two ways: many of those impressed seriously and savingly under one of these movements of excitement, would, under a more universally organized system of religious cultivation, have probably long before received serious impressions; and though they might never have experienced or exhibited any thing so striking and so sudden as some of those conversions which we have been considering, they might have been the subjects of a more gradual, but at the same time more deep and lasting impression. Whilst those who long heard, and long stood out against regular religious instruction, would not be subjects likely to be worked upon, in the way of excitement, by any, however fervid, mode of presenting truth, to which they had been long familiar.

We shall now proceed to consider Mr. Matheson's visit to the Canadas, though we find it at the end of the second volume; and after we have briefly noticed the facts, we shall return and lay before our readers the conclusions which our authors would have us to draw from the facts.

Mr. Matheson's first view of Canada was by no means prepossessing. We shall give his own words:

"Having decided to visit the Canadas, at the request of ministers and friends who sent deputations to us at New York, we left Boston on the 5th of June, and arrived at Burlington, on Lake Champlain, on the evening of the 7th. We there embarked in a steam-boat, and reached St. John's, in Lower Canada, early on the morning of the 8th. This frontier town is a poor, uncomfortable place; and much as I wished to cherish suitable feelings in once more entering the British dominions, I could find nothing pleasant either in the place, the people, or the surrounding scenery. The weather was hot; the dust was lying six or eight inches deep in the street; the millions of flies which covered the walls and windows could only be com-

pared to one of the plagues of Egypt. The very atmosphere was so clouded with these troublesome insects, that one could not breathe or move without destroying life; and the number of those that were lying dead appeared equal to that of the living; the duration of their ephemeral existence seemed, indeed, to be limited to a day.

"It was the Sabbath. At the hour of worship we proceeded to the Episcopal church, a small building and thinly attended. Glad should we have been to hear within its walls, the great doctrines of the Church of England faithfully and simply proclaimed. An opportunity of listening to these truths in such a place, would have been as "the shadow of a great rock in a weary land." The sermon, however, was not calculated to afford either comfort or instruction. The text was Job, xlii. 5. The preacher's main design was to apply the passage to the *season of spring*, and to show that its return was calculated to inspire the feelings which Job expressed. There was not one allusion to the confession of the following verse, as resulting from enlightened views of the Divine character and law; nor the least reference to the way of salvation by faith in Jesus Christ. Seneca or Plato could have made a better discourse. It was unsuccessful even in the sentimentalism at which it aimed.

"I visited the Sunday school, which was conducted in the church during the interval of public worship. A young minister has been chosen by the people, to assist the old missionary, and is supported by them; and this school has been revived by his exertions. There were about fifty children in attendance. The teachers appeared anxious to do good; but they are much discouraged by the indifference of the parents to the religious instruction of their children; as well as by the jealousy and opposition of the Roman Catholics.

"We attended the afternoon service, and heard the junior minister. His sermon was quite in contrast with that of the morning. His theology was correct, and it was evidently his desire to be useful. If there was any deficiency in the discourse, it was in the want of adaptation to the circumstances of the congregation. It was suited to the edification of real Christians; but it related more to their experience than was likely to benefit those who had been used for twenty years to the preaching of the senior minister. There was no religious service in the evening. Upon inquiry, I found that no room nor place could be found in which we could hold a meeting. The mass of the people are Canadian French. It was distressing to see a large proportion of them spending the evening in idleness and pleasure. No such scene had been presented to us in the United States; and the contrast with what we had recently witnessed in towns of similiar size was very painful. Much of this Sabbath profanation may of course be attributed to French manners and Roman Catholic influence; but it indicates a gloomy state of moral desolation, and renders the plain and powerful preaching of the Gospel peculiarly necessary. Protestants in such a situation, should feel that zeal and consistency on their part are especially called for. The influence of an evil example, however, seems stronger than that of an opposite kind. This was the least satisfactory Sabbath we had spent in the New World."



Mr. M. gives an account of the visit to Quebec, Montreal, Brockville, Kingston, and Coburgh. He appears not quite as much in love with Canada as his companion seems to have been with the "States." He reports throughout a great want of religious instruction. He gives us an interesting but melancholy account of a visit he paid to a family he had known before in England.

"You may imagine the joy of ——'s family on seeing me, and hearing from me of their friends in England. Valuable as letters are in a distant land, it is still more valuable to hear from the living voice answers to the numerous and anxious inquiries which rapidly succeed each other. When I looked around me, and saw the dwelling, the scenery, and all the external circumstances in which the family are placed, I was much affected with the contrast presented to their former situation. A crowd of recollections rushed upon my mind; and I thought it must be a very plain case of duty which can justify such persons in leaving their native land thus to dwell in the wilderness. I recollected my visits to this family about fourteen years ago. You know the beautiful situation of the farm which they occupied; the fine scenery and cultivated appearance of the valley in which it lies. The house and offices were new and commodious; every thing wore the appearance of comfort, and they were surrounded with friends and religious privileges. They had only to cross one of their own fields to reach the highway, and then they were close to the market-town. I remember considering it one of the finest specimens of an English farmer's *onstead* that I had ever seen. The interior of the house was suitably and respectably furnished, and the farm well stocked.

"But what is their situation now? They have a log hut for a dwelling; and the only out-house is a smaller hut of the same kind. There is but one apartment for the whole family, consisting of nine individuals. A ladder, it is true, leads to an upper room; but, judging from the height of the building, this must be a very low and inconvenient chamber. One of our meanest cottages at home affords conveniences which this family do not possess in theirs. I saw neither cupboard nor closet, and I wondered much where the provisions and culinary vessels were kept. Before I left, however, I found they had a sort of cellar underneath, which they reached by removing one or two deals from the floor. How different from the cool and spacious dairies and neatly arranged closets of English housewifery!

"The mother, as might be expected, feels their privations most. The daughters, of whom there are five at home, appear more willing to be reconciled to their new circumstances. Of actual fatigue and hardship, the father has had the largest share. He spent nearly all his capital in the purchase of the farm, and cannot afford to hire labourers. The great burden of all the field labour has, therefore, fallen on himself, his sons being too young to be of much use to him.

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"But while, as I have said, they cherish resignation and hope, there is one circumstance in their lot which occasions unmingled sorrow, and that is—

their religious destitution. The mother feels as a Christian parent ought to feel in such circumstances; and it seemed quite a relief to her to tell me all her sorrows. She described the blank presented to them on the Sabbath—no place of worship nearer than Coburgh; no conveyance to carry them there; and if they even could reach it, no instruction suitable for themselves or their children. She looked at them, and her heart sickened at the prospect of their growing up without religious ordinances, and without a sanctuary. They meet, it is true, with a few neighbours on the Sabbath, in a little log hut not far off, for singing and prayer, and reading the Scriptures; but she felt that this was far less likely to engage the attention, and impress the minds of young people, than the preaching of a faithful and affectionate minister of Christ would be. She trembled lest her children should become indifferent, and perhaps opposed to sacred institutions, and forget the good old way in which their fathers had walked. Fixing her streaming eyes on me, she addressed me with the most moving earnestness:—"O! if the Christians of England only knew our situation, and that of thousands around us, they would not rest satisfied till they sent men of God to preach the Gospel to us. If they only knew a mother's grief at seeing her children growing up without the means of grace, would they not feel for us? would they not send us help? Do tell them of our case, and that of many around us, who would willingly attend the preaching of good men of any denomination. Only let such men come, and we will show them all the kindness in our power." I need hardly say, I promised to let her request be known at home, and to do all I could to help them."

This is no very favourable specimen of the effects of the voluntary system.

We meet with an interesting account of a visit to a Christian Indian settlement:

"We were anxious to visit the settlement of Chippeway Indians on Credit river, about twenty miles from Toronto. The missionary stationed there is Peter Jones, known to his own tribe by the name of Kahkewaquonaby, who visited England two or three years ago. We had heard various accounts of the condition of the settlement, and wished to judge for ourselves. The missionary has also become somewhat better known, both in our country and in his own, in consequence of his marrying an English lady, who has exchanged a residence in London for his abode in the midst of the woods. We fixed Sunday, the 22d, for our excursion to the place, as a day on which we could worship with them, and ascertain more easily their moral and religious condition.

"The roads were exceedingly rough, and our progress was slow and fatiguing. Our path lay chiefly through the forest. The morning was delightful: the scenery, the day, and the occasion of our journey, all furnished materials for reflection. We met very few persons on the road; and passed no place of worship, though one or two hamlets were in sight. The beauty of the birds, though without song, and the variety and brilliancy of the insect tribes flitting around us, gave life and animation to the scene.

Nature was here undisturbed. No sound met the ear, in the depth of the forest, but the tapping of the woodpeckers, numbers of which were to be seen flying about. The farther we advanced, the more closely did the forest circumscribe our path; till we came to a part that seemed newly formed, the stumps of the trees remaining close to the edge of it. Still no settlement appeared, nor any indication of a human abode being near. On a sudden, we heard the sound of a conch or horn; it was repeated at intervals, as we supposed, to announce that the time for worship had arrived. After this, we soon came in sight of the village and of the people—red men and white hastening to the place of meeting, the largest building that we saw.

“ We arrived just in time to speak to Peter Jones before he entered. He received us kindly, but without much apparent feeling. I was somewhat curious to see his congregation, and to hear his mode of instructing them. The chapel would contain about two hundred and fifty persons. One half of the number present were Indians; and the other half respectable white settlers from the neighbouring farms, with their families. I was pleased to see the “ middle wall of partition ” between white and coloured men broken down; and that they could meet, on an equal footing, to worship Him who hath made them both one blood.

“ Mr. Jones began the service by reading a hymn in English; he then read the same in the Chippeway language; and it was sung. In prayer and in preaching he adopted the same method. My friend addressed a few words to the people. I confess I was rather disappointed in the appearance of the congregation. Perhaps I had gone with expectations too highly raised. But I was particularly struck with the dull and heavy countenances of the Indians. I was not surprised to see them appear uninterested when their minister was addressing them in English; but I did expect their looks would brighten when the Gospel was proclaimed in their own tongue. I did not perceive any difference: nothing that was said seemed to arouse them. I am aware that it is a peculiarity in the character of the Indians, not to *manifest* emotion, though they may really feel it. But I had imagined that, when they had felt the love of Christ, it would considerably alter them in this respect. It was, however, gratifying to see so many wild men of the forest brought together, to be instructed concerning that ‘ Great Spirit,’ who was to their fathers an ‘ unknown God.’ The missionary was very mild in his address, and gave his hearers a simple statement of the Gospel. He spoke English correctly, and with less of a foreign accent than might have been expected. It was pleasant to hear ‘ the joyful sound,’ in the depths of a Canadian forest, from the lips of a native Indian, who, not many years ago, was in a savage state, ignorant of letters and of the true God. He and his brother, a fine-looking young man, are striking instances of the power of Divine grace. They have translated the New Testament, as well as one or two smaller books, into the Chippeway language.

“ We accompanied the missionary to his cottage, one of the neatest and best constructed in the settlement. We found the interior also furnished in a style of elegance and comfort, which formed a striking contrast to the rude and unfinished appearance of the village in general. Of course, this is easily

accounted for from Mr. Jones' connexion with England. He entertained us in the kindest and most unostentatious manner. He appears to be an humble, modest man; though few Indians have had stronger temptations to cherish vanity. Considering the notice into which he has been brought, and the attentions paid to him in England, it is matter of congratulation, that he has hitherto worn well, and seems disposed to continue his labours among his countrymen."

There are some remarks addressed to those who are likely to emigrate which, we think, it may be useful to extract for the information of our readers :

" The subject of emigration has excited so much interest at home, that I cannot altogether pass it over in silence. Canada certainly offers an asylum to many of those who find all their efforts vain to provide comfortably for their families or themselves in their own country. But this can only be said of those who are *steady* and industrious. Let not the idle or the dissolute delude themselves with the idea of finding here that prosperity which is incompatible with the indulgence of their propensities elsewhere. The inspired adage is most peculiarly applicable to the state of these colonies, that, 'if any man will not work, neither shall he eat;' while habits of dissipation are doubly dangerous, on account of the low prices at which ardent spirits may be obtained. Instances have been related to me, in which a whole township has been ruined by this circumstance; and persons habitually prone to intemperance generally come to a premature and wretched end, within a few years of their arrival. But here it is also emphatically true, 'that the hand of the diligent maketh rich;' even to them, however, this is 'the land of hope,' not of immediate ease and comfort. And to industry must be added, patient perseverance—a disposition cheerfully to endure hardships and inconveniences unknown before, for a few years at least; and perhaps, also, solitude and almost entire seclusion from society. It is obvious also, that the exercise of these virtues must depend, in a great measure, on the possession of physical strength and elasticity of spirits. Persons of sedentary habits, of melancholy temper, or feeble constitution, are likely to suffer severe disappointment. A strong arm and a small capital are indispensably necessary to those who wish to become at once the owners of land. If a man has sons able to work, he may, of course, beneficially employ them; but the price of labour is so high as to render it impossible, with moderate means, to hire assistance in the laborious occupation of clearing a new farm. Even all must be done by individual exertion; the bare necessities of life may, in a year or two, be raised; but these are all that can be expected for a length of time; and it need scarcely be said, that the settler must have money to purchase provisions *until* he can raise them for himself.

" To those who are able and willing to labour hard, but who are destitute of capital, the best advice that can be given is to hire themselves as labourers for the first few years. There is a class of settlers who can afford to give employment to such persons. I refer to gentlemen who have bought cleared land, and are engaged in farming on an extensive scale. The common rate of

wages will enable a careful man, in a few years, to purchase and clear land for himself. If life and health are continued, labour and privation are sure to be ultimately rewarded with competence and comfort. But it must be confessed, that the present state of these colonies affords encouragement chiefly to the worldly and the irreligious portion of the community. The man who counts all things but loss for the excellency of the knowledge of Christ—who values divine ordinances himself, and wishes to see his children cast in their lot with the people of God—will hesitate and tremble before he determines to go where the stated services of the sanctuary are not yet to be found; and where even the enjoyment of private Christian fellowship may be altogether unattainable. If it were practicable for the members of a church to emigrate in a body, taking their pastor with them, these disadvantages might be obviated. Or even, if a small company of Christian people, accustomed to agricultural pursuits, could unite and settle near each other, they would find it beneficial to their spiritual interests. But many difficulties would attend such a scheme, arising from the variety of interests and of temper to be met with, even among real Christians. No consistent disciple of Christ can reside any where without shedding a hallowed influence around him; and though such individuals must sacrifice much of their own comfort and edification, the increase of their numbers would, undoubtedly, be a great blessing to the colonies. If, in coming here, they conscientiously follow the path of duty, as far as mature deliberation can enable them to ascertain it, they may be assured that ‘the great Shepherd of the sheep’ will not overlook or forget them. Though poverty and hardship may, for a while, prevent their making those efforts for the establishment of his cause, which they would wish to employ, yet, sooner or later, their prayers shall come in remembrance before God; ‘the forest shall be turned into a fruitful field, and the fruitful field shall be counted as a forest.’”

We proceed to give an extract from what Mr. Matheson calls his “Report respecting Canada.” It gives an affecting picture of the spiritual destitution of that part of the world, to which so many of our people are hastening, we fear, to spend their days in hardship, and to end them in ignorance of Christ, without God, and without hope:

“We now proceed to arrange the information which we received, and to state the conclusion to which it has brought us.

“In doing this, it is desirable to commence by giving, as far as could be ascertained, the Religious Statistics of the Canadas. The population of the Lower Province is now estimated at 600,000 souls. Of that number 460,000 are considered Roman Catholics. The remaining 140,000 are Protestants of different religious denominations. The number of religious teachers belonging to each class is as follows:

LOWER CANADA.—Population 600,000.

460,000 Roman Catholics have 150 Priests.

140,000 Protestants have 68 Ministers, belonging to the following denominations:

					Clergy.
Episcopalians	-	-	1 Bishop	-	28
Scottish Church	-	-	-	-	12
Other Presbyterians	-	-	-	-	5
Methodists	-	-	-	-	9
Baptists	-	-	-	-	4
Congregationalists	-	-	-	-	4
Missionaries of different Sects, as far as could be found out	-	-	-	-	9
Total Ministers					68

Besides the above ministers, there are, in the eastern townships, where there is now a population of forty or fifty thousand persons, several small Baptist congregations, called 'Freewill Baptists.' But among them are to be found only two or three regular preachers.

"The above enumeration gives less than one minister to every two thousand souls. But this calculation by no means affords a correct view of the real state of the colony. More than one-half of the whole number of preachers is to be found in the cities and towns. In such places, the proportion may be more than one minister for two thousand Protestants, but this leaves a still smaller number for the townships newly settled. When it is also considered that the population of these districts is widely scattered, and that, in addition to this, the roads are exceedingly imperfect, we cannot but perceive that, with such a small number of preachers, the religious destitution of the people must be very great. There are thousands, indeed, who never hear a sermon."

\* \* \* \*

"But there is another view to take of the religious condition of the Lower Province, still more distressing even than the one which we have just given. Inadequate as the means of instruction are among the Protestants, still there is some scriptural knowledge and opportunities of improvement. There can also be found, in the habitations of those who seldom hear a sermon, Bibles and useful books, which point out to men the way of salvation. But it is well known that scriptural instruction is entirely kept back from more than 400,000 Roman Catholics. The great object of their priests is, to retain them in the errors and superstitions of Popery. The peasantry are, in general, a quiet and contented race, but grossly ignorant, not only of the great doctrines of Christianity, but even of the first rudiments of knowledge, very few of them being able to read. They are entirely under the spiritual domination of man, blindly attached to the worst corruptions of Christianity. No ray of scriptural light has yet penetrated the thick darkness that surrounds that part of the population. The Scriptures are excluded, and Protestant teachers are not allowed to instruct the ignorant, if the priests can prevent it; and their power over the minds of the people is almost omnipotent. Some years ago a French Protestant, acting as a missionary under the patronage of the Methodist denomination, made an attempt to instruct them; but he was repulsed in such a manner, by the efforts of the priests, that he did not remain long among them.

"With the above exception, this vast multitude of human beings—our fellow-subjects—are left completely in the power of a debasing and destruc-

tive system of superstition, without any effort being made to free them from this spiritual thralldom; one generation after another passing away, without those great doctrines of the Reformation being proclaimed among them, which we deem essential to human happiness."

Such is the melancholy state of Lower Canada. That Upper Canada is not better will appear from the report concerning it, which we subjoin:

"Upper Canada is estimated to contain at this time about 320,000 inhabitants, of which number very few are Roman Catholics. The number of ministers of different Protestant denominations, as far as can be ascertained, is as follows:

						Clergy.
Episcopalians	-	-	-	-	-	40
Methodists	-	-	-	-	-	50
Presbyterians of different Sects	-	-	-	-	-	34
Baptists	-	-	-	-	-	30
Congregationalists	-	-	-	-	-	6
Total Ministers to 320,000 souls						160

"The above number gives nominally one minister to 2,000 souls. The remark, however, which applies to Lower Canada, does so with peculiar force to the Upper Province. Three-fourths, or at least one-half, of the above number of ministers are fixed in the larger and smaller towns, while the old and new townships, with a scattered population, have only the services of the remainder. The denomination which acts systematically on the plan of itinerancy, is the Methodists. The Baptists and Congregationalists do so partially. When the latter sects employ missionaries, their labours are more extended, each one embracing as his preaching-station a large district of country. One of these good men pointed out on the map eight townships, containing a rapidly-increasing population, without religious instruction, except the preaching of a Methodist itinerant now and then. He had been an active labourer in the work of village preaching in Scotland, but he described his present fatigues and privations as being much greater than any he had before experienced. He seemed to feel much interested in his field of labour; but it was so vast, that his heart almost sunk within him at the prospect before him, for he found his strength utterly unable to answer the numerous calls made upon him for assistance. He had visited a good many townships occasionally, besides those in which he regularly preached, and his conviction was, that imperfect as the services of the Methodists necessarily were, the province was indebted for much of the religious profession that now existed in it to these exertions.

"But even with these exertions, and the zeal of others, the Upper Province presents a melancholy picture of religious destitution. The population is rapidly increasing by emigration, and no means are used to meet this increase, by providing additional religious teachers. The evil, therefore, becomes greater every year. At this time it is sufficiently great to excite the sympathy, and call for the immediate aid of British Christians. In some



of the new settlements on Lake Ontario, and in those formed by the Canadian Land Company, places of worship have been built, and Episcopalian or Presbyterian ministers have been settled. All these, however, are included in the number we have already mentioned. But it is to the back settlement, some of them far in the interior, that our most compassionate regards should be directed. Their population is thinly scattered, but this very circumstance places them beyond the reach of the few missionaries who would help them if they could. Their peculiar privations, too, would make religious ordinances the more valuable to them. The effects produced are the same as in other places where the Gospel is not preached—irreligion, vice, and intemperance prevail. Many of the settlers in the more distant townships seem almost to have forgotten that there is a Sabbath, or, if the day is remembered, it is not as a day of rest, or of holy convocation.

“ Another consequence of this religious destitution is, the neglect of the education of their children. The Colonial Legislature engages to give twenty pounds a year to assist in the support of a schoolmaster, if the settlers collect twenty children, and procure a teacher. But as many of the parents do not much value education, and the labour of their children, especially if they are sons, is so much needed on their farms, applications for the government grant are comparatively few.”

Mr. Matheson returned to the United States, and we have from him some accounts of what he saw, which will be by no means uninteresting. There are some things that will sound rather extraordinary in our ears.

Amongst other places, he visited Geneva, and speaks in high terms of satisfaction of its religious privileges, and yet he is forced to make the following remarks :

I was sorry to find that, in this part of the State, the ministers are so frequently changing the scene of their pastoral labours. The fault may sometimes be in themselves ; but, from conversations I have had on the subject, I am inclined to believe that the people are fond of change. Whether the system of the Methodists may have assisted in producing this state of things I cannot say. I should rather attribute the love of novelty to the new measures, carried out to an extravagant length, and now cautiously employed by the best and most judicious advocates of revivals. On this journey, I was surprised to learn from a minister, who has only been installed six years in his present situation, that, out of thirty members of his Presbytery, he had been the longest settled. Another gentleman with whom I conversed, a judge, and one of the shrewdest men I have met with, justified the practice of ministers and churches frequently dissolving their connexion with each other. He seemed quite prepared to give his reasons for the opinion which he held, and urged them with considerable plausibility. He defended his views on the ground that no man should be confined to one sphere of labour—that the field is the world, and wherever his services are most needed there he should go. He thought that no people should be influenced by their partialities or affections in a matter like this: that they should not receive the truth more favourably from one man than from another. His

arguments were combated on the ground that the duties of the pastoral relation cannot be performed aright, when frequent changes take place. He was told that his plan must destroy, or at least weaken, the moral influence which a pastor may acquire by long continued labours, connected with a consistent character; that the truth, delivered to a people by a man of God whom they knew, under whose ministry they had grown up, who had probably been the instrument of their conversion, who had sympathized with them in seasons of joy and of sorrow,—was more likely to affect them, than the same truth coming from the lips of a comparative stranger. But this good man could see no force in any of these considerations; neither did he admit, what was farther affirmed, that, next to the statement of truth itself is the importance of adapting it to the temptations and failings, the duties and trials, of the flock.

“ The above remarks apply, with yet greater force, to the plan, so frequently adopted in this part of the country, of *hiring* a minister for a limited period—a year, or half a year. This must be injurious to all parties; it degrades the ministerial character; it tends to unsettle the mind of a minister; and it cannot but produce a captious, cavilling spirit among the people. Far from promoting that impartial spirit, in which the truth of God should be received, it appears to me likely to draw the attention away from the truth preached, to the various gifts and talents of those who preach it.”

This gives a melancholy picture of the effect of the voluntary system. How completely, when thus brought into full action, is it calculated to degrade, nay destroy the ministerial character. How could a man, under such circumstances, “ reprove, rebuke, exhort, with all long-suffering?” The time, indeed, has come “ when they will not endure sound doctrine, but after their own lusts will they heap to themselves teachers, having itching ears.”

Mr. Matheson gives an interesting account of his visit to Pennsylvania, which we are sorry that our limits will not allow us to present to our readers. Though our extracts of facts have been, we fear, unreasonably long, yet we must give an account of the establishment of Free Churches in New York. In the month of May, 1830, some individuals mourned over the destitute state of many of the poor in New York, who were almost totally excluded from the Presbyterian and Dutch churches. It was determined to have a new free place of worship. On the 27th of June, a room was opened, under the ministry of the Rev. Joel Parker, whom his congregation resigned with the hope of his more extended usefulness in this new situation.

“ The congregation in Thames-street originally consisted of only three families. The ‘ upper room’ where they assembled had been hastily fitted up to accommodate about 350 persons, at an expense not exceeding 125 dollars. A Sabbath school was commenced the first Lord’s day, composed of five children, and one of the projectors as superintendent. Public notice had been given by placards posted up in the streets, and advertisement in the

newspapers, of the new place of public worship. The congregation at first was about forty persons, and gradually increased to nearly 400, filling the hall and the passages. There were two sessions of the Sabbath school every Lord's day, and three religious services; Mr. Parker regularly delivering three discourses every Sabbath, and a lecture on each Wednesday evening, besides attending a church prayer-meeting once a week at a private dwelling-house. About half the sermons were wholly extemporaneous. The Holy Spirit appeared to attend the preached word from the beginning. A young woman was hopefully converted under the first sermon, and the number of persons awakened increased weekly.

“ Application was made to the American Home Missionary Society to take this infant congregation under its charge; but on account of the unpopularity of the undertaking, the executive committee thought it prudent to decline the overture. Application was next made to the First Presbytery of New York, to organise the church under the name of the First Free Church of the city of New York. Great opposition was made in this ecclesiastical body. The *name* (Free Church) was objected to, and the necessity of a new church in the lower part of the city was denied. It was also said that a new church and Sabbath school could not be built up without subtracting the members and scholars from existing churches and Sabbath schools; and strong doubts were expressed as to the ability of the persons engaged in the enterprise to sustain it. At length a commission was appointed to organize the church; and this solemnity, together with the ordination of two elders, took place on the 22d September, 1830. The church consisted of sixteen members, seven male and nine female.

“ The church had the communion on the first Sabbath in each month, and received accessions on every occasion; and the Sabbath school rapidly increased. In order to ascertain the moral destitution of this section of the city (the First Ward containing at that time no less than nine churches of different denominations), various experiments were made. One of them was the following:—The Sabbath school teachers districted the whole Ward, and visited it for the purpose of ascertaining the number of young persons who did not attend any Sabbath school. In three weeks eighty-seven persons, who were not attached to any other, were enrolled in our school. In these visitations, families and individuals were invited to attend the meeting, and suitable places were sought out in which to hold neighbourhood prayer-meetings. The keepers of two groceries consented to have prayer-meetings held over their shops, and it was observed that thereafter they did not open them for the sale of liquors, as before, on the Sabbath.

“ On the 20th February, 1831, owing to their place of worship being too small to accommodate all the persons who thronged to hear the word, the congregation met in the Masonic Hall in Broadway, at that time the largest and most central hall in the city. Here it continued to assemble until the 9th October. After the commencement of public worship in this hall it was usually filled. The Sabbath school was greatly increased, and several Bible classes were formed. The minister, elders, teachers in the Bible classes and Sabbath school, and, in fact, every member of the church, considered it

their duty to labour personally and unitedly for the *immediate* conversion of sinners. They believed it to be sinful, and leading people to perdition, to tell them to 'wait God's time,' or to tell them to 'go home and repent;' and therefore inculcated that God requires sinners to repent now. The teachers in the Sabbath school felt that they could not continue to teach unless some of their scholars were converted every Lord's day. The consequence was, conversions took place continually, and the school and Bible classes were made truly the nursery of the church. 'The hall being situated in one of the great thoroughfares of the city, many persons who stepped in from curiosity were convicted and converted. Among others, a young man, who ran in to escape a shower, was hopefully converted the same evening.'

At length it was determined to build a new church to accommodate the increasing congregation.

"The new church having been completed, the congregation assembled there on the 16th day of October, 1831. It was crowded the first Sabbath. So many accessions were made to the church soon after a protracted meeting, which commenced immediately after the church was opened for public worship, that it was deemed a duty to commence a second Free church without delay. Accordingly, on the 14th of February, 1832, three of the elders, together with thirty-six other members, were organized into a church, under the title of the Second Free Presbyterian Church of New York. They met in Broadway Hall, about a mile from the Dey-street church, until the following May. Rev. E. P. Barrows preached as stated supply, during this period, and his labours were blessed in the conversion of many souls.

"Rev. Charles G. Finney having been invited to the city by individuals belonging to the First and Second Free churches, and the spacious Chatham-street Theatre having been procured, and fitted up for a place of public worship, and for the religious anniversaries, it was deemed best to relinquish the plan for the present of a third Free church, and to invite the Second Free church, to occupy the old theatre, now styled the Chatham-street Chapel. Accordingly, on the 6th May, 1832, they assembled at the place, and Mr. Finney preached from these words, 'Who is on the Lord's side?' The expense of fitting up the theatre for a house of God, and converting the saloons into lecture and Sabbath school rooms, was nearly 7000 dollars; and about half of that sum was contributed by members of other churches, on condition that the chapel might be occupied by the public at the religious anniversaries. On the 28th September, Mr. Finney was installed pastor, by a commission appointed by the third Presbytery (a branch of the first Presbytery). Sermon by Mr. Parker, from these words: 'Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.'

"It is supposed that the chapel will contain at least 2,500 persons. The attendance has generally been large, and frequently the house is filled. For three weeks in succession it has been known to be crowded every evening, during a protracted meeting, Mr. Finney preaching every evening.

“Several of the young members of the two Free Churches, seeing how remarkably God had prospered the efforts already made to convert sinners, and being desirous to be more useful than they could be in these churches, already so large, resolved to commence another Free Church. One of them, a young mechanic, who had been converted in the First Free Church, stated, that ‘he felt it to be his duty to do something for the cause of Christ; that it was seven months since he had professed religion, and he had done but little; and that he was willing to give, of the Lord’s money committed to him, one thousand dollars a-year for the promotion of the Redeemer’s kingdom in the city.’ A similar spirit actuated his associates, and they gave according ‘as the Lord had prospered them.’ After consultation and prayer, the colonists assembled for public worship at the Masonic Hall, on the 9th December, 1832. Rev. D. C. Lansing, who had been invited from Utica, New York, to take the pastoral charge, preached on the occasion. The Church, consisting of thirty-five members, was organized at the same time by a commission appointed by the Third Presbytery of New York. Dr. Lansing was installed on the 10th Feb. 1833, and two of the young men were ordained elders, July 14. A lot of ground, eligibly situated at the corner of Houston and Thomson-streets, in the Eighth Ward, having been procured, a spacious, but neat house of public worship was erected, at an expense of about 11,000 dollars. The congregation assembled in it December 29th, 1833, being precisely one year from the formation of the Church; and the vicinity has been found to be a great field of usefulness.

“On the 5th January, 1834, a colony from the Second Church, consisting of thirty-five persons, commenced a new congregation, called the ‘Fourth Free Presbyterian Church.’ They first met in a hall, at the corner of Hester-street and the Bowery, under the ministry of Rev. Arthur Granger. On the 19th day of October, 1834, (Mr. Granger having taken a dismission,) the Rev. Isaac Newton Sprague was installed pastor. The congregation hired the old brewery in the Fourth Ward, at the corner of Madison and Catherine-streets, where public worship was commenced on the 9th day of November, 1834.

“The congregation have recently purchased these lots for the purpose of erecting a Church, on the plan of the First Free Church, and meantime a spacious hall has been hired at the corner of the Bowery and Division-st. that will contain from 800 to 1000 persons, and the congregation will occupy it until their edifice shall be completed.

“Preparations are making by members of the First and Third Free Churches, together with some individuals from the old churches, to form a ‘Fifth Free Presbyterian Church,’ in a convenient and central situation. One of the churches heretofore organized on the old system has recently received a small colony from the Third Free Church, and will be organized as the Sixth Free Church in the city.”

The whole account is exceedingly interesting, but we cannot find room for longer extracts. There is set before us here an example of real earnest zeal, which it would be well for Christians

in all places to imitate. We could wish to see Christians in our country provoked to jealousy by the activity, zeal, perseverance, and devotion of these our transatlantic brethren.

Having led our readers through as much of the narration as our space would allow, we must turn back, and direct their attentions to the chapters in the beginning of the second volume, in which Mr. Reed gives us observations and conclusions derived from his views of the facts presented to him.

The three first letters are upon the interesting subject of revivals, to which we have already devoted so much space. We can only add at present that many of his remarks are very judicious, strongly condemning much of the excitement connected with these movements. After having stated a case of a revival preacher having used more than common measures of excitement, and, on leaving the town, sent a notice to the newspaper, stating that Mr. — had preached there last night, and that sixty-one converts professed religion, Mr. Reed well remarks :

“ Need I multiply cases ? or need I remark on those I have adduced ? Apart from the last, which is too blameworthy to be common, has not the *spirit* of these measures a strong tendency to beget, on the part of ministers and people, an impatience of results ; not of actual determination of mind, which we cannot ask, nor the sinner yield, too soon ; but of outward and visible evidence, when, in truth, the case does not really admit of such evidence ? Regeneration is, indeed, the work of an instant ; but the evidence of it is the work of time. The mere assurance on the mind that I am converted, is not evidence to me ; and the mere assertion of it, can be no evidence to others. The proper fruits of conversion are the only safe evidence in either case ; and there has not been time to produce or ascertain them.

“ The effect of such a course is, undoubtedly, to create a fearful amount of premature and unscriptural hope, and, therefore, of dangerous and destructive delusion. The effect again, on the church, is to fill it with unconverted, ignorant, and presumptuous persons, and to produce defection on the one hand, and corruption on the other. And this, in fact, has been the result. Of revivals, *so managed*, it is considered that not one-fifth, sometimes not one-tenth, have stood ; and many of those who have remained in the church, have given painful evidence of the want of renewed character and conversation. If one-half of those sixty-one, who were so hastily reported by the minister to whom I have referred, to be converted on one evening, should retain a false hope through life, and die with it in their right hand, where would the responsibility lie ? or who would dare to incur such responsibility ?”

We have next an instructive, humbling letter on religious opinions, in which we have a fearful proof of the tendency of man to corrupt truth. We give Mr. Reed's own words :

“ I have adopted the head of *Religious Opinions*, not for the purpose of making an excursion over the wide field of the church, and collecting toge-

ther all the strange and amusing anomalies which may possibly be found there, and which are incident to our state of imperfection; but for the purpose of referring to those important differences which have recently created much discussion in the States, and considerable attention and anxiety at home. If these differences spread into other denominations, they are chiefly found in the Presbyterian and Congregational bodies. These bodies are, as you know, decidedly Calvinistic in their professions; the one formed on the Westminster Confession, and the other mostly recognising the Saybrook Platform, which is of kindred spirit. The complaint is, that a considerable minority have been guilty of a faulty and dangerous aberration from these standards of orthodoxy, and of propounding sentiments in conflict with them. A friendly hand describes the points of difference as follows:

“ ‘Sinners can repent without the grace of God, but never do. The nature of mankind, by which they are children of wrath, consists in their innocent natural appetites, which, in time, always suggest motives which occasion sin and moral death. God has willed the existence of all sin, and yet every sin is contrary to his will. No sinner ever uses the means of regeneration, while a rebel against God. In regeneration, the sinner’s wickedness is gradually reduced to nothing. The Spirit of God never operates directly on the heart of the sinner; but only on the truth, or on the motive, so as to give it an overpowering efficacy.’

“ This is sufficiently metaphysical, certainly. The following summary, though from a warm friend of orthodoxy, is, I have strong reason to believe, drawn by a careful hand, and with much concern to make an impartial statement:

“ ‘The doctrines referred to are such as these: That we have no more to do with the first sin of Adam than with that of any other parent. That he was not constituted the covenant head of his posterity, but was merely their natural progenitor. That there is no such thing as original sin; that infants come into the world as perfectly free from original sin, as Adam was when created. That to speak of innate, corrupt inclinations, is an absurdity; that by human depravity, is meant nothing more than the universal fact, that all the posterity of Adam will always begin to sin, when they begin to exercise moral agency. That the doctrine of imputed righteousness is imputed nonsense. That the human will determines itself. That the impenitent sinner is, by nature, in full possession of all the powers necessary to a full compliance with all the commands of God. That he has plenary ability to repent and believe, without the special aid of the Holy Spirit. That if he labours under any kind of inability, either natural or moral, which he could not himself remove, he would be fully excusable for not complying with God’s will. That man is active in his own regeneration; in other words, that his regeneration is his own act. That it is impossible for God, by a direct influence on the mind, to control its perceptions and choice, without destroying its moral agency. That we have no evidence that God could have prevented the existence of sin, or that he could now prevent any that exists, without interfering with the moral



agency of man, and converting him into a mere machine. That he would, no doubt, be glad to do it, but is not able. That he elected men to life on a foresight of what their character would be; and that his sovereignty is confined to the revelation of truth, and the exhibition of it to the mind.'

"These statements are, indeed, of a startling character, especially as found in fellowship with the Westminster Confession. I have good reason to know, that they faithfully represent the opinions of many; but, at the same time, the wiser and more educated of those who have adopted the New Divinity, have never yielded themselves to such unphilosophical and heretical conclusions in their freest speculations."

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"The New Divinity and the New Measures have greatly coalesced; and they have given, for the time, currency to each other. Many pious and ardent persons and preachers, from the causes to which I have adverted, were disposed to think that the new opinions had all the advantage in a revival, and this gave them all the preference in their judgment. Where they, in connexion with the New Measures, have been vigorously applied, there has, indeed, been no want of excitement. The preacher, who firmly believes that the conversion of men rests on the force of 'moral suasion,' is not unlikely to be persuasive. And the hearer who is told, 'he can convert himself;' that it is 'as easy for him to do so as to walk;' that he has only 'to resolve to do it, and it is done,' is not unlikely to be moved into self-complacent exertion. But it may be asked, Do either the preacher or hearer possess those sentiments, which are likely to lead to a true conversion, and to bring forth fruits meet for repentance?

"By their fruits ye shall know them. There has certainly been good done where there has been much evil; for with this evil, there has still been a large portion of divine truth. But I fear not to say, that where there has been the largest infusion of the New Divinity into the New Measures, there has been the greatest amount of unwarrantable extravagance. There have been great excitement, much animal emotion and sympathy, high resolves and multiplied conversions; but time has tested them, and they have failed. Many see this; the candid and observant are weighing it; and the effect, I trust, will be, as I have already intimated, that the truth will be separated from error, and error from the truth, and that it shall become, 'mighty through God to the pulling down of strongholds, and of every thought and imagination that exalteth itself against the Lord, and against his Anointed.'"

We must pass over very briefly the chapter on religious denominations. The Presbyterian body is the strongest, if not in number, by standing and consideration. There is a sort of union between them and the Congregationalists.

"The common understanding is, that on passing the geographical line which divides these States, the party shall so far yield his distinctive opinions on church government as to unite with the prevailing profession, and he is passed from the one church to the other by the ordinary certificate.

This compact includes ministers as well as the laity; and it is no uncommon thing to find the man who was a Congregational pastor to-day, a Presbyterian to-morrow."

The Congregationalists must be divided into Orthodox and Unitarian.

"The Unitarians have, in the United States, 170 religious societies, and 150 ministers. In Massachusetts, they have about 130 societies, and 110 ministers. In Boston, which is their stronghold, they have twelve societies, and seventeen clergy, including two who are assistants, and three at large. With the exception of Boston, the congregations are very small; in that city they average about 600, and out of it, about 100. Their communicants are still lower, in comparison with other denominations.

"This subtle spirit of error, for a long time, concealed itself under the forms of orthodoxy; and it would have been content to do so till the present time. Cotton Mather says, till 1716 there was not a minister known who denied the proper divinity of Christ. Even within our own day, there was little suspicion of the defection; and there was no desire to avow it on the part of the delinquents. It was positively in England that the truth was first published to the astonished churches of America. Belsham, in his *Life of Lindsey*, boasted of the strength of Unitarianism in Boston; and, I believe, referred to communications made to him on this subject. Dr. Morse seized on this indiscretion; and challenged the ministers to avow themselves. This led to an explosion. Concealment could no longer be practised, and they had made sure their footing; so that they had some confidence in doing what they could no longer avoid. When the declaration came, it was fearful indeed. In Boston, every thing was gone, except the Old South Meeting; and within a radius of fifteen miles, not ten ministers could be found, of the Congregational order, holding 'the truth as it is in Jesus.'"

There is a very pleasing account of a revival of Orthodoxy lately in Boston, which we would transcribe if our space allowed, but we must pass on. Our author states the Baptist to be a large and thriving community, and the Methodists to be quite as numerous and more efficient. We give an extract from his account of the Episcopal church, in which we are not quite sure that he is entirely devoid of prejudice:

"The Episcopal church is by far the least of the five leading denominations. It numbers 650 ministers; its attendants are 244,125; and its communicants are considerably lower, I believe, than is usual in the other divisions of the church. Its forms are those of the Church of England, with trifling variations; but it has undergone essential alterations in the principles of its government. The people have a voice in the appointment of their pastors; and the bishops are elected in a convention of the pastors and lay delegates. They are, therefore, mostly men of approved character, and of much pastoral experience. Some are known to you as persons of exemplary piety."

“ This church, like its prototype, is divided within itself, into two parts. They are here denominated the Low Church and the High Church. To be favourable to evangelical truth and liberal principles is to be Low Church; and to oppose these is to be High Church. This difference seems to have come amongst them, from their disposition to sympathize with the mother church so entirely, as that they must reflect all her features, whether they are in or out of a fair and lovely proportion.

“ The High Church, of course, is very high. It has little communion with the other branch of itself, except under the pressure of circumstances; and it has less communion with others. It stands on its forms and prescriptions; and, not making spiritual regeneration a term and test of Christian character, it has considerable accessions from the worldly and fashionable. The cherished recollections of the mother country, too, as well as the recoil which many have from the plain, and sometimes indiscreet, dealing to which they may have been exposed elsewhere, contribute to the number of her followers.

“ The Low Church is in the situation of a suspected party, and though they have every reason to sympathize with those who hold evangelical opinions, are often slow to do so. There are, however, many who brave the hazard, and seek the fellowship. They are a considerable proportion of the entire body, and are so increasing as to carry a beneficial influence over the whole. That branch which is located in New York is, by endowment and the sale of improved lands, rich; and its funds are laudably employed in aiding the juvenile efforts of congregations, contending with the first difficulties of life and action. This portion of the clergy, with which I had the best means of becoming acquainted, appear to be intelligent, painstaking, and devoted; some of them I have reason to regard with high esteem and admiration. As a minority, they are similarly circumstanced with those of their class here; and professionally their character and points of excellence have strong resemblance. They are formed on the school of Scott; the other portion of the body is formed on that of Tillotson and Blair.”

We must give a short extract with regard to Romanism :

“ It should really seem that the Pope, in the fear of expulsion from Europe, is anxious to find a reversion in this new world. The crowned heads of the Continent, having the same enmity to free political institutions, which his Holiness has to free religious institutions, willingly unite in the attempt to enthrall this people. They have heard of the necessities of the West; they have the foresight to see that the West will become the heart of the country, and ultimately determine the character of the whole; and they have resolved to establish themselves there. Large, yea, princely grants have been made from the Leopold Society, and other sources, chiefly, though by no means exclusively, in favour of this portion of the empire that is to be. These sums are expended in erecting showy churches and colleges, and in sustaining priests and emissaries. Every thing is done to captivate, and to liberalise, in appearance, a system essentially despotic.

The sagacity of the effort is discovered, in avoiding to attack and shock the prejudices of the adult, that they may direct the education of the young. They look to the future; and they really have great advantages in doing so. They send out teachers excellently qualified; superior, certainly, to the run of native teachers. Some value the European modes of education, as the more excellent; others value them as the mark of fashion: the demand for instruction, too, is always beyond the supply, so that they find little difficulty in obtaining the charge of Protestant children. This, in my judgment, is the point of policy which should be especially regarded with jealousy; but the actual alarm has arisen from the disclosure of a correspondence, which avows designs on the West, beyond what I have here set down. It is a curious affair, and is one other evidence, if evidence were needed, that Popery and Jesuitism are one.

“There is, however, no possible cause for alarm, though there undoubtedly is for diligence. Romanism has increased positively, but not relatively. It has not advanced in proportion to the other denominations, nor in proportion to the population. Baltimore, the stronghold of Popery, was once almost wholly Catholic; it is now greatly outnumbered by Protestant sects. The Romanists do not number, as attendants, more than 550,000 persons; and the influx of Catholics from Germany and Ireland may answer for that amount. Of course, every liberal and Christian mind would desire, that those of that faith, settling in these states, should be provided with the means of worship in agreement with their conscientious opinions; and had this been the intention of the efforts, they had been only laudable.”

We come at length to Mr. Reed's letter on religious economy, in which he endeavours to marshal his facts, and bring forth an unanswerable argument in favor of the Voluntary System.

We need not go through the several particulars, relating to the different places of which he speaks, but we shall give Mr. Reed's own words as to the general summary:

“After the statements already made, there can be no difficulty in concluding, that the general supply of the whole country is, in comparison with any other country, astonishingly great. The figures would stand thus:

Population	-	-	13,000,000	Churches	-	-	12,580
Ministers	-	-	11,450	Communicants	-	-	1,550,890

This yields about one clergyman and one church to every thousand persons; while it gives about one in nine of the whole population, as in a state of communion; and as the returns do not include the communicants connected with the Episcopal, the Catholic, and some smaller sects, it is certainly not taken too high. Of England, if it is allowed that there are seven thousand working clergy in the Episcopal church, and five or six thousand clergy united to other divisions of the church, the amount of ministers will bear about the same proportion to the population as in America. But if this ministry is to be submitted to the two indispensable tests

of its efficiency on the people, church accommodation and church communicants, it will fail most lamentably. The Bishop of London, in his evidence on this subject states, that certainly *not one-tenth* of the people are supplied with church-room in the places of his diocese. I conclude, that no diocese can exceed that of London, and take the whole therefore at one-tenth. If it is conceded, that the dissenters supply as much as the Episcopal church, I suppose this is the utmost that may be asked. This, then, would supply both by the voluntary and compulsory system only an accommodation for *one-fifth of the people!*

“ Then look at the state of communion, which is, after all, the real test of strength and influence. It is shown by documents, which will not be disputed, that the Episcopal church, though hers is a *free* communion, has only 350,000 communicants. I think the communicants of the Dissenting bodies may be safely put down at 700,000; and I do not expect more will be allowed to them. This, however, will only give us 1,050,000; while America, at a low estimate, and with a universally *strict* communion, has 1,550,890; an increase on ours of more than one-third!”

When an author would establish an argument upon facts, he ought to take care that his diligence in ascertaining, and his truth in recording facts shall be above suspicion. Now, unfortunately for Mr. Reed and his argument, he has been proved, in letters published in the “Record,” by the author of “Essays on the Church,” to have been most criminally inaccurate in his statements as to the numbers of ministers of the Established Church in England.

That talented and accurate writer has publicly called Mr. Reed to account for his gross misstatements. He has shown that 11,000 is the number of the working Episcopal Clergy in England, instead of 7,000, as stated by Mr. Reed. He has also abundantly proved his incorrectness as to the number of communicants. When, then, Mr. Reed dishonestly diminishes, by more than one third, the number of the Episcopal clergy, in order to suit his argument, on what ground can he expect that we should give him credit for accuracy in his statements of the American ministers? If his party-zeal made him sacrifice truth, by diminishing on the one side, what assurance have we that it has not been in operation by increasing on the other.

But let us, for argument sake, admit the accuracy of his statement as to the number of American ministers, though we know that he has falsified the number of the English Established Clergy, and how do facts stand? Why, that the ministers in America, of every denomination, and of every different degree of attainment and respectability, are about equal to the number of the Established Clergy in England. Then let it be considered how immensely larger is the surface of their ministrations in America. There is nearly the same amount of population to be attended to; but in America they are scattered over an immensely larger extent of country, so that if the population in

America were to be as well supplied, and have ministers and churches as convenient to them as the population have in England, America would require, at least, twice as many ministers as England; but America has only as many ministers as the Established clergy of England. There are, besides, in England, what Mr. Reed calculates to be "5,000 or 6,000 clergy, united to other divisions of the Church." This, then, after admitting Mr. Reed's numbers (and we much doubt his accuracy) leaves the Americans not provided according to their wants, within one-half or one-third of the supply possessed by the people of England.

But then there remains yet a very large deduction to be made, when we consider the qualifications, education, &c. of these 11,000 ministers; and to put this before our readers in a clear point of view we shall give an extract from "Essays on the Church," where the author thus judiciously observes upon the character of many of the 11,138 ministers stated by Mr. Calvin Cotton :

"But a little further explanation is here necessary. Things which are compared together, ought to have, in the main, some resemblance to each other. Mr. C. weighs these 11,138 ministers in America, against 16,500, which he supposes to be the total number of the Established and dissenting clergy in England. But we would be glad to know whether what Mr. C. calls 'a minister' in America, is not, in most leading particulars, quite on a different footing from an English clergyman. Our clergy are first educated with great care and expense, and they are then settled down, every one in his own particular circle of duty, 'each with a charge and with a maintenance.' Do these '11,138 ministers' resemble them in either of these points ?

"As to the first point, that of education, we have already seen, on the highest authority, that in 1816 the total number of competently-educated ministers in America was only 2,500. We also have seen that, according to their own calculation, 150 of these die every year, and only 200 are added by all the efforts of all the theological seminaries. From these facts it would appear, that the whole number of competent ministers cannot yet have reached much beyond 3000.

"What, then, are the remainder of this alleged mass of 11,138 ministers? Not being educated for the ministry, of what quality is their ministrations, and in what esteem are they held? Are they settled in their own appropriate spheres of duty, and maintained by the churches over which they preside? We ask these questions, because it is impossible to understand the case without knowing something on these points. If, as we cannot help suspecting, the vast majority of this body consist of mechanics, farmers, or traders, who, in default of any better supply, and without any preparation for the ministry, have become 'ministers of churches;'—then, clearly, it is altogether fallacious and absurd to array them against the English clergy, and to argue from a schedule of 11,138 such as these, that the spiritual wants of the people are properly supplied."

We could wish to introduce our readers to this very well-written little book, "Essays on the Church," and particularly to the chapter on "The Case of America." They will find there facts, drawn from American publications, which abundantly prove the exceeding failure of the Voluntary System in that country. We cannot deny ourselves the pleasure of giving our readers a few extracts from the "extracts" there made, recommending the book itself to the attentive perusal of such as are interested on the subject :

"The true state of the case appears to be most fully and accurately described by one of their own authors, Mr. Flint, principal of the seminary at Rapide, Louisiana, who, in his 'History and Geography of the Mississippi Valley,' thus describes the religious circumstances of the Western States.

" 'In most of them, ministers of the Gospel are expressly interdicted from any office of place or trust in the gift of the people. In none of the enactments are there any provisions for the support of any form of worship whatever. But if it be inferred from this that religion occupies little or no place in the thoughts of the people, that there are no forms of worship, and few ministers of the Gospel, no inference can be wider from the fact. It is the settled political maxim of the West, that religion is a concern entirely between the conscience and God, and ought to be left solely to his guardianship and care. The people are generally averse to binding themselves by any previous legal obligation to a pastor for services stipulated to be performed. It is the general impression that he ought to derive his support from voluntary contributions, after services performed, and uninfluenced by any antecedent contract or understanding.'

"Here, then, we have the 'Voluntary System,' as the dissenters term it, in full operation ; and what are its effects?—Mr. Flint continues :

" 'Hence, except among the Catholics, there are *very few settled pastors*, in the sense in which that phrase is understood in New England and the Atlantic cities.'—'A circulating phalanx of Methodists, Baptists, and Cumberland Presbyterians, of Atlantic missionaries, and of young *élèves* of the Catholic theological seminaries, from the *redundant mass of unoccupied ministers*, both in the Protestant and Catholic countries, pervades this great valley, with its numerous detachments, from Pittsburgh, the mountains, the lakes, and the Missouri, to the Gulf of Mexico. They all *pursue the interests of their denominations*, in their own way, and generally in profound peace. It is true, a *serious mind cannot fail to observe with regret the want of a permanent and regular moral influence of settled religious institutions*. The regular 'church-going bell,' to our ear such a delightful peal on the Sabbath, is not often heard in the western villages with the recurrence of that day : and there is something of tranquil sobriety, of elevated and just notions of morals, the influence of which is so immediately perceived in a country where regular worship prevails, that in the more unsettled districts of this country is felt as a painful privation ; but, if we except Arkansas and Louisiana, there is everywhere else an abundance



of *some kind* of preaching.' 'There are stationary preachers in the towns, particularly in Ohio. But in the rural congregations through the western country, beyond Ohio, it is seldom that a minister is stationary for more than two months. A ministry of a year in one place may be considered as beyond the common duration. Nine-tenths of the religious instruction of the country is given by people who itinerate, and who are, with very few exceptions, notwithstanding all that has been said to the contrary, men of great zeal and sanctity. These earnest men, who have little to expect from pecuniary support, and less from the prescribed reverence and influence, which can only appertain to a stated ministry, find at once that every thing depends upon the cultivation of popular talents. Zeal for the great cause, mixed, perhaps imperceptibly, with a spice of earthly ambition, and the latent emulation and pride of our natures, and other motives, which unconsciously influence, more or less, the most sincere and the most disinterested, the desire of distinction among their contemporaries and their brethren, and a reaching struggle for the fascination of popularity, *goad them on to study all the means and arts of winning the people.*'

"We have scarcely ever met with a more vivid picture of the disadvantages of the 'Voluntary System' than this, which emanates from one of its warmest advocates. And yet Mr. Flint appears to have leaned to a too favourable view of the case, if other and equally authentic representations may be credited."

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"At the annual meeting of the Massachusetts Domestic Missionary Society, held at Boston, in 1826, one of the speakers stated the following facts :

"It is sometimes asked, Are there indeed any spiritual desolations in New England? Your report will meet this inquiry. But if other evidence be wanting, it can be furnished. I am a sojourner in the very centre of these desolations. Within fifty miles of the place where I dwell there is a population exceeding 100,000, and I am altogether within the truth when I assert, that 40,000 of these inhabitants are now living without the pale of Christian institutions, and are now going into eternity without one hope or one blessing from the Gospel. In many of our towns, a hundred and fifty years ago, there were churches and a supply of learned and faithful ministers. These churches were venerable for their numbers and their piety, and these ministers were burning and shining lights. Many of these churches have been blessed with a regular succession in the ministry till within twenty or thirty years. Since that time they have been destitute, and going to decay. A few miles from me, in one direction, is an ancient and populous town ; once it contained a flourishing church, and for more than a century enjoyed a stated ministry : it has now been destitute fifteen or twenty years. During this very summer inquiries have been made respecting this church, and it appeared upon examination that its name, its records, and its members, were departed ;—not even a vestige of this church could be found. A few miles distant from me, in another direction,

is another of our ancient towns. There, a hundred and fifty years since, was a happy church and a faithful minister. A succession in the ministry was maintained till within twenty years. Within two years the state of this church was examined, and it appeared that only four members remained: since which, three have died.' "

We shall conclude our article, for the length of which there can be no apology but the interest and importance of the subject, by an extract from the "Report of the American Tract Society, for 1833," the year preceding the visit of Messrs. Reed and Matheson; adding the remarks of the author of the "Essays:"

"At the first opening of this document we are met by this appalling general statement:

" 'It is estimated, by those who have the best means of judging, that not far from 5,000,000 of our population are now unblessed with the means of grace.'

"But if these official statements afforded us only such general views as these, we might allow that much remained for the proposed deputation to do. They proceed, however, to furnish some details which are of the very last importance, in reference to the present subject of inquiry.

" 'Sixteen agents' of the Society, it is stated, 'are now located, and pursuing their work in their appropriate fields.' Nor are these placed solely or principally amidst the new settlements of the Western valley, but are distributed among the following states:—Three in New York, three in Illinois, one in Missouri, two in Indiana, one in Ohio, two in Kentucky, one in Tennessee, one in Carolina, one in Virginia, and one in New Jersey. 'From twelve of these local agents interesting statements of the condition and wants of their respective fields have been received, the substance of which the Committee believe it to be their duty to communicate to the friends of the Society.' From these reports we select the following passages, which may be taken, we apprehend, to afford a just and accurate picture of the state of the country; some portions of which are well supplied, others less so, but many almost wholly destitute of the means of grace and the ordinances of religion.

" 'One agent states that his field embraces upwards of 500,000 inhabitants, 17 counties, and 270 towns.' (This agent apparently speaks of the state of New York.) 'It is believed that from two-thirds to three-fourths of the population may be considered as supplied with evangelical preaching, but that not more than one-half attend upon it.'

" 'Another agent' (also speaking of the state of New York) 'says: my field embraces 13 counties; population about 360,000, who are comparatively well supplied with the means of grace; but many parts of the field are now like the heath of the desert, and exhibit a state of moral desolation, over which not only the Christian, but the philanthropist and the patriot might shed tears of blood.'

" 'Another agent says of his district: the churches are few and feeble. Of one denomination there are but two churches, I am informed, within

100 miles of —, one of the largest towns in my field, and neither of them are able to support a stated ministry.' 'Some thousands of families have not an individual in them who can read; and *probably not more than one-fifth of the population hear the Gospel preached.*'

" 'Another says: My field embraces 25 counties, and 386,784 inhabitants, about two-thirds of whom have evangelical preaching, and about one-half of these to two-thirds neglect it.'

" 'Another agent says: My field embraces 10 counties, and 110,000 inhabitants. From sources to be relied on, I have evidence that *less than one-third* of this population statedly enjoy gospel privileges, and that *a large majority of the remaining two-thirds rarely hear a gospel sermon for many years.*'

" 'Another agent says: The field assigned me is about 180 miles long, by 100 wide, embracing 27 counties. Probably one-half of the population either have not the stated means of grace within their reach, or wilfully absent themselves.'

" 'Another says: My field comprises 26 counties, and about 250,000 inhabitants, *one-third of whom*, perhaps, have evangelical preaching within their reach, *either on every Sabbath, on one Sabbath in every two or three.*'

" 'Another agent, in a field 150 miles by 100 in extent, and containing nearly 500,000 inhabitants, says: At least two-thirds of the population neglect the stated means of grace. The Sabbath is greatly profaned.'

" 'Another says: My field embraces 33 counties and 13,000 square miles. In the heart of the territory where I reside, I suppose that *not more than one-eighth of the adult population hear evangelical preaching on any given Sabbath.*'

" The fact is, *this field is about as much missionary ground as Burmah*; and if any thing efficient is done here, it must be done, for some time by foreign aid.

" 'Another, occupying a new and destitute field, 200 miles by 175, containing about 130,000 inhabitants, says: *Not more than one-sixth part of the population is supplied with evangelical preaching*; and in some instances it is almost *wholly neglected.*'

" 'Another: My field contains 33 counties, and nearly 100,000 inhabitants. It is my opinion that in the counties I have visited, *not more than one-fourth part of the population have evangelical preaching within their reach, and that not more than one-half of that one-fourth attend.*'

" 'Another: The state in which I am located embraces 41 counties, and about 150,000 inhabitants, *about one-third of whom*, according to the best estimate I can form, *are supplied with evangelical preaching from different Christian denominations, but of that third probably one fourth wholly neglect it, and many others attend but seldom.*'

" Such are the details collected and made public, without any view to the present controversy, by one of the principal religious associations of the

United States. The means of acquiring correct information, possessed by this society, will not be questioned, nor can it be rationally supposed that its managers would feel any disposition to do what Mr. Colton terms, 'wantonly to libel themselves.' Surely, then, this testimony is conclusive of the facts of the case, and might have spared the dissenters of this country the trouble they have just taken, in sending over a deputation to the United States, in order, among other objects, as they explicitly confess, 'to collect useful information touching the state of religion.'

"The general result, as stated by the committee in the same report, is as follows :

" 'The aggregate of these items shows, that according to the best information obtained, a fraction *less than one half* of the population are supplied with evangelical preaching, and that a fraction more than one third of that half absent themselves; making a fraction more than two-thirds of the whole population who do not attend on the stated means of grace.'

" 'So far as these statements accord with facts, they give pain to the hearts of the committee.' 'The question of the diffusion of ministerial talent and moral power, throughout our country, appears to the committee to claim the most serious consideration. Who can deny the fact, that many of our congregations are enjoying a profusion of religious privileges, while to some millions of our population the Gospel of Jesus Christ is scarcely proclaimed at all! Can the churches expect the divine blessing, while thus appropriating to themselves the means of grace, and leaving millions in our own land to perish?'

"In thus admitting that 'the diffusion of ministerial talent throughout the country deserves the most serious consideration,' this American Committee have acknowledged, in other words, that the question of the expediency of a National Establishment 'deserves the most serious consideration.' For what is the object and end of an Establishment? It is just what they term 'the diffusion of ministerial talent and moral power throughout the country.' That is the advantage gained by a National Church, and to confess that this object appears to be unattainable without such an institution, amounts to a confession that an Establishment is necessary."

We have read this publication of Messrs. Reed and Matheson with much interest, and no little entertainment: we think it likely also to be profitable to the intelligent reader. But if it is expected to do much in support of the Voluntary System, we think it will be a failure. There is every reason, from the internal evidence of the book itself, to lead the reader to consider its authors as prejudiced and party-men; they only sought to see what they expected would be favourable to the view they were sent to support: they do not appear to have looked for the nakedness of the land, and they certainly have not reported it. They have not reported even so much as it would have been prudent in them to do for the purpose of securing to them the character of candour. Those whom they visited knew well the

object of their mission, and no doubt put things before them in the best point of view : but even so, the facts have failed them. If their accounts are correct, and the numbers which they report to be depended on, the large towns may be adequately supplied ; but they have not advanced the slightest proof that the country districts have any thing approaching to a sufficient supply. The Voluntary System has succeeded in the circumstances, and to the extent, which those least favourable to its principle would have been ready to expect ; but more it does not appear to have done in America, by the statement of these volumes. It has left the great surface of the country lamentably devoid of means of grace. This will appear from the statistics of our travellers. The whole number of ministers of every denomination and of every different degree of pretension to the name, amounts to about 11,600. That is about the number of the Episcopal Clergy of England. There is, according to our author's statements, a larger number of these in the populous towns in America, than in the cities and towns in England ; there is, consequently, a smaller proportion in the country parts of the United States, than in the country parts of England ; and yet, from the surface being so immensely larger, there would be a need of a much larger number to bring public worship and pastoral care within the reach of the extensively scattered population of that great country. It seems probable, too, that the case will become worse and worse. The system is not producing an increased supply, in any proportion to the increased need, from the increase of population ; so that bad as is the state of things in many parts of the "States" it is probable that in a few years things will be much worse, and that many more millions of the population will live and die without any means to lead them to that knowledge of God which is eternal life. There are many things to mourn, and grieve for, in our own country ; but we do earnestly pray that we may never see that greatest of all evils, religion openly and avowedly abandoned by the state, and no provision made for having it pressed upon the attention of those who are hostile or indifferent to it.

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#### PATRONAGE.

·READER, whether you are a layman, holding this weapon of power, and at liberty to wield it uncontrolled and unrestrained, or one for whose benefit it ought to be exercised, but whose interests have been little regarded, and who is groaning, it may be, under its injurious administration ; or whether you be a spiritual person, swaying this sceptre of authority, or an expectant of its favorable exercise ; whether you are one who longs for influence, with few fears or misgivings lest you might not faithfully discharge the responsible trust, or under a

sense of human infirmity, and the consciousness of moral weakness, though exalted in mind, in talents, in piety, and in grace, shrink from such a weight of accountability, let me beg your candid attention to the subject of patronage.

Many are the departments in which this evil exists, and many the objects and purposes for which it is exercised; diverse are the ways in which it is used, and diverse the motives which sway its administration; various are the anxieties which long for its possession, and various are the feelings which deprecate its abuse.

I meddle not, at present, with the purely political department, but submit to the Christian public, or rather to those members of the Establishment who are really attached to our Church, and sincerely interested in the advancement of true religion and vital godliness, a few observations on the appointment of persons to minister to our people in spiritual concerns, to preach the Gospel, feed the flock, and build up believers on their most holy faith. This is that on which depends (to speak after the manner of men) eternal interests of thousands and of tens of thousands yet unborn; this is that which, if well exercised, is calculated, under God's blessing, to raise our Church in character and usefulness, and enable it to fulfil the great purposes of its establishment and endowment, diffusing light and knowledge among our poor and ignorant population. Yes, thus might we expect that immorality and irreligion would be checked, the saving knowledge of the Redeemer extended, and peace, happiness, and undefiled religion greatly promoted.

Of patronage, then, thus considered, there are two kinds, individual and corporate, and each of these may be either lay or clerical; so that there are, properly speaking, four kinds; but it is to be observed, all are uncontrolled patronage. I do not wish, or at present intend to impugn any of these particularly, to contrast them one against another, or to enter upon a minute examination of the exercise, or a detailed exhibition of the abuses of this power under these several heads: I would discuss the general issue, and make a few remarks on the respective merits of controlled and uncontrolled patronage, and then proffer some suggestions as to the mode or means of controlling patronage, as well to secure the due administration of this power for its proper ends, as also to satisfy those who are concerned therein that their interests have been attended to and considered.

The danger and probability of arbitrary power being abused is too well known from history and experience, to require proof. Whence does Britain enjoy so much liberty, and our people so many comforts and privileges, but from the control of arbitrary authority, through the nicely balanced powers of the realm, in the three estates of the King, Lords, and Commons, for each of these, in itself independent, and possessing great and valuable influence, serves as a check to the attempts of the others at sovereignty. The peculiar nature of these makes them admi-

rably suited for the purpose. Were both houses of parliament elective, the King would be but a feeble barrier against the inroads of superior physical and numerical strength, and where would be our protection against popular excitement, and the overbearing and aggressive tyranny of a violent democracy? The importance, however, of political power being efficiently controlled is not more apparent, than that spiritual influence and spiritual power should likewise be kept within due limits.

The weaknesses, the partialities, the passions, the liability of the judgment to be warped by affection, self-interest, and the anxiety for the advancement of friends and relatives, are all so many powerfully operating causes, tending to bring about, if uncontrolled, the evil I complain of. Yes; may so far blind and delude any person or persons as to lead them astray, without their fully perceiving it, at the very time, and in the very instances, where the error and the abuse are to others most apparent and glaring. I would ask, what is patronage for, and why is it conceded to any, and wherefore held and exercised? Is it to pander to the ambition of statesmen, the exaltation of party, the aggrandizement of family, the advancement of friends, the promotion of self-interest?—Yet, look at the last year, or last hundred years, and ask them what testimony they bear? let them unfold the truth, and tell their plain unvarnished story, and what will be their language, what their irrefutable report? Has not patronage, even spiritual patronage, been used for all the above, and, it may be, for objects worse than these. Consider the very object and design of the appointment of the clergy. Is it for the benefit of these, is it for the support of one or more ecclesiastics? No: but for the laity, as expressed in 12 verse of iv. Ephes. “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” I cannot but avow, that the interests, and the feelings, and improvement of the laity have been too little respected—yea, almost overlooked. Even in the cases where no unworthy motive or partiality sways, is it not oftener asked, who is the senior curate, how long has he been in the diocese, what family has he, &c. &c. than inquiry made as to his fitness for the parish, or his qualifications for the new situation? Moreover, the liability of a mistake from want of knowledge, or injudicious counsel, even where there is a sincere desire and honest purpose to use the power for the very object for which it is held, is much in favor of what I am contending for; and finally, I would observe that uncontrolled patronage, especially in the department now under consideration, lays on those who wield it such a weight of accountability as is sufficient to weigh down any one individual with anxiety and fear, and seriously to press upon the heart and conscience of those concerned, even where many concur.

This first part of the subject could have been more strikingly illustrated, and more satisfactorily established, had I entered into particulars, but that would almost necessarily have led to re-



marks that might have wounded the feelings of many, whom I wish to carry with me, and caused them to start aside and keep aloof, instead of cordially and generously concurring and cooperating with me. Some plan, therefore, should be devised and set on foot, by which there would be a sufficient check to unfit or unseemly appointments, some arrangement made, by which the wants and the circumstances, the edification and spiritual improvement of our people may be attended to; some provision, whereby suitable and adequate ministerial agency may be furnished. Yes, we must have some security against error in judgment, against overweening partialities, private and political friendship, and all the various causes and inducements which have led, and are leading, to improper appointments, to the great prejudice of our Church in its character and efficiency, and to the injury and inadequate care of our people.

Under the present varied nature of Church patronage, I am aware it is not possible to provide one remedy applicable to all, but I conceive a specific and adequate remedy can be found for each of the four kinds before mentioned. These include the great majority of cases; and if, in the practical working of the modified system, any case unprovided for should arise, some suitable regulation could easily be adopted. I would, therefore, humbly submit a general sketch or outline of those measures which are perfectly practicable, and which would, I am persuaded, remedy the evils complained of, add to the prosperity and beauty of our Church, yea, exhibit a purer system of ministerial appointment than exists in any other body, secure the attachment of friends, and silence the gainsayings of enemies, and tend to the great benefit of the people, and to the extension of genuine piety.

The four kinds of patronage to which I would direct our attention, are:

1st. Individual spiritual; that is, when a clergyman or bishop by virtue of his office appoints.

2d. Individual lay; that is, when a single layman appoints. This arises from office (as King, Lord Chancellor, &c.) by inheritance, by purchase, or by primary endowment.

3d. Collective spiritual; that is, where a body of spiritual persons appoint, as two or more clergymen, deans and chapters, &c.

4th. Collective lay; when two or more laymen, trustees, corporations, &c. nominate.

For the first I would suggest, that for the condemned sees a bishop should be chosen by the dean and chapter of such see, or the deans and chapters of it and the see to which it is joined, or by the beneficed clergymen of the diocese, by the clergy of Ireland, or by representatives from each diocese: that the bishop so elected should join the other bishop in the patronage of the united diocese, and in case of their not agreeing, an archbishop should be the umpire. I have no doubt, but that a bishop, so chosen by the clergy, would, from the difference in the source of his election, be a valuable coadjutor with the other bishop, and

that their joint exercise of patronage would satisfy the church at large; but should that not be, I would propose that the dean and chapter of every diocese (or a body of the clergy elected for the purpose) should, on a vacancy occurring, present the names of three clergymen to the bishops, one of whom their lordships should appoint. I would also hope that the King, on a proper memorial being made to his Majesty, would consent that the vacancies in those sees, the bishops of which rank as Peers, and sit in parliament, and possess the larger income, should hereafter be filled up by the crown from among the suffragan bishops. As to the paying of these, I do not see how they could get anything at present; but when the ecclesiastical funds admit of it, or perhaps on a vacancy occurring in the sees to which they are joined, I would suggest the allotment of 1,000*l.* a-year to each.

As to the 2d, 3d, and 4th kinds, there is, perhaps, more difficulty than in the case already considered, for I feel a strong repugnance to encroach on vested rights. Hoping, however, that all concerned would concur in a good general measure, I would propose, that in these three, the patron or patrons should name three clergymen, one of whom the bishops should select and appoint.\* Of course all legal objections to remain in full force.

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\* Should it be asked, why I do not propose that the bishop should have a veto; I reply, that I consider such a power, unlimited and unrestricted, highly objectionable, and that for many and various reasons. 1. It conveys the absolute and uncontrolled patronage in its most dangerous and unsatisfactory form. It not only enables the person who wields this weapon to secure the nomination of the very individual he may wish, and that under colour of his being appointed by others, but he can brand with a mark of disapprobation, an undefined and unexplained stigma, from which there is no appeal, no means of self-vindication or clearing of character, any other person who should be daring enough to allow himself to be presented. 2. It is worse than inquisitorial, for it enables one man to condemn another unheard, without trial, or power of redress; and it being most desirable, and, indeed, necessary, that a minister's character should be free even from suspicion, such an arbitrary power over them should not be conceded in any case; and I am satisfied the clergy would revolt against such a power being given to the bishops, as much as the laity. 3. It would do more than imply that the party presenting are totally unfit to be trusted with the selection; and, if so, why give them the shadow of power, with all the indignity of subjection. I know no one who would sit on a committee, or form one of a body, or pretend to exercise a right, when he could only register the mandates of an irresponsible individual. 4. It is too great a power for any person to have even for his own sake. It is futile in the hands of a soft and tender feeling man, and tremendous in the hands of one of an opposite character. I can easily imagine a Bishop in such a case, though by no means satisfied with the individual proposed, yet unwilling to refuse him, and thus silently impugn his character. 5. Other bishops, and possibly even lay patrons, might feel some delicacy or hesitation in appointing a clergyman who had been thus rejected. 6. It would open a door to the influence of party feeling, and subjugate to the very dust the clergy to the diocesan. 7. It would more certainly lead to collision between the bishops and laity, than any other plan that could be devised, and this is what we would deprecate. Union among all the friends

I am aware that an act of parliament would be necessary, to admit of these improvements being carried into effect; but if the clergy, or a large majority of them, and a number of influential laymen concurred in any plan for the attainment of so important objects as are here contemplated, I cannot think, and will not believe, that any government would refuse. The measure ought to be matured, plainly set forth, and well defined, so that it might be readily understood, and the proper provisions made that it should not lead to wild and extravagant innovation.

I doubt not but some will start at these proposals, object to every alteration, and bring forward a variety of objections to this or any other plan. If such expect that things can go on as they are, they are woefully mistaken. They may excite a great adverse movement, which will sweep all before it; they may cause delay till the opportunity is gone by when timely and wholesome improvements might save the venerable institution; they may proceed with what the friends of our Zion generally consider abuses, and thus detach their affections, excite their hostility, and strengthen the hands of enemies. But the fact is, something must be done; evils must be remedied; what is objectionable removed; necessary and proper improvements made. And this should be done not niggardly and reluctantly, but cordially, generously, and zealously. But done with a good grace, or done with a bad grace—done by friends, now immediately, efficiently, and beneficially—or done by enemies, hostilely, adversely, and injuriously—done it will be. I can assure all connected with and participants in spiritual patronage, whether they be laymen or clergymen, that the great body of the clergy are fully satisfied of the propriety, yea, urgent necessity of some modifications in the external arrangements of our Church, and that the laity, whose interests have been disregarded, are unanimous on this head; all, in fact, earnestly wishing and anxiously

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of the Church is greatly wanted, is absolutely necessary for our own security, and essential to the prosperity and efficiency of the Established Church. 8. Such a power conceded, and there is an end, absolutely and finally, to all lay concurrence, countenance, and support. 9. It is evident that the decided opinion of our legislators is against it; for, in the three Acts of Parliament, two Irish and a late English Act, (1 and 2 Will. 4,) the right of nomination is conferred on the builders and endowers of chapels of ease, without giving the bishops any influence, much less an absolute veto, in the patronage. I am aware that the General Assembly of the Established Church in Scotland passed a vote, last year, that no appointment to a living should be valid, unless sanctioned by a majority of the male communicants; i. e. in other words, giving them an uncontrolled veto. I would add, that this is the most objectionable form of a most objectionable measure, and, I am satisfied, will be found most injurious to the welfare and prosperity of that Church; and were I to concede a veto at all, I would rather that it should be wielded by our bishops than by any other body. The Scotch Church plan savours too much of a democratic spirit, and, I have no doubt, will, ere very long, be modified.

looking for some movement to be made. And I do believe, that did the bishops and clergy come forward affectionately, and invite those of the laity who possess the right of nomination to livings, to a calm and disinterested consultation, that all these who are really attached to the Church would meet them with liberal concessions, and a frank and hearty concurrence in any great and effective measure to rescue the Establishment from its present low condition, to advance it in the esteem and favor of its members, and to silence the gainsayings and cavils of others. Yes; so to qualify our Church for her high destinies, and equip her against the storms of infidel assault, the boisterous seas of revolutionary violence and democratic outrage, and the dangerous shoals of insidious friendship, that like the Ark of old, she would ride triumphantly, under the auspices of a favouring God, bearing within her the saints of the Most High, while a deluge of sin and wretchedness is devastating a world of rebellious transgressors.

The enemies of all social order are alive and active; busy as the stimulus of an evil heart, and laborious as the prince of the power of the air can make them, mocking at everything sacred, and goaded on by a kind of infuriate folly, they seem willing, reckless of consequences, and scarcely knowing what they want, to bury all in one common ruin rather than fail in their wicked designs, or not obtain some ill-defined object. Vassals they are, of the most abject bondage, though they know it not, but rejoice and revel in their dreadful thralldom; slaves of a desperate and grievous spiritual tyranny, though their eyes are darkened that they cannot see it, their hearts hardened that they are insensible to it, and their feelings so blunted and debased that they do not lament it. But while the wicked are thus zealous in their mad career, and persevering in their exertions, shall professing Christians stand still; shall more than mere professors do nothing; shall no attempt be made to bring this subject to a happy settlement? We overestimate the difficulties, looking at them through the jaundiced vision of an unwise bigotry, or the magnifying glass of our fears, and coward-like, tremble at the phantoms of our own timidity, which would quickly disappear before a faithful and united effort.

But I must conclude this article, already much extended beyond what I anticipated, as I am unwilling to trespass on the patience of the reader. I would, then, urgently entreat the clergy (the bishops and incumbents) to take up this matter, to meet and consult. Thorough and radical reforms in our Church are threatened by many, in whose vocabulary this means destruction. But, as it is acknowledged by one and by all that much is greatly required, and much reasonably and loudly called for; much in the way of improvement, much for the defence and preservation of the Church, and more for its efficiency, why then is it not done, and why not even an attempt made to do it? A good deal has been written on convocations and

synodical meetings; on the change of times, and the want of some self adapting or adjusting power in the Church, to meet the present exigencies, but talking, or uniting, or wishing will not avail; let us *act, act, act*. Let the clergy invite the laity; or, if they wish to keep aloof, contrary to apostolic practice, (see Acts, vi. 2, and xv. 4, 12, and 22d verses,) let them meet by themselves, and embody the result of their deliberations. On the part of the laity I would say, (and I know their views and feelings well,) that they are willing and ready to act with the clergy, if that is desired; and if not, that they are anxious and only waiting to be brought together by some of themselves, to come forward, zealously and vigorously, faithfully and efficiently. I should rather they did not come forward separately, as probably in such case they might go farther than at present any of them contemplate; and I am satisfied our strength lies in union, mutual confidence, and good feeling, and kind and cordial cooperation.

W. T. A LAYMAN.

P. S. I consider the **CHRISTIAN EXAMINER** a most valuable medium of communication for the friends of the Established Church; and I should be very happy to see a more matured measure brought forward by some of its able and gifted contributors, but still more happy to see a day fixed for all the friends of the Church, laity and clergy, to meet for the purpose of making some definite arrangement; and in the meantime it would be necessary that those who primarily engage in the work should agree upon and draw up something distinct and tangible to submit to the meeting.

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**LORD MANDEVILLE'S HORÆ HEBRAICÆ.\***

"Hyperborean Slashers" was the well-earned epithet given to the "Edinburgh Review:" and were we of the "slashing" tribe of critics,—as assuredly we are not, but of the meekest and kindest genus of critics; ever disposed to laud and to encourage, when we can do so consistently with faithfulness and truth,—there are many things connected with this volume that would compel us, as **CHRISTIAN EXAMINERS**, to deal with it in a spirit of kindness and love.

The noble author says:

"I began by writing simply an outline of what appeared to me to be the argument of the Epistle to the Hebrews. I subsequently went over the

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\* *Horæ Hebraicæ*; an Attempt to Discover how the Argument of the Epistle to the Hebrews must have been understood by those therein addressed. With Appendices on Messiah's Kingdom, &c. &c. By George, Viscount Mandeville. Large 8vo.

same ground, in weekly expositions at family prayer. These, after delivery, were committed to paper. In expanding that which I had more concisely written, I was now confirmed in the view which I had taken of the Epistle, although it almost wholly differed from the many expositions of this portion of God's word which at different times have been given to the Church."

Now, the circumstance of a Christian nobleman giving himself up to scriptural studies,—expounding the Scriptures, regularly, to his household,—and afterwards giving a portion of these expositions, expanded and enlarged, to the public, as his quota of contribution to the encouragement of the study of the word of God, is so gratifying, so seldom met with, and so worthy of example,—that even if indulgence were required, it should be conceded. How happy for the empire, were our Protestant nobility and gentry,—well educated as they are, and so fitted for such researches, to turn their attention to the Sacred Oracles; make these their habitual study; and employ their talents, learning, and influence in diffusing more widely the knowledge of their contents;—leaving to others the more congenial companionship of 'nine couples and a-half of beagles,' to traverse the mountains and glens—without a thought, or a care, for the true welfare of the ignorant, wretched, and perishing immortals around them. This would be to take the position in society to which, by the arrangements of Divine Providence, they are entitled: to become the true benefactors of those who are subordinate to them; to consecrate the wealth, rank, and influence which God has graciously given them, and of which they are stewards, and for which they are accountable to the Supreme, to the glory of the giver of all. True religion would thus pervade all ranks, descending to the lowest; there would be respect without servility, and rule without tyranny; peace, and harmony, and happiness would prevail. The enforcements of the clergyman in the sanctuary, on the day of God, would be followed up by the every-day admonitions and example of those who are looked up to, and expected to give the tone of sentiment, and feeling, and conduct to society: and a holy and a happy revolution of mind, heart, and life might, through the power of the Spirit of God, be expected to take place in the community. The increase of such specimens as the present affords, would indeed be 'a token for good;' and, while they exist, however deplorably few, we shall not despair of brighter and happier days,—the breath of truth dissipating error, and the great Husbandman sowing, in ground prepared by himself, the seeds of holiness, to produce everlasting life.

The Spirit himself has pronounced all his own productions profitable; but it does not follow that every part is equally so, for all purposes. Every part of the Word of God is fitted to accomplish the design for which that part was given; and it is the business of the Scripture student, to ascertain that design, and the place which every portion of inspired truth was intended



to have in the Lively Oracles. When, then, we say the Epistle to the Hebrews is among the most important parts of the Word of God, we are not unduly exalting one portion of Scripture, or depressing any other: we are merely asserting its position among the contents of Holy Scripture given, as it was "at sundry times and in divers manners." It is the inspired and therefore infallible exposition of the law given by Moses, and of other parts of the Old Testament which referred to Christ. Read in the light of this epistle Leviticus becomes "the Gospel according to Moses:" and the law is exhibited as "a schoolmaster, until the coming of Christ."

Upon this account the Epistle to the Hebrews has ever occupied the profoundest attention of the students and expositors of Holy Scripture. We do not intend to give a chronological or descriptive catalogue of their works. The best, most elaborate, and valuable is "The Exposition" of Dr. John Owen: a work that—it is the disgrace of theological study—is so little known, or valued, that an edition in seven volumes octavo, printed some five and twenty years since sold so slowly, that there was not encouragement sufficient to induce the publisher of the recent edition of his works, to include this, his great work among them.

True, it does savour of the prolixity of the age in which it was written; but it absolutely exhausts the subject—so much so, that it would be difficult to get, in subsequent commentators, a view of a passage not found in it—either adduced to be repudiated or embraced. A most valuable abridgment of Owen, in four volumes, by Dr. Edward Williams—the well known author of the "Essay on Divine Sovereignty and Equity," was published some forty years since—at a time when Dr. Priestly had come forth as the champion of Socinianism—a work well worthy the attention of those who fear to encounter the massy original. Since that period Mr. Archibald M'Clean, of Edinburgh, published a "Commentary on the Epistle:" in many respects worthy of commendation, being judicious and orthodox, and comprised in two moderately sized octavo volumes. And more recently still, Moses Stuart, of Andover, America, gave a critical exposition which has been reprinted in this country: a work very useful as a help to the critical elucidation of the text. Yet, to any who will take the trouble of comparing his with Owen's, notwithstanding all the boasted aid of recent German critics—it will appear surprising how few and slight the difference in the results, even as to the letter; while for piety, pathos, and practical influence, Dr. Owen stands, and will, unrivalled and alone.

Lord Mandeville's work, though extending to five hundred and sixty eight pages, only embraces the first four chapters of the epistle. Whether the rest are to follow we know not; but if so, we suggest that there is something too aristocratical about this volume, as to its size, typography, and price; rendering



it inaccessible, not only to the poor and unlearned—for whom, perhaps, it was not intended, but even for the less wealthy of those who are capable of entering into the most learned of the discussions it contains. His Lordship must either publish in a cheaper form ; or advertise all curates, and rectors who can get no tithes—that they may have a copy gratis by applying at the publishers.

There are two things prominent in the part now before us : doctrinal sentiments which pass, usually under the name of *high Calvinism* : and those views of the coming glories of the Redeemer's kingdom, which are identified with his personal reign on earth. We do not insinuate, however, that there is anything offensive or revolting in the mode in which either are put forward ; nor are we about to enter into discussion in regard to them. The work itself does credit to Lord Mandeville's learning and research, industry, and piety : his investigations contain much well worthy of the attention of those who may not accord with all his conclusions. There are besides sixteen appendices—on subjects connected with the elucidation of various matters occurring in these chapters—which, requiring discussions too long to come in the regular place in the commentary, are treated separately and at length : these are, in many respects, very important. We shall, however, not proceed farther in our remarks : but place before our readers a specimen of the noble and learned author's work :

“ ‘ For this [Apostle] was accounted worthy of more glory than Moses, inasmuch as he, who has built it, has more honour than the house : for every house is built by some [one,] but he, who has built all [things, is] God.

“ ‘ And Moses verily [was] faithful in all his house as a servant, for a testimony of those things, which were to be spoken after ; but Christ, as a Son, over his [own] house : whose house are we, if truly we hold fast the confidence of, and the glorying in, the hope, firm unto the end.’

“ These verses assign the reason for an earnest contemplation of Messiah ; his excellency demands, and should enforce, an attentive consideration.

“ The causal conjunction, ‘ for,’ refers, retrospectively, to ver. 1 ; ‘ Consider Christ, the Apostle, for this Apostle,’ &c. Our version, instead of ‘ this Apostle,’ supplies, ‘ this man :’ it appears, however, to cloud the following proof, which turns upon the work which he had to perform, requiring one, who is God, and his glory is that of the founder of the Church, or House of God, which embraces the two natures in the one person of our Apostle.

“ The proposition is, that Messiah is worthy of more glory than Moses, which is established by means of the metaphor of a house, and the double relation of Christ to this house ; first, as the builder, and next, as the owner and inhabiter. Without the one, the house is *not* ; without the other, the house is *not of use*. The one denotes Christ's *essential* supe-

riority, and the dignity derived to his office from his person; the other denotes his *official* superiority, the twofold glory propounded in the beginning.\* In announcing the double comparison, the personal and official designations, 'Christ,' 'Jesus,' are both given; in applying the second comparison, the official title 'Christ,' is alone used.

"The first argument is a comparison of unequals, or rather a contrast between the thing formed, and the maker. It is the disparity between the efficient cause and subject-matter of a building, in respect of their *essence* and *being*. A similar relation, without a figure, had, in ch. ii. 11, been stated to exist between Christ and the Church, 'He that sanctifies, and they that are sanctified.'

"The argument may be stated thus:

"He, who built the house, has more honour than the house, (or any part of it;)

"Christ built the house, of which Moses is a part;

"Therefore, Christ has more honour than Moses.

"The causal particle 'for,' implies that this verse is joined to the former, in order to illustrate and confirm it, thus:

"Every house must have a builder. An effect cannot produce itself, and between the builder and the house there is some relative honor, the house deriving it from the builder, the builder conferring it upon the house.

"But the universal cause of all these things is Deity;

"Therefore, Christ's dignity being that of Deity, as much surpasses the dignity of his creature, Moses, as a rational intellectual agent, in the scale of being, surpasses a stone. Moses had only a creature glory, but Christ divine honour. To deny Christ's being intended as the God, who built 'all these things,' would obscure the following context; for the Apostle proceeds immediately to argue, from Ps. xcv., where he, who is Jehovah, is the builder of the new creation; from which he infers, that there is a Sabbathism for the people of God, analagous to the seventh day, which was appointed for all the creatures, in relation to the old creation; 'for he (Jesus,) that is entered into his rest, he also hath rested from his works, as God [did] from his own.'

"If the Lord Jesus be not here intended, by the builder of 'all these things,' the argument would, I conceive, be inconsequent, *e. g.*

"The builder has more honour than the house.

"God, and not Christ, is the builder.

"Therefore, not Christ, but God, has more glory than Moses. But, on

"\* It might be objected, that the Tabernacle had more glory than Moses; therefore, the proposition is not universally true; this would not, however, be a just objection; for the Tabernacle had a typical glory, and Moses, as builder of the Tabernacle, had the same typical relation to it, that Christ, the true builder, has to his true temple, the Church. 'Moses was a type in the world. If any one should say, what is the fulfilment and consummation? I answer, the King Messiah: through him such perfection will be produced, as never existed hitherto throughout all generations.'—Zohar on Deut. fol. 110, in M. Neville."

the other hand, by this argument, properly stated, we learn, that Christ, as the Apostle and High Priest, must be a builder, in a sense, which excludes Moses from any thing but a part in the building.

“1. See the sovereignty of Christ. Just that of the potter over the clay. Most mistakes in doctrine, especially those respecting the sovereignty of Jehovah's dealings, spring from our having too high thoughts of self, and not contemplating the infinite distance between Christ and the creature.

“2. If there is any good in the creature, attribute it to Christ; if there is any excellency in the effect, it comes from the cause. If we are ‘lively stones,’ ‘not unto us, but to his name be the glory.’ Moses was made a part of the house of God, not by himself, but by Christ; for that, which the Apostle says in the general, applies in the special to Moses, the most eminent and excellent in his time, both for place and parts. The Apostle includes himself also in this relation; ‘Whose house are *we*.’ Paul was no better than a stone, till raised by Christ to be a child of Abraham.

“He ‘was counted worthy of more glory;’ I presume by ‘Him who appointed him.’ The two words, glory and honour, are used in allusion, probably, to Ps. viii., ‘crowned with glory and honour.’ If there be any difference in the meaning, ‘honour’ appears to denote the essential excellencies of the Lord, and ‘glory’ to denote those excellencies manifested, acknowledged, and approved by God the Father: for his having the honour seems to imply his being worthy of the glory.

“There is here a concession, that Moses was worthy of glory; he was glorious by and from his ministration. The faithful discharge of an honourable trust procures honour.

“But Christ's is the glory that excelleth. In 2 Cor. iii. 6—12, there is a comparison between the glory of Moses' ministration and that of the New Testament.

“‘Who hath also qualified us as ministers of [the] New Testament, not of [the] letter, but of [the] Spirit, for the letter killeth, but the Spirit giveth life; but if the ministration of death in the letter, engraven in stones, was glorious, (was generated in glory,) so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is abolished, how shall not rather the ministration of the Spirit be glorious? (or ‘in glory,’) for if the ministration of condemnation [was] glory, much more doth the ministration of righteousness exceed in glory; for even that, which was made glorious, was not made glorious, in this respect, by reason of the excelling glory; for if that, which is abolished through glory [was glorious,] much more that, which remaineth in glory!’

“In which there appears a climax.

“1. The great glory of the New Testament is not in the killing letter, but in the quickening Spirit; ver. 6.

“2. But if there was a glory in the ministration of the letter of the Old Testament, there must be a great glory even in the letter of the New; how much more, then, not in the letter only, but in the ministration of the Spirit, in the New Testament; ver. 7.

"3. The glory in giving the Old was evanescent, the glory of the New is permanent, ver. 11.

"4. Not only the glory connected with the first giving of the ministration of condemnation, verse 7, but the ministration of condemnation itself, is abolished,\* ver. 9, by the excelling glory of the New Testament.

"5. The brilliancy of the one completely dimmed the lustre of the other, for that, which, absolutely considered, was glorious, comparatively speaking, had no glory, ver. 11.

"6. It appears implied, that Moses derived his glory from the dispensation, ver. 7, and by virtue of his being the ministrator.

"7. Whereas the Lord is that Spirit, who confers the glory upon the ministration of the New Testament, ver. 17.

"The inference to the Jews would be apt. Do not so adhere to Moses, as to lose Christ.

"It is acknowledged, that he who gave Moses grace to be faithful, testifies, that he was worthy of glory; thus God gives both grace and glory, but Messiah is the fountain of grace, and the Lord of glory; the Branch, who builds this temple of the Lord, lays the foundation in grace, and brings forth the topstone, shouting, Grace, grace. A good thought, says some one, is grace *infused*; a good word is grace *effused*; a good work is grace *diffused*; and to the glory of sovereign grace, it never shall, finally, by God's people, be grace *refused*; but he *will* be their God, and they *shall* be his people.

"'He who hath builded the house.' This, I conceive to be the same as 'bringing the many sons to glory;' or rather as 'he that sanctifieth.' In the double title of 'Apostle and High Priest,' there may, perhaps, be allusion to the man, whose name is the Branch, who should build the temple of the Lord, who should also be a Priest upon his throne; for there also, the two offices are combined, and the particular work is mentioned, which supplies the Apostle with his explanatory metaphor.

"We will concisely consider *Christ the builder*, in comparison with Moses.

"Moses gathered a free-will offering for the materials of the tabernacle; so Christ's people are made a free-will offering in the day of his power. The Lord works in them 'to will.'

"2. The Tabernacle was coupled together by those, in whom was the Spirit of God for wisdom; so Christ, 'In whom the whole building [is] fitly coupled together,' &c.

"3. The Tabernacle was sprinkled with blood; so also does Christ his people.

"4. The Tabernacle was anointed with oil; so has Christ's Church an unction from the Holy One.

"5. Without the tabernacle, before the door, were the altar and laver.

\* "Rabbi Joseph saith, 'the Law shall be abolished, when he that is to come, shall come.'—Talmud Nidda Perck. M. Neville."

"The Law, which learns in this age, is vanity, if it be compared with the Law of the Messiah.—Midrash Coheleth, fol. 96. M. Neville."

So, the way into the holiest, even heaven, is by propitiation and regeneration. Thus is Messiah, the builder of his Church, to be the habitation of God, through the Spirit.\*

“2. *Christ's glory as the builder*; which consists in his essential excellencies, manifested by, and acknowledged for, his work. His very work necessarily implies his Deity; for, as an intellectual rational being is incomparably superior to inert matter, so is Christ to Moses; for if you take Messiah as only an instrumental official builder, Moses was that; and was absolutely faithful as such; and so no superiority would be proved. There must, I conceive, be an essential difference; namely, the glory of Christ, the builder, grounded on, and springing from the glory of his person; or rather, perhaps, that glory of Christ, the builder, which evidently infers the glory of his person; for it is not his absolute, underived glory as Deity, but that, which he receives by decree and donation.

“Christ's excellencies are manifested by being the builder of his Church: it requires,

“1. *Infinite Wisdom*. The multifarious manifold wisdom of God. All the treasures of wisdom and knowledge. So he is called the Wisdom of God, in the abstract; and he is entitled ‘the Wisdom of God,’ as sending forth Prophets and Apostles . . . . ‘therefore, also (saith the Wisdom of God,) I will send them Prophets, &c. that the blood of the Prophets may be required of this generation,’ ver. 49, and in ver. 51, he repeats, ‘Verily, I say unto you, it shall be required of this generation.’ That is, ‘I,’ ‘the Wisdom of God;’ for this appears to be no quotation, but inserted by St. Luke, in order to explain that these are the words of Christ, the Wisdom of God; and so St. Matthew gives them as Messiah's speech.

“2. *Infinite Power*. There is greater power displayed in the new creation of one soul, than in creating a world; it is against all the combined efforts of principalities and powers; it is against sin, the essential opposite of God: nay, it has to reconcile the apparently contrary attributes of Deity. ‘The heavens declared the Glory of God,’ in creating the world; but to new create, Deity becomes shrouded in humility. This was requisite to save one, and if one, much more the many millions, which includes the raising of their dead souls, and the building of their respective dust into a man.

“Christ's excellencies, as builder, are to be acknowledged, when he comes again into the world, for then all the angels shall worship him; and all men are to honour the Son, even as they honour the Father: and this not simply in the acknowledgment of his essential Deity, but in consequence of that, which the Father has committed unto him.

\* “God dwells, as saith the Prophet, in the rational part of man, the soul, as in a palace. For the palace and temple of the great, self-existing Deity, is the intellectual portion of a man of wisdom.”—Philo in Bryant.

“The Deity could never find upon earth a more excellent Temple than the rational part of man.”—Ibid.

“There are two temples of God: one of which is this world; the other is the rational soul.”—Ibid.”

“Messiah's Deity makes him the proper object of divine worship, for religious worship is, giving to the Lord the glory due unto his name, *i. e.* to his essential excellencies. ‘I am Jehovah,’ he says, ‘this is my name: and my glory will I not give unto another.’ Then, in religious worship, is included fear, obedience, affiance, love; and reliance upon his infinite power, righteousness, holiness, goodness and grace, as first cause, last end, and supreme Lord of all. So, *in* Christ do we believe; *on* him do we call; *to* him do we commit our souls; *for* him should we live, as to be *with* him is our hope; and idolatry consist, not only in religious adoration of any besides Deity; but *they* also are guilty, who worship Christ, and yet deny his Godhead.

“Nevertheless, though this be the foundation, yet Christ being the builder of the house, becomes a fresh source of glorification, and motive of adoration. This is testified by angels and men, in Rev. v. 8–13, where he is designated the Lamb, *i. e.* the God-man Redeemer. 2ndly, Worshipped as such. 3dly, With the same worship as that of him who sits upon the throne. And, 4thly, Because of his work. As, by the law of nature, from creation arises the glory to God; so, from the new creation, arises the excellency of the glory of God, the Saviour.”

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WOODWARD'S ESSAYS, &c.\*

WE may be well excused a detailed review of this volume, as we have already, by publishing a part of its contents in our miscellany, proved our opinion of the author, and such a panegyric as the collection deserves would seem only intended to reflect on ourselves. We cannot, however, suffer such a volume to be ushered into the world, without seeking to commit ourselves more decidedly with it than even is done in the frank avowal contained in the advertisement, that many of the pieces thus collected had first appeared in the *Dublin Christian Examiner*. We know not a more hazardous speculation, to use a business phrase, than the publication of a volume of sermons. Even when the author has been a successful competitor for general favour, and, as a preacher, has received the approbation of the public; the very compositions that, when uttered from the pulpit, call forth sympathy and approbation, fall unnoticed from the press, and unsold too, unless interest and a subscription list assist in ridding the groaning shelves of the bibliopole of their weight, and unread except when vagrant curiosity, or the want of something more exciting, induces to cut the pages of the volume. Nor is this to be wondered at;—sermons can scarcely contain much

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\* Essays; Thoughts and Reflections; and Sermons: on various subjects. By the Rev. Henry Woodward, A. M., Rector of Fethard, in the Diocese of Cashel. London: James Duncan, Paternoster-row. 1836.

originality; intended for general instruction, it is to the great, and direct, and obvious principles of gospel teaching and practice they direct the mind; they are too sober to admit the glaring hues of imagination—too plain to call for the researches of abstract reasoning—too awfully important to allow of speculative inquiry.\* The truths that are the proper province of the preacher are too generally familiar to be productive of excitement; and we fear that the public and even the religious taste has been too long pampered on high-spiced viands to be satisfied with the plain banquet of unconnected sermons, however evangelical, when unaccompanied by the eye, the voice, the animated gesture, of the preacher.

And yet, notwithstanding all this, we venture to predict that the volume of Sermons which has called out these observations will be popular, and that with as much assurance as we stake our critical character that it will be found deserving of such popularity. Mr. Woodward is well known as an evangelical preacher of high celebrity,† as one whose doctrine is deeply spiritual in its nature, elevating in its motives, and uncompromising in its morality. Actively and usefully employed in a country parish, where he has repaid the *passive resistance* that, by withholding his income, has reduced his resources almost to privation, by the unremitting pains and attention of a friend and a pastor, while his visits to the metropolis have only served to increase the admiration with which he has been heard. Except occasional sermons printed at the request of the congregations before which they were preached, and essays published in the *Christian Observer* and *Examiner*, this is the first time Mr. Woodward has come before the public, and we rejoice in anticipating the success of our excellent fellow-labourer. Mr. Woodward is eminently an original thinker; and hence every idea, the most common, that passes through his mind, receives its tinge from his peculiar modification of thought; and duties the most obvious, and truths the most familiar, are enforced, or displayed, or illustrated in a manner so new as to force attention, and so striking as to add conviction to attention. This originality of mind renders Mr. Woodward occasionally a little too speculative. Thinking for himself, he not unfrequently deviates from the common road, and sometimes wanders into the tangled ways of speculation, farther than some would deem secure. But Mr. Woodward never differs from the mass, because he likes to differ; which is the besetting sin of some original minds, who hoist the standard of independent thought rather too openly. It is the natural course of free and conscientious reflection, which he pursues with un-

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\* We have known an excellent and Christian person confess that she had been so accustomed to exciting sermons that the plain Gospel was distasteful to her mind.

† We use the term in no exclusive sense, but to avoid a periphrasis, and to express what will be generally understood by our readers.



prejudiced sincerity, even though in some instances it has practically interfered with his interests, and in others, has subjected him, from those who can but half understand him, to imputations most alien from his principles. Be it added, too, that Mr. Woodward never suffers speculation to approach the pulpit; that region he keeps unpolluted from any thing merely human; and warns, and points, and teaches, but as the word of God leads him by the hand. While his Dissertations and Essays exhibit a bold and vigorous imagination, his Sermons display that imagination enlisted in the service of his God, subjecting every thing to his will and his glory; decorating his service with all the glory that belongs to it, or illustrating its extent and blessedness by all the combined influence of reason, and observation, and feeling.

It is difficult to read, it is impossible to hear Mr. Woodward, without feeling the conviction that he enjoys the communion he describes, lives in the beatitude he would recommend, and is himself the humble and separated servant of his God, whom he knows, and on whom he depends.

In speaking as we have done of this volume, we are far from pledging ourselves to approve of all the sentiments it contains, or of the manner in which all these sentiments are expressed. We think our valued friend occasionally carries his speculations a little farther than is perfectly safe; and, occasionally forgetting that the great mass of readers are *exoteric* to the mysteries of the Gospel, states his views in a way that probably may mislead. Among these we would, notwithstanding Mr. W.'s ingenious and beautiful defence of such considerations, class his "Essay on the Varieties of Condition in a future state;" those "On the Omnipotence of God;"\* and, perhaps, some few passages in the admirable "Essays on the Lawfulness of Retaining Riches."

We are not quite sure that Mr. Woodward has caught the connection, in his observations on John, xii. 20-28, between our Lord's observations and the preceding request of the Greeks to be introduced to him; at least the connection subsisting in our mind was that of their desire to have a personal interview with him who had been that very day hailed as a King; and that our Lord's remarks tended to lower their, perhaps, ambitious hopes, and to spiritualize their desires, by setting before them the im-

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\* We have heard this Essay censured, but we really think the censure arises from misconceiving the author's meaning; perhaps from his mode of expressing himself. It is clear that every *emanent* attribute must be limited by the nature of its subjects; and hence, in one, but assuredly an improper sense, the omnipotence of the Supreme may be said to be limited by the necessity there exists for its exercise being upon *creatures*. No one would deny the omnipotence of God, though it is plain even that omnipotence could not annul the truth of axioms, or create a being equal to himself.

portance and necessity of his death, for the attainment of the objects associated with his kingdom.

We hasten to present our readers with a few passages from some parts of this Volume, which have never yet been before an Irish public, commencing with an Essay on a too usual offence against Christian principle; which has been rescued from the collected works of the late excellent William Hey, of Seeds, into which it found its way by a whimsical mistake, arising from the identity of signature :

“ The generality, however, justify this custom on a broader principle : ‘ Not at home ’ is, in a word, with them a *white lie*. If, however, we admit this plea, we renounce the cause of truth altogether. A white lie is, in fact, another term for pure falsehood. It is falsehood unmixed with any other principle. But, however paradoxical it may appear to some, I will venture to assert, that it is only by strictness in this very instance; it is only by an undeviating adherence to truth in indifferent matters, and, consequently, in what are termed trifles, that the lover of truth can evince the sincerity of his attachment. I may abhor a slanderous lie, a boasting lie, a dishonest lie. But if I practise lies which bear no other character than that of simple deception; I show, in the above instances, only that I hate ill-nature, that I hate vanity, that I hate dishonesty; but not that I hate or disapprove of falsehood. This is surely too evident to need enforcement; and, consequently, it appears, that the thorough-paced white liar is (I will not say that he will admit it—his favourite expedient may be resorted to) wholly devoid of the principle of truth.”

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“ That sincerity and politeness are not, indeed, *always* reconcilable, we freely grant : and we have already noticed one instance in which they are not so. But whence does this arise? Not, surely, from the contrariety of the two, but from the intervention of counteracting causes: just as two pure and congenial liquids may refuse to blend; or, by their blending, may produce a noxious compound, if committed to an impure vessel. But is it, therefore, necessary, or wise, to throw both, or either of them, away? No: the fault is in the vessel, and not in the liquids: and you have only to cleanse the former, to produce the effect you want.

“ Let us, then, apply this principle to ourselves. The Christian virtues are all harmonious and congenial: but Christian virtues can live and centre only in a Christian heart. If we find, then, in ourselves, any obstruction to their kindly blendure and harmonious exercise, shall we renounce them altogether? Or shall we, if that were possible, be contented with being virtuous by halves? Shall we not rather look to our own hearts, and purify the medium in which they refuse to blend?

“ But, in reality, truth and politeness are so far from inconsistent, that it is, perhaps, the union of these two virtues which gives the last finishing to the Christian character. For let it be observed, that, reconcilable as we

admit them to be, the sole principle on which they are so, is that which, in all ages, has been the acknowledged criterion of true goodness, namely, that we be inwardly what we would appear outwardly. What, in fact, can follow from a sincere desire to please, accompanied by a no less real hatred of all false pretences, but a constant endeavour to cultivate kind, and benevolent, and charitable affections; that so, as far as is possible, we may live in the habitual exercise of 'love without dissimulation?' Nor is this mere speculation. I have myself known, in living persons, the united disinclination to falsify or to offend, produce a general softening of the character. I have seen it lead to the closest self-discipline, to the exclusion of hasty prejudice, of capricious dislike, of unnecessary singularity, and in constant daily action, as an influential corrective, and governing principle.

"One more observation, and I have done. Will it be thought visionary, if I suggest that a wise and delicate regard to truth, naturally imparts a peculiar grace to polished conversation? and that not merely by its native dignity and simplicity, but by a certain dexterity and felicity of address, which imperceptibly results from it. Blunt truth and blunt falsehood are at least agreed in one thing, they are both straightforward; they require no choice of terms, no suitableness of manner, no fitness of occasion. Every animal endued with speech, can offend by truth, or flatter by a lie. But there is, in intellectual things, as in corporeal substances, a line of beauty. And this, probably, derives its claim to preference, from the same source in both: the curved or undulating line, or movement, bespeaking ease and softness; not, as it were, advancing to its destined point, with a directness which implies necessity, nor with a defiance of obstruction, which implies resistance; but, (to exemplify what could not perhaps be otherwise described,) flowing like a gentle river, which moves only where it can move with grace; which yields to every obstacle, but which still pursues its course, deriving, from impediments themselves, at once its extended utility and characteristic beauty."

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"If all can, as I said before, look back on scenes in melancholy contrast with the miseries that surround them, what must these reviews present to her, whose home was the abode of peace, of order, of family endearment, of every blessing, and every fruit of true religion? When, like the prodigal, she comes to herself, and when, in that far country, she remembers her father's house, and yet cannot say, I will 'arise and go to my father;' when, amidst the desolation that surrounds her, home and its recollections rush upon her memory and heart; its cheerful industry, its peaceful evenings, its nights of rest, and happy Sabbaths; when scenes like these, which, contrasted with the present, are clothed in all the sunshine and smiles of Paradise, appear only to remind her that they are forfeited and lost; when, in one of those waking dreams, in which misery is apt to fly from itself to seek relief, imagination transports her back, and places her in the midst of the well-known circle, father, mother, brothers, and sisters, and all seem to

say, 'Farewell for ever:' Oh! if the young and tender creature, almost in childhood, who bears this load of misery, had any sanctuary, however humble, however poor, however destitute of every earthly comfort, to fly to, where she could lay down her burden and rest awhile, and think upon God; she would be, comparatively, blessed indeed. But if excluded from this house of mercy, she has none. Surrounded by sin, in every variety of its most revolting forms—blasphemy, uproar, drunkenness and blood—there she must stay: there a youthful female, so lately innocent and happy, against her will, and with a bleeding heart, must remain: there she must live in the midst of sin, if not by those sins which in her inmost soul she now abhors."

[We are happy to find that this admirable work is so well received as to require a Second Edition.—ED.]

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